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DENNIS PATRICK O'MULLALLY

HISTORY OF O'MULLALLY

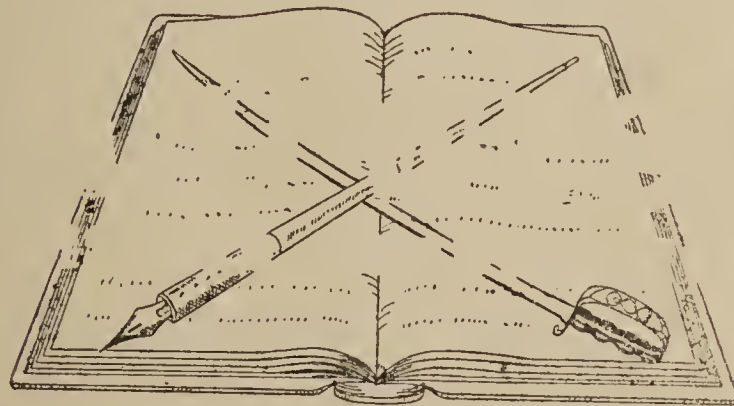
and

LALLY CLANN

or

The History of an Irish Family through the Ages entwined with that of the Irish Nation.

Fe Brat Naoimh Griollan
(Under the Mantle of St. Grellan).



By

DONNCAID NÁDRAIG Ó MAOLALAID

(Dennis Patrick O'Mullally),

Chief Shanacha of his Clann.

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By

DENNIS P. O'MULLALLY

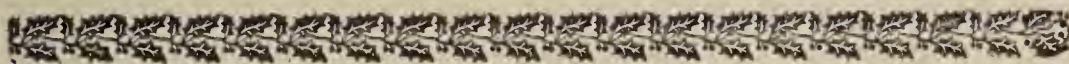
and

EILEEN O'M. YANAN

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1339466



Dedication

To the memory of my two Beloved Grandfathers,
the one an English speaking Gael,
the other a Gaelic speaking Protestant,
this volume is humbly dedicated.



J. Baulton \$ 7.00 10-12-1871

Map of the Mor Tuath or Kingdom of Hi-Maine including that of the Tuath or Kingdom of Maenmagh.



(Note: The above map was patterned by us after an ancient Gaelic one in O'Donovan's "Tribes of Hy-Many" which proves to be approximately correct except that the southern boundary is placed too far south and which we have indicated by a dotted line. The Graney river rising in Loch Atorich flows into Loch Derg at Scariff and not near Killaloe. The map scales twelve miles to the inch as proved by one published by The Irish Tourist Association of Dublin. D. O'M.)

KEY TO MAP OF MAENMAGH

1. Cill Comarin in n. w. cor. of Maenmagh.
 2. Creachmhaol (Craughwell) w. of M. M.
 3. Lachdeirg (red hollow) s. e. of
 4. Cathair an Daingan, city of the fortress, on w. limit of M. M.
 5. Desert Cleirean s. e. of 7.
 6. Suidhe Finn (Seefin) on w. limit of M. M.
 7. Cill Conuicne e. of 4 & n. w. of 9.
 8. Magh Comhla (Maghcowla) w. of Loch Rea.
 9. Loch Riabh agus Baile Lochriabh (Loch Rea and town of Lochrea).
 10. Dun Sandail (Dunsandle) e. of 1.
 11. Magh Fhoid (Moyode) e. of 10.
 12. Ballan (Ballaun) e. of 11 & s. w. of 14.
 13. Cloch na Toroe (Stone of Turoe) n. w. of 12.
 14. Tobar Phadraig (Well of St. Patrick).
 15. Tobar Brenain (Well of St. Brennan).
 16. Cill Ricill (Kilreekill) s. of 15.
 17. Cill Bocht (church of poor monks).
 18. Baile Ui Dubhagainn (Ballydoogan) midway between 17 & 19.
 19. Cill Brighde agus Tobar Brighde (church and well of St. Bridget).
 20. Cill Main (Kilmeen) midway between 19 & 21.
 21. Fionabhair (Finnure) at e. limit of M. M.
 22. Cill Cuile (Kilcooley) s. of 21.
 23. Eanach Brighde (Annagh Bride) a fen s. of 22.
 24. Liathdruim (Leitrim town) s. w. of 23.
 25. Cill Teiscill (Kiltescill) w. of 24.
 26. Aill (a cliff) e. of 27.
 - 27.. Cillin Dima (Killenadeema).
 28. Bearna d-tri riogh (gap of the three kings) on M. M. boundary w. of 27.
 29. Cill Criost (Kilchreest) outside M. M.
 30. Tighne Ath (Tynagh) near e. limit.
 31. Coill Bhreac (Kelvrack) the speckled wood, s. w. of 30.
 32. Cluain na Caisleain (meadow of the castle) s. of 31.
 33. Mainster Chinel Fhechin (monastery of Kinelaghin) s. of 31 & e. of 34.
 34. Baile na cille (Ballinakill), town of the church or wood.
 35. Dun Doighre (Duniry) in S. A. on M. M. boundary s. e. of 30 & n. w. of 36.
 36. Cill Corbain on e. limit of M. M.
 37. Cillin (Kileen), the little church
 38. Crannog mee Cnaimhin (MacNevin) w. of 37.
 39. Magh Glas (the green plain) between 33 and the Aughtys.
 40. Ath Coill (Woodford) ford of the wood.
 41. C'uain da Dain, meadow (bog island school) of the two arts.
 42. Sliabh Echtghe (Slieve Aughty Mts.)
 43. Loch Atorich (Atorick) on s. boundary of M. M., is source of Graney River.
 44. Abhainn da Liolgeach (Owen dalu Meegh), river of the two lily branches,
flows from Aughtys to Loch Cooter.
 45. Daire Briain (Derrybrien) on 44.
 46. Gaela, somewhere between 9 & 21.
- C. F. is Cinel Fechin, an integral part of Maenmagh on s. e.
C. B. is Clare boundary.

KEY TO MAP OF HI-MAINE (Outside Maenmagh)

47. Cill Tullach (Kiltullach).
48. Ath na Riogh (Athenry) on w. limit of Hi-Maine.
49. Ath Diomain (Attymon).
50. An Phairc (The Park).
51. Beal Atha Mogha (Ballymoe) n. w. cor.
52. Fidh Monach (Femonagh).
53. Cluaintuaiscairt na Sinna (Clontuskert) near n. e. cor.
54. Baile Atha laig (Ballyleague).
55. Ros Comain (Roscommon).
56. Ath Luain (Athlone).
57. Cadanachs (Firbolg patrimony).
58. Ath eascragh (Ahascragh).
59. Baile na Banabai (Ballinabanaba).
60. Cill Conaill (Kilconnell).
61. Beal Atha na Sluagh (Ballinasloe).
62. Eachdhruim (Aughrim).
63. Baile Domhnallain (Ballydonnellan).
64. Beannacher or Benchor (Banagher).
65. Cill Croch (?), the church of the cross, (Kilcrow River).
66. Portomna (Portumna).
67. Paraiste Cluana Ruis (Clonrush parish).
68. Cluain Ruis (Clonrush town).
69. Paraiste Inse Cealltra (Parish of Inshakeltra).
70. Inis Cealltra (Keltra Island) on south coast of above parish.
71. Scairbh (Scariff) s. e. corner on lake.
72. Tuaim Greine (Tomgraney), the tomb of Greine just s. of Hi-Maine.
73. Loch O'Gradaighe (Loch O'Grady).
74. Abhainn Greine (Graney River) at s. limit of Hi-Maine.
75. Loch Greine (Loch Graney).
76. Loch Cutra (Loch Cooter).
77. Tuaim da Ghualann (Tuam) w. of Hi-Maine.
78. Cill Benen (Kilbannin) n. w. of Tuam.
79. Baile Bheth (Ballyveck) w. of 78.
80. Tulach-na-Dala (Tullinadaly) n. of 77.
81. Baile Mhuilinn (Milltown) n. w. of 80.
82. Dun Mor (Dunmore) also w. of Hi-Maine.
83. Bun Gaillimhe (Galway town).
84. Baile Gadaighe (Ballygaddy) adjacent to 78 on east.

(Note: A few of above names are not on original map. All translations are our own though some are common.)

TUATHS OF HI-MAINE SIGNIFIED AS:

- C. U. is Clann Uadach (O'Fallons).
- C.C. is Clann Conmhaigh (Conway).
- C. M. is Corca Mogha (Corcomoe)
- Cr. is Cruiffon (from Crimhthann).
- S. is Soghan (Sowan).
- Ca. is Calaidh (Callow).
- M. F. is Magh Finn (the fair plain).
- N. F. is Na Feadha (The Fewes).
- M. C. is Muintir Chinaith (O'Kennys).
- S. A. is Sil Anmchadha (Sil Anchia).
- (Also Maenmagh, Lusmagh, and Tulla).

TUATHS BORDERING ON HI-MAINE:

H. F. A. is Hi-Fiachrach Aidhne, a part of Hi-Fiachrach, both w. of Hi-Maine.
C. D. is Cínel Dobhtha (Dofa) of O'Hanlys to n. of Hi-Maine.

LOCHS AND RIVERS OF HI-MAINE:

Lock Lurgan is Galway Bay.
Loch Orbsen is Loch Corrib.
Suca is Suck River.
Loch Ribh is Loch Ree.
B. M. is Brosnach Mor (Big Brosna River).
B. B. is Brosnach Beag (Little Brosna River).
Loch Deirgdeirc is Loch Derg.
Sionainn is Shannon River.

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PREFACE

Readers of this history of the O'Mullally and Lally Clann will be interested in knowing something about the author; allow the undersigned to introduce Dennis Patrick O'Mullally, born fifty-one years ago in Canada, now a citizen of the United States with his home in Chicago; allow me also to state that Mr. O'Mullally was opposed to having anything written about himself which would appear in his book; it required considerable persuasion on the part of the members of his family before he would permit the undersigned, who had the privilege of reading most of the manuscript, to write anything at all about the author; the virtue of humility in authors is only rarely seen now-a-days; it is, however, a marked characteristic of the writer of this account of the O'Mullally and Lally Clann; he would say when pressed to have his photograph and a short introduction produced in his History: "What does it matter about me? I did the work as a labor of love! If I get a portion of the money back, which I have spent on it, I will be satisfied; for I shall then know that some of the Clann were interested enough in their family history to buy the book. I never expect to be reimbursed in full for the money, time and labor it has cost me."

It took six years of hard work, research, study, travel at home and abroad, writing, revision and a final rewriting before this book was ready to be printed; but six years of labor on one literary production represents only a fraction of the time required by the author before he was in training to produce a book; his preliminary education and fitness for the job have to be kept in mind; so that it is no exaggeration to say that a life time of effort was required in order to turn out such a work as this history covers.

Relatives and ancestors of the author were victims of the famine and plague years of 1846, 1847 and 1848; their bones are mingled in the dust with those of many thousands of other emigrants, in the Soil of Canada, the United States, Australia, New Zealand and South America; the under nourished, ill-clad Irish people fleeing from their famine stricken homes in Ireland, crowded into unsanitary sailing vessels and ships, easily succumbed to the ravages of the deadly Ship Fever (typhus); many who survived the month or more Atlantic crossing, died on the shores of the St. Lawrence River from Grasse' to Kingston; in Montreal alone, hundreds were buried in ground at present marked by a huge boulder taken from the bed of the St. Lawrence during the construction of the first bridge across the river; in that burial place are ancestors of the author of this book; others who survived the Atlantic crossing and

the plague kept on going westward; a few hewed, from the forest, farms at Victoria Road near Lindsay, Ontario; here about seventy miles north-east of the city of Toronto, Mr. O'Mullally was born; his father was born on the same farm, and it is now in the possession of a Mullally, a brother of the author.

He decided about the age of seventeen years to keep up the travel westward urge of his ancestors and went to the Province of Saskatchewan, Western Canada, where he tried his hand at farming for a while; he taught school for several years before going to Chicago. Previously he had married Miss Agnes O'Sullivan; they raised a family of five children before Mrs. O'Mullally's death in 1928.

There are those who claim that mere chance brought about important events in their lives; others attribute these changes to the directing guidance of God, a gifted writer has expressed that idea in verse:

Oh Thou who hast made me! Thou hadst a design,
Thou hast marked out a special life's labor as mine,
A work to be finished ere setting of sun,
A work which I failing may never be done.

The special work which the author of this book has done, has never before been attempted; his enthusiasm for it was fired on St. Patrick's day, 1934, when he saw for the first time a map of Ireland showing the former locations of land possessions of old families and clans; the baronies, the principalities of the ancient chiefs of Ireland; about the same time biographical sketches of old Irish families appeared from time to time in a newspaper which was a regular weekly visitor in his home; he decided to incorporate a history of the O'Mullally and Lally Clann into a History of Ireland; the same procedure could have been followed by any gifted writer about any of the other clans of Ireland; that is to say, it could be done if a given writer had, not only the purpose but the necessary training and experience and particularly the steadfast will to continue with the work through all the difficulties and against all the obstacles which confront a worker engaged in such a task; Mr. O'Mullally soon found out that if he wished to dig deeper than the surface of research on Irish history he had to know the Irish language; he proceeded to learn something about the ancient tongue; he took it up intensively; he carried on his regular work; he corresponded with historical authorities; his health none too robust at any time began to worry his family; occasional departures from health followed extra efforts on his part to delve into particular periods of Irish history; physicians advised that he give up his studies or suffer the consequences; finally,

he was prevailed upon to give up his researches and take a sea voyage; he decided to go to Ireland; in the land of his forefathers a renewed interest began to show itself in his former studies; to his already large store of knowledge on the subject, fresh material was added from visits to monasteries, conversations with authorities and the reading of family documents and ancient manuscripts; his visit to Ireland in 1938 was extended much longer than at first intended; he went about among the people; he visited twenty-nine of the thirty-two counties; he went on foot over one thousand miles of country roads and highways; he got access to archives; his note books swelled in volume; he went into remote districts: he was filled with desire to add to his fast accumulating store of knowledge.

On his return to Chicago, his health restored, he rewrote his history in the light of the background and knowledge he had acquired in Ireland; his discovery of the ruins of the ancient castle of the O'Mullalley Chiefs of the Clann and the circumstances attending his discovery make interesting reading.

This recorder does not know if the author of this book has any fixed views upon the Philosophy of History; probably he subscribes to the view that in the Divine plan nations as well as individuals have their work to do; Ireland's task in carrying the torch of Christian civilization and learning from Iceland's icy regions to Italy's transalpine sunny slopes in the early centuries of the middle ages should become better known even in Academic circles than it is at present; it would seem that after that colossal work was finished Divine Providence permitted a long period of suffering and persecution to fall upon Ireland; a number of small dispersals of Irish people to continental Europe and newly discovered countries took place during the centuries up to the great dispersal of the nineteenth century when millions of Irish people were forced through famine and plague to migrate to the Americas and the Antipodes; they took with them two great possessions; the Christian religion and an intense love for their native land; they were a missionary people without knowing that they had a mission; their influence, particularly the influence of their descendants, has helped in bringing about Ireland's practical independence as a nation, destined by God to further His glory and Kingdom on this planet.

With this thought in mind we of Irish descent may be less inclined to feel resentment towards those who brought about suffering, exile and death to millions of Ireland's children; the Great Designer had a design and a purpose, and the martyrdom of a people was needed to bring about the things required

by the Designer.

Influenced by the thought that God's ways are not our ways, many people of Irish descent in lands far away from Eire may practice Christian forbearance when their indignant feelings are aroused by the tales handed down from generation to generation from those who were the recipients of disabilities and outrages practiced against them. "Vengeance is mine" saith the Lord.

My poor introduction is over; I have met the author of the History here presented; he is a kindly, well disposed and very learned man; I have been amazed at the extent of his knowledge and pleased at the interesting way he has arranged the story he tells; it is good to know that a member of the family willingly gave so much of his time, and treasure in order to produce a written record of the Clann in ancient and modern times.

Montreal, Canada,
March, 1940.

Emmet James Mullally, M. D.
Member of The Irish Historical
Society of Canada.

EXPLANATION

When this history was almost ready for the press, my father, the writer of the same, had a serious lapse in health. He was advised by his physician, the foregoing Dr. Mullally, to postpone the publication of the book: hence, the delay of one year. I am pleased to advise our Irish friends that my father is now much improved in health and that he feels that the year's delay has tended to add materially to the substance and mellowness of the record. If those who read it are gratified with its content, then, he will feel amply rewarded for his seven years of labor.

Chicago,
March, 1941.

Eileen O'M. Yanan

INTRODUCTION

"Lift up thy drooping head
Meehal Dhu Mac Giolla Kieran;
Her blood yet boundeth red
Through the myriad veins of Erin;
No! No! She is not dead ——
Meehal Dhu Mac Giolla Kieran!"

By William Heffernan "Dall" (Blind)
Translation by James Clarence Mangan.

Exiles of Eire and Gaels of Inisfail we extend greetings to you and assure you that we wish you well, and it is to you alone that the following lines are addressed:

Our primary aim in writing this historical article is to present a genealogical framework of the Irish race, placing special emphasis on the O'Mullally pedigree, not only because we happen to belong to that particular Clann and therefore, know its history best, nor yet because it has sadly been neglected by the annalists, apparently due to the fact that it sank into obscurity at an early period owing to the circumstance that none of its members held the royal sceptre in the Kingdom of Hi-Maine after the adoption of family names, but we particularly feel that this Clann is a most suitable one for our purpose, for while they drank the dregs of a draught of the deepest degradation that was ever concocted by the hands of traitors and tyrants, yet the family, of the Chief at least, was able to arise to the sublimest heights of culture and splendor. And further, the Annals of the past reveal that though they, as Kings of Maenmagh, were cast into oblivion before the avalanche of the savage hordes of Anglo-Normans and were driven from their ancient principality, they lost none of their vigor nor valor, and many times as Chiefs of Tulach-na-dala arose in their might to strike weighty blows for Irish liberty. And still later, as Marshalls of France, they ascended in such a blaze of glory as to mould much of the history of Europe throughout a great part of the eighteenth century before their Star was finally eclipsed. While much of their fighting in this later period was done on foreign soil, their most bitter thrusts were ever wielded at the hereditary foe.

Our secondary aim in presenting this historical sketch has been influenced wholly by a desire to present to the Gaels a concise record of the salient features concerning their birthright which have so often been passed over lightly by most Irish historians and at the same time arouse their endeavor in defense of that heritage to a greater action. We feel that our effort in this direction can best be served by giving the history of one particular family from the origin of the Irish race down to the present time, and associating with it the historical data of the

successive periods of the rise and fall of the Irish clans — across the Ages, for we have found it impossible to present a family record of such a lengthy period without some accompanying information which really amounts to an outline of Irish history.

Further, it is a fact that never since the dawn of Man has a nation arisen to such redundant heights of glory, nor yet has a nation been forced back into the depths of such abject degradation. Never has there been such a triumphal ascent, nor such a sorrowing travail as this travesty of Justice — the greatest tragedy of the Ages. And so we ask of you, our friends, are we worthy of our heritage or shall we allow our National aspirations to sink ingloriously into oblivion never to be retrieved? Are we worthy sons of our fathers or must their memory spend eternity in a felon's grave?

Again, we address you, O, Clanns of Gaeldom! Beware of the fawning proselyte who dwells amongst you and who preaches the propaganda of forgive and forget. May it ever be remembered that Ireland only asks for justice, not for revenge which is alien to the Celt. But, we wish at the same time to impress upon the reader that while we do not preach a creed of hate, that we believe that hatred of a foreign foe is one of the most potent types of patriotism and the greatest incentive to sacrifice; and it has saved many a race from annihilation. And, we further proclaim, that we can only forgive when the tyrant frees us from the last fetter which binds our fatherland or else when the hand of Death stills us or that selfsame tyrant forever, for to forgive the present plight of affairs is to condone the ravishment of Rosaleen and the birth of the hybrid offspring which is neither Alien nor Gael.

And so to the Ancient Fenian cry of "Farrah! Farrah!" (Fall on! Fall on!) we add our own particular Clann shout of "Oscardha Abu!" (The Valiant to Victory!).

Throughout our story, we have endeavored to entwine a description of the political and social life of the Irish clans; and it can truly be stated that the general history of any particular Gaelic family might well apply to all others.

This book has been written neither in pomp nor in vanity but in a spirit of humility and respect, and only as a long felt and urgent duty which we all owe to our forebears; and so we beg of all readers of the same to dwell during its perusal on the words of one of the celebrated O'Neills which were: "I ambition not so much to derive honor from my ancestors as to reflect back upon them the lustre that they have shed upon me." (Hardiman)

Moreover, the following chapters have been recorded in a spirit of fairness and without enmity towards any except the foreign oppressor for whom we bear a righteous wrath. However, we have not failed to criticize where we feel that it is due. We have hued to the line letting the "chips and quips" fall where they might. We have no apologies to make . . . none save one. We greatly regret that we must address our compatriots and Clansmen in an alien lingo literally "rammed down the throats" of our forefathers during the seven centuries of England's Dark Age — the Seven dolors of the Irish Race. Nor can we salute you in any other tongue, our forebears having been robbed of our birthright long ago.

All authorities quoted and all annotations made are contained within the text (the words in brackets being our own). This has been done with the idea of facilitating the reading of the record. Further, we have attempted to eliminate the variant spellings of personal and place names as far as records and transition will permit (but we have retained their Gaelic forms where possible) with the same object in view; while all duplication of information and cross references are given with the idea of emphasizing and clarifying the passages.

To err, so it is claimed, is human. We hope that our errors are pardonable. At any rate, we wish to state that any criticism of this history, whether it be constructive or destructive will be welcomed, as it is only through the fire of criticism that the whole truth will stand revealed and the hidden secrets be ferreted out of the Archives of the Past.

Furthermore, we hope that this sketch may be an incentive to further research work, for there must be a world of information in the private records of many ancient families, and in the public libraries of Ireland and Europe, which is merely awaiting the hand of the Archaeologist to bring forth.

Mise le meas mor

(I am with great respect),

DOINNCAO PÁDRAIG Ó MAOLALAÍO

(Dennis Patrick O'Mullally).

Chicago,

La Feile Phadraig, 1941

(St. Patrick's Day, 1941)



Thank You

We wish to thank the many friends whom we contacted in Ireland, America and elsewhere during our researches of the past seven years for without their kindly assistance this history never could have been written.

The Author



HISTORY OF THE O'MULLALLY AND LALLY CLANN

SECTION I — THE GLORY OF EIRE

CHAPTER I

HISTORY AND GENEALOGY

The study of Irish history and genealogy as stated must be taken in conjunction, for they are inseparable, and are of the most fascinating nature to the student of Irish archaeology, for the pedigrees are by centuries the oldest in the world, rivalling those of the Israelites, which practically ended with the expulsion from Palestine. Moreover, their authenticity back to beyond the Christian era has never been questioned for Irish history ante-dates that of all other nations, except those of the Chinese and Egyptians. In fact, it goes back to the misty dawn when the human race was young — back to where fact and fancy blend in a fascinating array of mythology.

It must be borne in mind that pedigrees in Irish genealogy are traced entirely through the male line, for in ancient times it was all that was essential; and then there must be some limitation as the following item from German genealogical records show:

"Frederick the Great of Prussia had sixty-seven million ancestors reckoning from 900 A. D. to the time of his birth in 1712 A. D." (German statistics 1934). Those figures are stupendous and are merely given to show the possibilities (or rather the impossibilities) of a complete genealogical record of any family.

The keeping of a pedigree at the present time may be one of curiosity commingled with pride (for what true Gael does not feel proud of his descent from The O'Connor, The O'Neill etc?) but while the Irish clans flourished it was one of absolute and prime necessity from the family of the High King to that of the smallest tribal division to prove the right to office or estate, except, as history sadly shows, when might superceded right, and even then the usurper had to support his claim by some proven relationship, even though distant it might be.

THE ORIGIN OF THE GAELS

Ancient Irish historians contended that the Gaelic race originally hailed from Scythia which they placed analogous to the present Persia or Iran (c. f. Erin). And indeed the Gaelic language has a close affinity to the Pheonician and other Semetic languages (according to Sir William Betham, Colonel Vallancey

and other authorities), proving that they had a nearer relationship than the common origin assigned to most of the European tongues. Those same ancient annalists further laid claim to the fact of the Gaels being the first inhabitants of Europe subsequent to the Flood and that after centuries of wandering in quest of Inisfail (Island of Destiny) they eventually settled in Spain. They were called Gaels after Gaedhael (Gael) one of their leaders, and Galicia in Central Europe, as well as Galicia in Spain, is named after them. Further, the Galatians to whom St. Paul addressed his Epistle were a kindred people, as were also the Gauls of the land known now as France.

Ethnologists have divided the Caucasian races of early Europe according to the languages and other attributes as follows:

1. Celtic or Gaelic (Central and West);
2. Teutonic (Baltic);
3. Graeco-Latin (South);
4. Sclavonic or Slavic (East).

We thus see the Celts are one of the four great divisions of the Western Aryans; and there seems little doubt that they were the first members of that great division of the human family in Europe, and that they were driven westward by later migrating tribes from the East.

Further, it would seem that there were two waves of Celts who crossed Europe, the one driving the other before it, as this second wave was forced westward by other migrating tribes from the East.

The two waves are apparently represented to-day by:

1. Gaels (Irish, Scotch and Manx);
2. Brythons or Cymry (Welsh, Cornish and Armoric or Bretonic). (To the latter may be added the fragment of Celtic speaking people of Spain.)

THE COMING OF THE GAELS

About the year 1700 B. C. (i. e. 3499 Anno Mundi) according to the ancient chronicles, Mileadh (Latinized Milesius, who was the son of Bile, the son of Breoghan), who was then the King of the Gaels of Spain, sent his uncle Ith to Ireland — their supposed Land of Promise — to investigate the advisability of founding a colony there. It so happened that Prince Ith was slain by the inhabitants of Ireland. When his followers returned to Spain with their glowing account of the new land, Mileadh (or Milesius) had also passed away. However, his queen, Scota by name, determined to execute the plans of her royal

spouse and emigrate to Inisfail, and it would seem that she had made a promise to him on his deathbed to do so.

Shortly thereafter, with her eight sons and a large number of followers, she set sail in thirty ships in the year 1699 B. C. (3500 A. M.) The minstrel Moore describes their departure in the following lines:

“They came from a land beyond the sea,
And o’er the Western Maine
Set sail in their good ship gallantly
From the sunny land of Spain”.

Owing to a storm that was raging at the time of their landing on the Irish coast many were drowned, including five of Scotsa’s sons.

THE FIRBOLGS — THE ABORIGINES OF IRELAND

At this time, so state the annalists, Eire was occupied by two Celtic races — the Firbolgs and the Tuatha De Dananns. Those latter people were spoken of as being skilled in art and magic. Their name really implies “Children of the Goddess Dana” who was the chief goddess of Irish Druidism and it is only natural to suppose that they were spoken of as a real people after the introduction of Christianity. It would also seem that they occupied a dual position and lingered in the minds of the imaginative Celts as “the good little people” — the fairies.

However, the Firbolgs were a real people, and as such may be considered the aborigines of Ireland as far as authentic history verifies. The annals of Ireland make several references to them, and we read that as late as the ninth century, A. D., they rose in rebellion against the Ard Righ or High King. In time they were assimilated, their last stronghold apparently being the mountains of Roscommon where their descendants may still be recognized — being small of stature, and with jet black hair.

Both Father Keating and MacFirbis stated that owing to the fact that they carried earth in bags, they were called Firbolgs, i. e. “bag-men”.

At the time of the coming of the Gaels, the country was but sparsely settled, yet the inhabitants rose up against the newcomers. In the battle which followed, they were defeated and their king, Lir by name, and his three daughters, Eire, Fodhla (Fola), Banbha (Banva) were slain, as well as the warrior queen, Scotsa. Henceforth, the Firbolgs were tributary to the Gaels.

(Note: The Tinkers of the present day, though apparently differing from the other Gaels, are not to be confused with the Firbolgs, for they are a fair people with red or fawn colored hair, and are really typically Gaelic. Their language known as Shelta is an ancient Gaelic dialect, which, owing to transition and deliberate perversion, is not understood in its entirety by Gaelic scholars. Those

people, no doubt, are the lineal descendants of the bards, brehons and craftsmen of the clans before the breaking up of the same by the onslaught of the Barbarian hordes of Britain in the Dark and Middle Ages. Being cast adrift and left without employment they rotated into a nomadic life, and it is well known that the bards and brehons on account of their pedantry, were accredited in the past with speaking a different tongue than the common people. It would, therefore, seem that the numerous bands of Tinkers are not only the descendants of the ancient scholars of Ireland, but are possibly the only true-blooded Gaels in the land, for owing to their occupation and environment they were unmolested and unassimilated by the usurpers. Would that there were more Tinkers in Ireland! D. O'M.)

THE NAMING OF EIRE

From those three princesses of the Firbolgs, Ireland came to be known as Eire, Fodhla and Banbha. Other names were Inis Fail (Island of Destiny), Inis Eagla (Noble Island), Inis Fiodh (Woody Island), Muic Inis (Island of the Mist), while Irland (Ireland) was possibly derived from Ir, one of Scota's sons. It was also called Ierne, Irin and Erin, (c. f. Iran for Persia). Another name, expressive of the time, was Crioich na Bhfineadhacha (Creeugh na Veenugha, i. e. the End of the Nations). One of the Greek designations for the island was Ogygia meaning "most Ancient Island" (by Plutarch), while the Latin names were Ivernia, Hibernia and Scotia.

From Milesius and Scota the people became known as Milesians and Scots, and in fact they were called Scots on the Continent as late as the fifteenth century. The land which we know to-day as Scotland was merely looked upon as a colony of Ireland's (which it originally was), the distinguishing terms being Scotia Major and Scotia Minor, the greater name applying to Ireland.

Still further, in the Golden Age of Erin's past she was known as Insula Sanctorum et Doctorum (the Isle of Saints and of Scholars).

Later on in the March of Time, during the days of her persecution when her bards were forbidden under pain of death to sing her praises they referred to her reverently and fondly as Roisin Dubh (Dark little rose) which became the Dark Rosaleen of the immortal Mangan; Sioda no mBo (Silk of the Kine); Shan Van Vocht (The poor old woman); Mo Chrevin Cno (My cluster of nuts — literally, my brown-haired girl); Mo Chrevin Evin Algan Og (My pleasant, beautiful, young, little branch); Caitlin Ni Uallachain (Kathleen O'Houlahan); Grainne Ni Mhaille or Granuaile (Grace O'Malley); Sighle Ni Ghadhra (Sheila O'Gara); Cait Ni Dhuibhir (Kate O'Dwyer); and she was also referred to allegorically as an aisling (vision) and Dear Dark Head, both those terms personifying "the Maid Eire"; while Dr. Drennan's designation, "The

Emerald Isle" is of fairly recent origin. (The name, "A Chuisle Gheal Mo Chroidhe", is quoted elsewhere).

Those latter terms are a few of the figurative names for Ireland that carry a wealth of beauty and pathos; and we give them to show that the true Irish spirit never wavered even in her darkest hour.

CHAPTER II

EARLY GEOGRAPHICAL DIVISIONS

The three surviving sons of Milesius and Scota were Eibear (Heber), Eireamhon (Heremon) and Amhergin (Avereen). To the first two went the joint Sovereignty of Ireland. To Amhergin who was a brehon and bard, and also a soothsayer and druid, the fruits of his official positions were deemed sufficient and he, therefore, received no land. To the children of another brother, Ir by name, (he having been drowned) went the territory in the North known as Ulaidh (Ulidia); while the descendants of Ith, under his son Lugaidh, were granted a small territory in the South-west, known as Corca-Luighe (Corkalee, i. e. the baronies of Beare, Bantry, Carbery, etc.)

Within a year Heber and Heremon quarreled, just as Romulus and Remus did at Rome one thousand years later. The poet describes it thus:

"The wife of Heber of the battles said,
That unless she owned the fair Druim Clasach,
Druim Beithech and Druim Finghin bright
She would not remain a night in Erin".

In the war that ensued Heber was slain. Henceforth, the race of Heremon predominated in the land.

It may be noted that Heremon was married to his second cousin, Tea, the daughter of Lugaidh, and it was she who chose the Hill of Teimhair (i. e. the house of Tea or Tara) for the royal residence which was a fortress. This was the famous Tara of later times.

THE CULTURE OF THE GAELS

We are informed that these newcomers to the Isle of Destiny were a highly civilized race who possessed a system of writing and a comprehensive literature. They were well versed in the knowledge of navigation and also in the art of manufacturing, such as weaving and dyeing, and the forming of gold and silver ornaments. They were a brave, religious people who were both hospitable and impulsive.

Their clothing was made of wool variously colored. The principal article of clothing of the men was the purple toga

or cloak which was fringed and had a large collar of a different color, and it was fastened by a buckle of gold or silver; while the women wore a mantle, variously fringed and ornamented.

The English author, Colonel Vallancey, states that, "Though the garb of the ancient Irish was simple in its fashion yet the materials of which it was composed were of the most costly quality. Their kings wore mantles of an immense size, generally nine ells, of yellow and purple silk, which were studded with gems and precious stones. Their helmets, shields and ensign staffs, were of pure gold, as the country abounded in that precious metal."

Further, Dr. Warner writes, "All the knights wore golden helmets and chains, and shields of the same metal."

The people lived in houses constructed of timber and wicker-work, while their household utensils were also of wood.

Their time was occupied in hunting, fishing, building roads and cutting down the forests; while their food consisted of fish, flesh, milk, butter, honey, herbs and bread baked in ashes.

Some of the animals found there at that time were the wolf, wolfhound, greyhound, wild boar, red deer and the huge Irish elk.

They were a pastoral people, and in the beginning the caste system was practically unknown amongst them. All property was held by them in common, and this Gaelic system of communism is one that should interest every student of social economy in this era of capitalism and slavery which in Ireland, at least, is an English innovation.

When we consider the culture of the Gaels let us dwell upon this period of grandeur and freedom, and not on the era of gory rags and servitude during the British occupation.

Before proceeding with this article, allow us to diverge for a moment in order to give a short summary of the political and social conditions which prevailed in Ireland from the landing of the Gaels down to the time of the scattering of the clans and the destruction of the Gaelic institutions and culture by the Vandals of Britian under their Herods, their Neros and their Pharoahs.

POLITICAL DIVISIONS

The Family was the smallest division of Gaelic Society and it consisted of the great grandfather (or grandfather) and his descendants. All property was owned by them under a common head, but each individual had his allotment of land, and paid a subsidy to the common treasury according to his

means; and each was responsible for the eric or fine imposed on any member.

The feudal system, the curse of Europe, was unknown in Ireland until the invasion by the Anglo-Normans.

The Fine (fin-e) was the next social division, and consisted of a group of families within certain blood degrees. It was the basis of succession of the chiefs and kings. The Sept was a larger group than the Fine, but its members were descended from a common ancestor long since dead. The Clann (or Clan) was a similar but larger group than the Sept. The Tribe was the largest division, and it was made up of many Septs or Clanns. The entire basis of society was kinship. The Septs, Clanns, and Tribes had their Chiefs, while the lesser had to acknowledge allegiance to the higher and had to pay tribute as well.

If a tuath (thoo-a) or territory, which was a fundamental of organization, occupied by a tribe was large enough, the ruler was granted the title of Ri (ree) or King. In all there were one hundred and eighty four tuaths in Ireland, but not all of them had kings. Sometimes three or four tuaths were grouped together to elect an ur-ri or sub-king. Such a composite division was designated a mor tuath (more thoo-a) or great territory. The king of the state or province was called the Ri as stated, while the king of all Ireland was named the Ard Ri or High King.

The mode of electing the chief or the king was known as tanistry. The heir to the throne was called the roydamna or tanist, and he was chosen during the life time of his predecessor by the popular vote of the clansmen from the ruler's Fine, such as brother, son, grandson, uncle, nephew, grandnephew and cousin. He had to be of legal age and physically fit. There was no recognition given to primogeniture which so often allowed physical and mental misfits on the thrones of Europe.

From the foregoing, it readily can be seen the absolute necessity of maintaining genealogical records lest important rights be forfeited. Those records were examined periodically by the High King and the Nobles at the feis (fesh) or meeting held every three years on the Hill of Tara. This meeting which discussed all matters of State was the prototype of the present forms of government.

BARDS OR HISTORIANS

The bard, whose office was also hereditary, kept the pedigrees and traditions of the families who retained him. Incidentally, he also kept his own pedigree. Every family of importance had one of those minstrel historians who sang of their greatness,

accompanying himself on the harp. His verse consisted of quatrains of seven syllables; each line had alliteration and some form of rhythm. While the Irish claim the originality of rhyme in verse it can scarcely have originated with the bards, even though some of their poems contain a wild Gaelic grandeur that must necessarily lose much of its beauty in its translation.

The bards were therefore considered to be of great importance, and were second only to the rulers in the social scale. The most learned bards were called ollamhs (ollavs) and they had twelve years training. Those were the men that fired the Irish spirit of patriotism, and who in spite of centuries of persecution (daring even death by the edicts of English tyrants) flourished and sang their rallying lyrics while still a spark of Irish freedom glowed, and while a harp remained unbroken. (The historian who wrote only was called a Shanacha).

BREHONS OR JUDGES

The brehon was next in importance to the bard, and his office was also hereditary. It was necessary for him to memorize the rules of law, and to interpret them and render decisions. Those laws were known as the Brehon Code. It will readily be seen that the brehons also had several years of intensive training.

This comprehensive code of laws was put into writing at the instigation of Saint Patrick and is termed "The Book of Rights" (Leabhar na g-Ceart). It outlined the political constitution of the country. It enumerated the ranks of society from the king to the serf, their rights and privileges; the management of property and industry; the position of landlord and tenant; the fees of professional men; the duties of father and son; contracts; seizure of goods; and eric and military matters. There were two volumes — one each on civil and criminal law. As stated it was very comprehensive and contained the old laws and customs with many qualifications, no doubt, reconciling it to the Christian point of view.

In spite of laws passed to exterminate them by the English usurpers, the brehons flourished as did the bards down to the time of the slaughtering and disintegration of the clans in the seventeenth century, for the decisions rendered by them were much to be preferred to the prejudicial brand of justice (or rather injustice) meted out by the alien and selfish hypocrites who functioned in the land.

(Note: From Brehon is derived the name MacBrehon or

Judge).

OGHAM OR OLD GAELIC WRITING

It might not be amiss to state here that before the introduction of Christianity, which brought in its wake the Latin alphabet, the Irish used a system of writing called Ogham or Ogam by which they kept their records. This consisted of an alphabet, of twenty letters as compared to the seventeen (eighteen) used in the Irish of to-day. It was composed of vertical and slanting strokes reaching to or crossing the horizontal line, and extending from the left to the right. (Taking an Ogham Stone "in situ" one must read upwards). Although primitive in structure, it was yet ingenious. However, it was too cumbersome for use in lengthy narrative. Historical events as well as the laws and stories, that to-day are classed with the classics of Greece and Rome, were generally memorized and handed down by family tradition, and by the brehons and bards. (See Ogham writing in any encyclopedia).

SOCIAL DIVISIONS

Our next step is to enumerate the different castes of society as they existed at the dawn of authentic history. They were as follows:

- The Kings who possessed land (mensal) for which no rent was paid;
- The Princes, Nobles and Chiefs (flaiths) who also had land free of rent;
- The Freeman with property, such as cattle and goods, but who paid rent for their land;
- The Freeman who possessed little or no property and who paid rent for land allotment, such as those who were from the other territories.

While as already stated the title of each territory rested in the Chief and each freeman had his allotment of land for which he paid a small tribute, he could further lease additional land from the allotment or mensal land of the king, or of the princes, for which he gave a part of the goods produced thereon. He could also rent cattle on this sharing basis. And, regarding the cattle which he owned but pastured on the Commons, to which each freeman had access, he gave one-seventh to the king or chief.

The cow was the unit of value and was spoken of as a sed (shade) while three seds were equal to a cumal (kumul). All payments were made in cattle, produce, silver etc., (that is in **kind**).

Lastly, there were the non-free class — some absolute serfs such as the Firbolgs, and those who through crimes had lost their caste — who were tenants at will and therefore could be evicted at any time.

This latter class were in much the same position as the Irish masses under English landlordism in the past three centuries, only under the aegis of England no justice could be had in the courts; and the policy was then one of extermination, and there was a retrogression in Irish social advancement of at least fifteen hundred years, or back beyond the time when the Saxon hordes of pirates emerged from the rivers and forests of Europe to destroy the Roman civilization and culture of Britian.

CHAPTER III

TRANSITIONAL HISTORY

We have already seen how the land was roughly divided amongst the followers of Heber, Heremon, Ir and Ith. As time progressed the descendants of Heremon greatly outnumbered the progeny of the others and consequently they founded new kingdoms from time to time at the expense of the offspring of Ir; while the descendants of Heber, who were to be found in the South completely dominated the comparatively few families of the race of Ith.

As an illustration of this we find that of the one hundred and eighty-three kings of Ireland who ruled from 1699 B. C. to the abdication of Rory O'Connor in 1186 A. D., that is for a period of two thousand eight hundred and eighty-five years with an average of better than sixteen years to each reign, that there were of each division the following:

- Of the Heremonian line, 114, seven being joint kings;
- Of the Irian line, 38, four being joint kings;
- Of the Ithian line, 5, two being joint kings;
- Of the Firbolgs there was only one who held the royal sceptre.

This superiority of the Heremonian line was very much more marked after the landing of St. Patrick in 432 A. D. for of the fifty-five kings who ruled after then all were of this line, except four who were of the line of Heber. Of all the rulers of Eire only one, Queen Macha, was a woman.

The average length of each reign is obtained by counting the dual kingships as single reigns and indeed it compares very favorably with the average duration of those in other countries, when we consider that many were of advanced age, owing to

the rules of tanistry, when they ascended the throne, even though there was much warfare in Ireland.

As the different sub-kingdoms of Eire were formed at various periods, it is essential that a slight outline of the transition must be given to create a background for the founding of those kingdoms, and also for the tracing of our genealogy.

THE GREAT ROYAL LINE

It has already been stated that Heber and Heremon were the first rulers of Erin. After the death of Heber, Heremon ruled alone for fifteen years, dying in 1683 B. C., and it is with his line that we are particularly interested for the Clann Maolalaidh (O'Mullallys) are of his race. (See O'Hart's "Pedigrees").

We shall now proceed with the genealogy of the Heremonian line mentioning only those who attained prominence in history and incidentally giving short sketches of those of other descent who, likewise, were well known. Forwith are their names:

Irial Faidh (fee, i. e. the prophet), the son of Heremon, was the tenth monarch of Ireland and a prophet, as his name implies. He died in 1680 B. C.

Eithrial, son and successor of above, wrote a history of the Gaels in twenty years, which was no doubt later incorporated in subsequent histories. He died in 1670 B. C.

Tigernmas, the grandson of the last named and the thirteenth king, was the one alleged to have introduced idol worship to the Gaels, but apart from this he was a great law-giver, and the Irish civilization of that time had no parallel any place in the world. He also introduced the system of plaid weaving, requiring that each strata of society wear a certain number of colors. The Ard Ri had six, the Chiefs five, and so on. It is from this custom that the Scotch plaid of to-day owes its existence. He died in 1543 B. C. after a reign of seventy-seven years.

One of the greatest kings was Ollamh Fodhla (Ollav Fola, i. e. the bard or professor of Ireland). He was of the line of Ir, and by far the most learned man of his time, and to him belongs the credit of establishing the Feis of Tara (fesh, i. e. convention and festival). It was composed of nobles, druids, chiefs, and provincial kings and was presided over by the Ard Ri. And it was, as has already been stated, the prototype of the present forms of government for the early Irish missionaries introduced the Irish system of government to the various countries of Europe. The Feis of Tara met every three years and its duties

were to enact or to repeal the laws, to examine and certify the family genealogies, to keep the National Register or Saltair of Tara from the annals of the country, and to supervise matters of war and peace, and also the occupations and welfare of the people. This king died in the the year of 1317 B. C.

Dein was a prince of the Heremonian line and the seventh in descent from Tigernmas. He is generally accredited with introducing the custom of wearing a gold chain or locket around the neck as a token of royalty. In time this habit was copied extensively by many women even in foreign lands.

Another monarch worthy of mention was Siorna "Saoghlach" (i. e. long-life), son of the above, who became king in 1280 B. C. at the age of one hundred years. He ruled one hundred and fifty years, when he was slain (1030 B. C.) by his kinsmen, who apparently feared his monopolizing the throne. The Irish were in ancient times a long-lived people, but we fear that his reign represents that of different kings whose names have been lost in the march down the ages.

Queen Macha of the Irian line was the sixty-fourth monarch but, as already stated, the only woman to hold the throne of Eire. It was she who built the beautiful palace of Eamhain (Emania), now called "Navan Fort", the ruins of which may be seen on a hill near the city of Armagh (i. e. Ard Macha or Queen Macha). This powerful monarch disposed of her two male rivals in a unique way. After slaying the weaker one on the field of battle, she completely subjugated the other by marrying him. She died in 653 B. C. but her palace stood until destroyed in 331 A. D. by the Clann Colla, thus coming into the possession of the ancestors of the Clann Maolalaidh (Mullally).

(In the hills about Emania we once became hopelessly lost).

At about this time there were two devastating plagues which ravaged the land.

Ugaine Mor or Hugony the Great, who died in 593 B. C. was the sixty-sixth monarch and tenth in descent from Siorna "Long-life". He was a very able ruler and is recorded to have sailed to the Mediterranean Sea and taken possession of a large part of Northern Africa, and it is stated that he made war on Sicily. He married the Princess Caesiar, the daughter of the King of France. He divided the country between his twenty-five children and this division remained in force for more than four centuries. One of his sons, Moen or Maen by name, was left the territory of Maenmagh (i. e. Maen's plain) about which much of the following history centres. This was at least two and a half centuries before Alexander the Great of Macedonia

and Greece wept his copious tears, and nearly four centuries before Rome and Carthage grappled in death grips, and at a time when the potential Saxon pirates were deep within the loins of the Teutonic race.

Aeneus Ollamh (or Angus, the professor) was another very wise and learned man and the seventy-third monarch of Ireland. Though he was of Heremonian descent he was not of the main line.

Ruadhri Mor or Rory the Great was the eighty-sixth ruler and of Irian descent. In his time most of the cattle died of an epidemic of murrain. The Clanna Rury or famous Red Branch took their name from him. He died 218 B. C.

Eochaidh Feidhlioch (Eochy Felix), the ninety-third monarch was also a very great king and the thirteenth in descent from Ugaine Mor. He re-united the twenty-five districts but re-divided the country into five parts, named Ulster, Connacht, Leinster and the two Munsters which were called Thomond and Desmond, placing a sub-king over each. He died in 130 B. C. and strange to relate his successor, Bandadh, only reigned one day after his election.

Bress-nar-Lothar, the son of Eochy, was never king but in his time, 129 B. C., the practice of burial in graves was ordered by law. Previous to then the bodies were placed in hollows and lightly covered by earth and a cromlech (flagstone) or else placed under a cairn (pile of stones).

Eochy also had a daughter, Maedhbh (Maeve) who was famed in history. (She was Spencer's "Faerie Queen"). Her father left her the territory of Connacht, and it was Queen Maeve who built the place of Cruachan (Croghan) in Roscommon. With her Connacht Knights or Clanna Morna, she checked the power of Eamhain, which was then ruled by the Red Branch Knights or Clanna Rury under their king, Conor Mac Nessa, and Cuchulainn (The Hound of Ulster).

Conaire Mor was the ninty-seventh ruler of Ireland. While he was of Heremonian descent he was not of the direct or main line. After his death in 109 B. C., owing to dissension, there was an inter-regnum for five years.

Crimhthann I, or Crevan I, surnamed "The Herioc", was the hundredth king of Eire, and is chiefly known for having ruled at the time of Christ, that is from 7 B. C. to 8 A. D.

Cairbre I, nicknamed Cairbre "Cean-Cait" (meaning "Cat-headed" Carbry), possibly so named because he was despised as a Firbolg, on the death of Crimhthann usurped the throne and was the only one of his race to rule the Gaels. He died after a reign of five years and was succeeded by Feradh

Fionn Feachtnach, the son of Crimhthann.

Fiachra Fionn Olga (fair-haired and beautiful Feary) son of Feradh, was the one hundred and fourth monarch. He married the daughter of the Pictich king of Alba (Scotland) and died in 56 A. D.

We have now arranged the setting for the founding of the different kingdoms and the reader, who has persevered to this point, will find no difficulty in following the pedigree and the chronology of succeeding events.

LATER GEOGRAPHICAL DIVISIONS

The Kingdom of Midhe (Meath) or Tara

Tuathal Teadhtmar or Toal the Lawful was so-called because an attempt had been made to prevent his attaining the throne. He is mentioned by Agricola, the Roman general, who was in Britian at that time. He crushed a powerful rebellion of the Attacotti (mostly Firbolgs) who were in alliance with the Irian princes of the North. As a reward he was granted territory from the adjoining provinces, namely Ulaidh (Ulster), Connacht, Mumham (Munster) and Laighin (Leinster), and from this new land he formed the province of Midhe (Middle) or Meath which extended from the Shannon to the Sea. He built a royal palace (the former one apparently having been destroyed) on the Hill of Tara and thus founded the Kingdom of Meath and the great dynasty of Tara. He was slain in battle in the year 106 A. D. and was the one hundred and sixth monarch of Ireland.

It was Tuathal who imposed the Borumha (Boru) tribute as a punishment on Laighin, the same causing much war for five centuries to come, when it was finally abolished. But its collection created a deadly enmity between the tribes of Laighin and their kinsmen, the Siol Chuinn (Race of Conn) which existed down to the time of Dermot the Traitor; and it was, no doubt, therefore indirectly responsible for the English invasion.

Fedhlim Rachtmar or Felim, the Lawgiver, was the son of Tuathal and the one hundred and eighth monarch. He was also a very wise and great ruler, and it was during his time that the quaint Irish custom of arranging the marriage articles were agreed upon. He died in 119 A. D.

His successor was Cathair Mor or Cahir the Great who though of Heremonian descent was not of the direct line. (Also King of Laighin).

Conn Ceadcathach or Conn of the Hundred Battles was

the next king, and the son of King Fedhlim, and by far the most powerful monarch that Ireland had up to this time. He fought hundreds of battles in many parts of the country. His greatest rival was Mogh Nuath (Moe Nuah) of Munster. They at first divided the country into two parts which were called Leath Chuinn (Conn's Half) and Leath Mhogha (Mogh's Half). The point of demarcation was a direct line between the cities of Dublin and Galway, Conn's Half being to the North and Mogh's to the South. The next year the war was renewed and Mogh being slain in battle Conn became the undisputed king of all Eire. He was slain himself in the year 157 A. D. From him are descended the Kings of Ireland, Scotland, England, Connacht, Aileach, Oriel, Hi-Maine and the O'Mullallys, Kings of Maenmagh, as well as many of the lesser rulers, while through his daughter the Kings of Cashel can trace their descent.

THE KINGDOM OF MUMHAN (MUNSTER) OR CASHEL

Mogh Nuath or Eoghan Mor (Owen the Great), already mentioned, founded the Munster dynasty. His son, Oilioll Olim (the sage), who succeeded him, married Sabina, the daughter of Conn of the Hundred Battles. Oilioll had two sons, namely:

1. Cormac Cas whose descendants were known as the Dal Chais (tribe of Cas) or Dalcassians, and they ruled North Munster or Thomond. In later times the ruling family there adopted the name of Ua Briain (O'Brien) from their king Brian Boroimhe (Boru).
2. Eoghan (Owen) whose descendants became known as Eoghanchta (tribe of Eoghan) or Eugenians, and they ruled South Munster or Desmond, and their leading family in time took the surname of Mac Carthaigh (MacCarthy) from their prince Carthach by name. The kings of either Thomond or Desmond became king of all Munster according to the power of each and were known as the Kings of Caiseal (Cashel).

THE KINGDOM OF LAIGHIN (LEINSTER)

Cathir Mor or Cahir the Great, king of Eire (119 A. D.), and also king of Laighin (Leinster), with the help of seven tribes of Ulaidh defeated the tribes of the South, thus greatly extending his territory and firmly establishing his dynasty which had been founded centuries before by the son of Ugaine Mor.

The ruling family amongst the descendants of Cahir Mor

took the name of Mac Murchadha or MacMurrough which was later mutilated to Murphy, Kavanagh, Kinsella, etc.

THE GREAT ROYAL LINE (continued)

Continuing the great royal line of Eire, we come to Art Eanfhear (one great man) who was a powerful king and the one hundred and twelfth monarch of Ireland, and also King of Tara. After a reign of thirty years he died in 195 A. D.

Cormac Ulfhada (longbeard) or Cormac Mac Art was the son of the foregoing and the one hundred and fifteenth king of Eire. Tara in his time reached its greatest splendor. He erected most of the buildings on the Hill of the Kings, including many colleges. He was a great administrator and warrior, carrying on successful wars with other provinces. He was a patron of art and learning and compiled the Saltair of Tara, already mentioned, from old manuscripts. Having lost an eye in battle and being no longer eligible for the kingship, he abdicated in 266 A. D. after a prosperous reign of forty years. He then wrote "Instructions of a Prince", which was full of enlightenment on principles of conduct and government.

Cairbre Lifeachar or Cairbre of the Liffey, who is also known as Carbry II, was a son of the above and the one hundred and seventeenth king of Ireland. His mother was Eithne, the daughter of the King of Laighin.

Cairbre was a most learned man and a patron of letters, and the author of a history of the kings (his predecessors) of Ireland. It may not be amiss to recall at this point the sweet lines of wisdom written by him and which will emphasize the Gaelic expression of to-day: "Gan teanga, gan tir" ("without a language, without a country"). Here are the lines:

"Sweet tongue of our Druids, and Bards of past ages,
Sweet tongue of our Monarchs, our Saints, and our Sages;
Sweet tongue of our heroes and free-born sires,
When we cease to preserve thee our glory expires."

It was in the time of Cairbre that the Fianna (Fenians), a military organization, became so powerful as to make war on the king. They had existed during the reigns of Conn, Art and Cormac under their leaders, Cumhal (Cool); his son Fion (Finn Mac Cool); the latter's son Oisín, the poet; and Oscar, the son of Oisín. In the terrible battle of Gabhra (Gowran, Kilkenny) their power was broken forever in the year 284 A. D. though Cairbre was slain in the conflict after a reign of almost seventeen years.

Eochaidh Dubhlen (Eochy of Dublin) was the eldest son

of the foregoing king, but owing to the rules of tanistry another was elected to the throne. He married the Princess Alechia, daughter of Updar, King of Alba, now Scotland. (Aileach, daughter of Udhaire — Keating). They had three sons known to history as The Three Collas:

1. Muireadach or Colla da Chrioch,
i. e. Colla of the two countries, Ireland and Scotland;
2. Carriol or Colla Uais,
i. e. Colla the Noble (because he had been king);
3. Aodh (Hugh) or Colla Meann,
i.e. Colla the Famous.

It was thus a poet sang of them:

"The three sons of Eochaidh, great their fame;
The three Collas we have heard of;
Colla Meann, Colla fo Chri,
And Colla Uais the High King."

We have now traced the O'Maolalaidh (O'Mullally) pedigree for fifty generations or half-way for our grandchildren are of the hundredth generation. Thirty-five of the members in direct line of those fifty generations were High Kings of Ireland, while the other fifteen were Princes of the line. It is at this point that the O'Mullally family separates from the royal house of Eire, though being of the senior branch of it; and we wish to impress upon the reader that the kings after this time, whether O'Conors, O'Neills, O'Melaghlin's or MacLoughlin's, belonged to the junior branches of the Irish Royal Family, and that they were, therefore, junior to the O'Mullallys; and we further wish to state that the O'Maolalaidhs descend from Cairbre of the Liffey, King of Ireland and his eldest son, Prince Eochaidh of Dublin; then through Colla da Chrioch, King of Oriel; and lastly from Maine Mor, King of Hi-Maine. (See O'Hart, etc.)

LATER GEOGRAPHICAL DIVISIONS (continued)

The Kingdom of Oirghialla or Oriel (A. D. 331)

The three Colla brothers, grandsons of Cairbre of the Liffey, were dissatisfied with the exclusion of their father, though the eldest son of Cairbre, and also of the themselves from the throne of Ireland through the rules of tanistry in preference to their uncle, Fiachra Srabhteine (Feary). Consequently, they usurped the throne, and Colla Uais (Vais) became the one hundred and twenty-first Monarch of Ireland. After a short reign of four years, he was deposed by Muireadhach Tireach (Murray), the son of Fiachra, and he and his brothers were banished from the country, and perforce took refuge in Scotland,

hence the name Colla which means prohibition.

Later, peace was restored and with help from Scotland and Connacht, they attacked the Clanna Rury (the descendants of Ir) in Ulaidh (now Ulster). They captured and destroyed the palace of Eamhain (Emania) and drove the clansmen into what is now the counties of Down and Antrim, taking a large territory for themselves which extended from Dundalk Bay to Sligo Bay and being co-extensive with the present counties of Louth, Monaghan, Fermanagh, Armagh, Tyrone, Donegal and parts of Cavan and Meath. This dominion was later considerably reduced by sub-division and dissension.

The new kingdom was named Oirghialla meaning "of the golden hostages" for all hostages wore fetters of gold. Other names for it were Ergallia, Orgiall, and Urgel. It was the Oriel of a later period, which at the time of the Barbarian or English occupation comprised only the county of Louth, and was commonly called "O'Carrolls' Country". The people were generally designated Oriels. Colla da Chrioch, our great forefather, was the first king. The date of the founding of the kingdom is generally given as 331 A. D., though Father Keating places it at 322 A. D.

To preserve the continuity of our pedigree, we must here state that more than a century later (possibly 457 A. D.) a prince of Oriel named Maine Mor, and who was the great-great-grandson of Colla da Chrioch, settled with some followers in the south of Connacht and thus became the progenitor of the O'Mullallys, O'Kellys etc.

To continue our story of the founding of the other kingdoms of Ireland we must detain the patient reader for a moment with some slight details which we present forthwith.

Crimhthann II (Crevan II) who was the one hundred and twenty-fifth monarch of Eire was of the line of Ir. Being a powerful king, he invaded Britian and Gaul (France), and returned with much treasure. It may be noted that his campaigns were against the Roman dominions. He died 378 A. D.

Niall Mor or Niall I of the Heremonian line, generally designated Niall Naoighiallach, i. e. "of the Nine Hostages" for he received hostages from nine other kings, succeeded the above ruler and continued the foreign expeditions, invading Alba (Scotland), Britian and the Isle of Man. He then crossed to Gaul and died on the Loire River battling the Roman legions in the year 405 A. D. The most notable event of his reign was the dispatching to Ireland in 389 A. D. (fifteen hundred and fifty years ago) some of his soldiers with much booty and many slaves, amongst the latter being a Christian youth named Succat who

was later to evangelize Ireland under the name of Patrick after his escape from slavery.

(Consult writings of St. Patrick by himself).

Niall's greatgrandson, Fergus Mor, became the king of Dal Raida in Scotland in 498 A. D. and his descendants later ruled all that land, and from him the British Royal Family also descends. (See O'Hart's "Irish Pedigrees").

Dathi (the modern David) was the nephew and successor of Niall. He also invaded Gaul carrying on a very successful campaign. It was during his reign that the last legions of decadent Rome were withdrawn from Britian, and to this fact much credit or discredit is due Dathi. He reigned twenty-three years and died at the foot of the Alps in 428 A. D. He is chiefly remembered as the last monarch of pagan Ireland for it was during the reign of his successor Laoghaire (Leary), the son of Niall, and the one hundred and twenty-eighth monarch, that Saint Patrick returned to complete his life in the labor and the land he loved best.

The Kingdom of Aileach (Circa 400 A. D.)

Four of the sons of Niall of the Nine Hostages established themselves in the Northwest of the country — roughly speaking, the countries of Donegal, Derry and Tyrone. Their seat of government was near the present city of Derry. Apparently they took much territory from Oriel then and at later times. Their posterity was known as the Northern Ui Niall or Ui Neill, while that of Meath was known as the Southern Ui Niall. The term merely signifies the descendants of Niall (of the Nine Hostages). It is only incidental that some of them took the family name of O'Neill at a much later date, taking it from an entirely different Niall.

Two of the original Niall's sons were named Eoghan (Owen) and Conall. Their respective families were known to history as the Cineal Eoghain or family of Eoghan, and the Cineal Chonaill or family of Conall. From the names of those two men their respective territories were called Tir Eoghain or Tyrone, and Tir Chonaill or Tirconnell (the prefix 'Tir' meaning territory), the family of the former having nominal sway.

The leading family of Tyrone of English times and execution was O'Neill, while that of Tirconnell (Donegal) was O'Domhniall (O'Donnell), they having superceded the MacLoughlins and O'Muldorys.

Incidentally, the Southern Ui Niall of Meath adopted the family name of O'Maolachlain (O'Melaghlin) which should not be, but eventually was, confused with that of MacLoughlin about the beginning of the eighteenth century. So, vanished

those Princes of Tara until the rallying on La an Luain (Judgement Day).

The Kingdom of Cruachan or Connacht (Circa 400 A. D.)

At about the same time as the founding of the Kingdom of Aileach, Niall's two half-brothers, Brian and Fiachra, forced many of the tribes west of the Shannon to pay tribute and firmly established themselves in the palace of Cruachan, (now Croghan) which had been built by Queen Maeve. Their families were known as the Ui Briuin and the Ui Fiachrach. The ruling family of the former later took the name of O'Conchobhar (O'Conor), while the family of the latter took the name of O'Dowda or O'Dowd. Both families had the privilege of becoming kings of Cruachan and also of Ireland, as they were of the Siol Chuinn (Sheel Cunn) or race of Conn, but after a few generations the family of Brian completely eclipsed the family of Fiachra. However, in time the Ui Briuin was debarred from the throne of Tara which was then held almost exclusively by the North and South branches of the Ui Niall for centuries, or until the time of Turlough O'Conor who forcibly took the throne in 1136 A. D. as the one hundred and eighty-first monarch of Ireland.

We have now arrived at a period where there were seven provincial kingdoms in Ireland. Those were entirely independent of each other but were all tributary to the Ard Ri or High King. Those kingdoms formed the Irish heptarchy.

There were also at this date or at a slightly later period several petty kingdoms that were tributary to the provincial kings. Amongst them were the kingdoms of Osraidhe (Ossory), Ui Failaghe (Offaly), Tir-Maine (Hi-Maine), Maenmagh (Moenmoy) etc., etc.

By graph we shall endeavor to illustrate the seven major divisions of Ireland at the beginning of the fifth century and at the time of the coming of Saint Patrick, and before the unholy hand of the Briton had despoiled and mutilated the fair face of Eire. We shall further illustrate the leading families in each, at the time of the Anglo-Norman invasion at which time the heptarchy was still in existence, the families being arranged according to the power of each.

GRAPH #1 — THE SEVEN KINGDOMS

Illustrative of 432 A. D.

Ancient Ancestor	Later Ancestor	Kingdom
Heremon....Ugainé Mor.	A. Conn.....	1. Meath 2. Oriel 3. Aileach 4. Cruachan
	B. Cahir Mor...	5. Laighin
Heber	Eoghan Mor	6. Munster
Ir	Conor Mac Nessa... (Clanna Rury)	7. Ulaidh
Ith	Lewry Mac Conn. (Unimportant)	

GRAPH #2 — THE LEADING FAMILIES

Illustrative of 1172 A. D.

1. Meath or Tara
Ui Niall — O'Maolachlain, O'Molloy (Feara Ceall or Fircall);
MacGeoghegan and O'Kearney (Teabhtha or Teffia), etc;
Other Tribes — O'Farrell (Anghaile or Annelly), etc;
2. Oriel
Clann Colla — O'Carroll, O'Hanlon (Ui Niallian),
MacMahon, MacGwyre (Maguire), etc;
Other Tribes — O'Hegney (Feara Manach or Fermanagh),
etc;
3. Aileach
Cineal Eoghain — MacLoughlin, O'Neill, O'Cahan (Kane),
etc.
Cineal Chonaill — O'Muldory (O'Mulroy), O' Donnell,
O'Doherty, O'Cannon, O'Gallagher, etc;
Other Tribes — O'Connor (Cianachta or Keenacht), etc;
(It must be noted that the O'Neill and O'Donnell families
were at first superceded by others).
4. Cruachan or Connacht
Ui Briuin — O'Conor, MacDermott (Siol Murray),
O'Rourke, O'Reilly, O'Flaherty, etc.

-
- Ui Fiachra — O'Dowd, O'Heyne, O'Shaughnessy, etc.
 Other Tribes — O'Kelly, O'Madden, O'Mullally (Ui Maine)
 etc.
5. Laighin or Leinster
 Ui Cinnsealaigh — MacMurrough, Kavanagh, Kinsella,
 O'Morochoe (Murphy), etc.
 Ui Faolin — O'Byrne, etc.
 Ui Muireadhaigh — O' Toole, etc.
 Other Tribes — MacGilpatrick, (Osraidhe or Ossory)
 O'Connor (Ui Failghe or Offaly), O'Moore (Laoghis
 or Leix), O'Mulryan or O'Ryan (Ui Drona or Idrone),
 O'Nolan (Fotharta or Forth), O'Kelly (Cuala), etc.
6. Caiseal or Munster
 Dal Chais — O'Brien, MacMahon, MacNamara, etc.
 Eoghanchta — MacCarthy, O'Donovan, O'Sullivan,
 O'Mahony, O'Donoghue, etc.
 Other Tribes — O'Carroll, (Eile or Ely), O'Connor,
 (Ciarradha or Kerry),
 O'Phelan (na Deisi or the Decies),
 O'Connell (Corca Duibhne or Corkadooney),
 O'Driscoll (Corca Luidhe or Corkalee), etc.
7. Ulaidh or Ulidia
 Clann Rudhraidhe (Rury) — O'Heochaidh or MacDun-
 leavy, MacGuinness, MacCartan, etc.
 Other Tribes — O'Flinn, MacDonnell (Dal Raida),
 MacGilmore or O'Morna, etc.

CHAPTER IV

PAGANISM

We are now at the exit of an epoch in Irish history, namely, the passing of Pagan Ireland, and at the same time we have reached the entrance to a new era, the birth of Christianity in that land.

Allow us to recapitulate for a moment on the old order — on the two milleniums intervening from the landing of the Gaels in their Island of Destiny to the landing of Patrick in his Land of Promise.

We know little of the Druidism of Ireland, for Christianity could scarcely be expected to carry what is considered to be a spurious matter and a doctrine detrimental to the coming ages. There were many gods and goddesses, the chief being Dana, the mother of the gods, but those apparently were not as clearly defined as the Greek and Roman ones of classical mythology.

There was "Crom Cruach (the sun god) and his sub-gods twelve", and many idols in their honor were to be found throughout the land, but these were in most instances destroyed by St. Patrick on the introduction of Christianity. There was one noticeable exception, and that was the Cornation Stone of the Kings of Cashel. This stone in honor of the Sun-god has a cross surmounting it, and may be seen to-day on the Rock of Cashel. Then there was the goddess Bridh or Bride who was the patroness of poetry and who no doubt was the deity of the bards. There were also many spirits of mountain, glen and river.

The people offered sacrifices to those celestial beings, such as fruits in times of peace and spoils in time of war. Over all was cast a spell of mysticism that controlled the destinies of the race. The spirit of paganism made an imaginative and freedom loving people of the Gaelic clans, and it has lingered in Eire through the centuries, blending kindly with the teachings of Catholicity. All the superstitions of the Irish race are the progeny of that same paganism. Deny it who can. The spirits of old still exist in the imagination of the Gael. The Tuatha De Danaans have become "the good little people" or the fairies who ever flourish; the "bean sidhe" (banshee) of Diarmuid O Duibhne when Ireland was still pagan was the banshee of O'Sullivan Beare in the days of Queen Elizabeth, and it is still the omen forewarning disaster; and the little gentleman, known as the Leprechaun, with his pot of gold still intrigues the credulous. There is no end to this superstition — to the grand array of spirits and omens; and indeed it exists with all peoples. But let those believe it who will.

(Note: Crom Cruach was in West Breifny or Leitrim. On being destroyed by St. Patrick a church was built on the spot. In 1938 we witnessed people travelling in motor cars the width of Ireland when two fairies and a leprechaun appeared in Limerick. We will not divulge the secret of "the little people" nor the prank they played, but we assure you that we did not go to Limerick at that particular time.)

PAGAN LITERATURE

It is well known that the Irish were a highly civilized and cultured people for centuries before the Christian era, or at least before its appearance in Ireland. They were well advanced in music and art, architecture, science and astronomy; they had an advanced form of government; and the social order of the people well might be envied throughout the so-called civilized world a thousand years later, for the feudal system and rule by foreign legion were unknown in Eire where all but the lowest class had their allotment of land as already stated; and even

this lowest class who were mostly Firbolgs, and therefore tenants during their good behavior (or at will), had their own chiefs and their own form of internal government.

The Irish also had a pagan literature that compared favorably with the classics of Greece and Rome; and many of the bards were instructors to the bards of Europe, throughout the fourth century.

Races are generally judged by their literature and art, so it is not amiss to give a slight outline of early Irish literature which is classified into three cycles, namely:

1. The Mythical Cycle

This cycle consists mostly of the adventures of the early colonists and is termed "The Book of Invasions". Some of the tales are: "Fate of the Children of Tuireann"; "Fate of the Children of Lir"; and the "Destruction of the Dinn Riogh" with which is associated the naming of Laighin or Leinster. (lann, Eng. lance; hence, Laighin).

2. The Red Branch Cycle

This centres mostly around the "Red Branch Knights", a military body of Ulaidh; Queen Macha of the golden hair and the foundation by her of Eamhain; Conor Mac Nessa and the Clanna Rury or Red Branch kings; the celebrated hero, Cuchulain; and also the "Tain Bo Chuailgne" or "Cattle Spoil of Cooley".

3. The Fenian Cycle

The literature of this period deals with the military body known as the Fianna or Fenians. It existed as stated from the reign of Conn to that of Cairbre of the Liffey. The "Exploits of Fionn" (Fionn Mac Cumhal or Finn Mac Cool), one of the leaders, are well known. Also the beautiful tale of "The Pursuit of Diarmuid and Grainne", the eloping pair, is one that has an historical background and a fascination that only the Irish bardic literature possesses. Incidentally, the first setting in their flight from the wrath of Fionn was in far-famed Maenmagh (Moenmoy), that beautiful plain which is ever revered as the homeland of the O'Maolalaidhs and O'Neachtains.

It is to be very much regretted that a great part of Pagan literature was destroyed by Saint Patrick and his disciples in their enthusiasm to establish the New Faith and eradicate the Old; and indeed it set a precedent in the land with which the British barbarians and common hangmen seemingly strove to emulate or at least imitate, though it was not through religious zeal.

SECTION II — CHRISTIAN IRELAND

CHAPTER V

The Fall of Rome

We now say farewell to pagan Ireland and welcome the new and better Ireland — the Ireland that saved civilization and Christianity from extinction, and Europe from the fresh horrors of barbarism from which she had previously been rescued centuries before by the advance of the eagle-pinioned banner of Imperial Rome. But now the power of Rome was broken. The forces that she had held at bay for so long crashed through every far-flung barrier. The Moors of the Sahara desert attached the African possessions. The Hadrian wall in Britian was scaled by the Picts and Scots, who then swarmed through the land. And the Scots (Irish) as we have seen, attempted the conquest of Gaul (France), while the German hordes from the Black Forests beyond the Rhine released their pent-up fury, and flung themselves on the Empire from every angle and encircled Rome by a ring of steel. The Ostrogoths and Visigoths crossed the Danube and over-ran the Eastern Empire. Then the Visigoths under their king, Alaric, turned their attention to the West and occupied and sacked Rome.

The lone intermission that the Imperial City had from the attacks of the Teutons was when Attila, "The Scourge of God", and his horde of Huns plundered the Western Empire; and they were only turned back from the gates of the once mighty Rome by the pleadings of the old patriarch of the Church, Pope Leo, and by a goodly bribe from the pompous but puppet Emperor.

The Vandals who in the meantime had over-run Spain and then Northern Africa, now crossed the Mediterranean and attacked Italy from the South, and once more Rome was sacked in spite of the entreaties of the venerable Pope Leo; and the name of the Vandal has remained synonymous with that of devastation to the present day.

At the same time other German tribes, such as the Alani, Alemanni, Burgundians, Lombards and the Suevi crossed the Rhine and occupied many of the other Roman dominions, even crossing the Alps to pour down upon the plains of Italy. The Angle and Saxon savages and pirates of the Elbe river ravaged the coast of Gaul and seized Britian.

Finally, the Heruli, another German tribe, occupied Rome and performed the "coup de grace" that put an end to the death throes of the greatest civilizing force that the world had ever

seen up to that time in the never to be forgotten year 476 A. D. The disintegration of the Roman Empire which was now complete had continued throughout the first three quarters of the fifth century.

Like a pack of wolves at the kill the Teutons now snapped at the remnants with brutal ferocity. With the destruction of Roman power all organized government was at an end. The land was in the hand of the barbarian, and civilization and Christianity were shattered at a blow.

ST. PATRICK, APOSTLE OF EIRE

A blanket of Stygian darkness thus enshrouded all Europe and the Dark Ages for culture had begun. But in Europe's and Rome's blackest hour we see the Church of Rome, in desperation, casting the torch, as it were, to one of her disciples with orders to spread the Light. So, Succat the Slave, as Patrick the Priest, was sent on his own request to Ireland in the year 432 A. D., and all Irish history pre-dates or post-dates that year. So a new era had begun for Europe.

In a few short years the greater part of the island was converted to the New Faith and the immediate results were so stupendous as to appear incredible were they not supported by historical fact. Monasteries and schools sprang up all over the country excepting a small area in the north where paganism flourished for some time. It is claimed that one-third of the people were in religious orders and war was unknown for two centuries in this happy land, while Europe was drenched in blood. Students flocked to the schools from all parts of the Continent to receive instruction and lodging free from the monks in charge, and, indeed, we read that Armagh had as many as seven thousand students at a time, many of them princes from foreign lands.

It is of particular interest to us to read the following: Of those converted in Ireland in the time of Saint Patrick, three hundred and fifty are listed on the old Irish Calendar of Saints. While of the descendants of the Three Collars alone, thirty-nine are named on the same Calendar in this order:

Colla da Chrioch.....	19 saints (one being St. Enda);
Colla Uais.....	16 saints;
Colla Meann.....	4 saints.

Also, Oriel of the Collas was the scene of St. Patrick's first labor, and one of his principal converts there was St. Donart, grandson of the king. And further, it was Daire (or Darius), a pagan prince of the Clann Colla in that country, who donated

the land for the See of Armagh to the Apostle. (A Protestant church now stands on this site, and in fact, we witnessed a wedding there in 1938). Further, Prince Maine Mor, great-great-grandson of Colla da Chrioch and the ancestor of the O'Mullallys, was a follower of Patrick.

(Note: 1. At this point we wish to eliminate the myth or canard that has grown or rather has been entwined about the name of St. Patrick and which is as slanderous as it is silly, and well portrays the credulity of the Gael. It must be remembered that Patrick was a church father and not a snake-charmer. Indeed Solinus, the Roman historian, wrote about 238 A. D. or two hundred years before Patrick's time, that there were no snakes in Ireland. The Venerable Bede of England, writing after the Irish Apostle's time, verified what the Roman writer had said. Moreover, there are other islands such as New Zealand, which never had a St. Patrick but have no reptiles.

It would seem that any snake ever found in Ireland, whether they crawled or walked, were of English origin. Apparently, the story was invented by the English sometime after the sixteenth century to bring the religion of the Irish into ridicule.

The Rev. Fr. Fielding, that great and lamented champion of Irish Freedom also verified the above statements in his "Resurrection of a Nation").

(Note 2. St. Patrick as stated was originally called Succat. On ordination he took the name Magonias. Pope Celestine later conferred upon him the order of the patricii which was an institution of Emperor Constantine and next in rank to that of emperor. In Ireland this title became Patricius in Latin, Padraig in Gaelic, and lastly Patrick in English. Further, there were two other St. Patricks in Ireland, one of them being there immediately before Magonias whom we have under discussion).

THE TORCH OF THE GAELS

When we consider this burning religious zeal it is easy to understand how missionaries went forth to almost every corner of Europe. Monasteries and schools were also founded there by them that became centres of culture and around which cities sprang up, and which were to become the nuclei of organized government. Those same missionaries gave Europe two hundred and forty-six saints and many of the countries of Europe at present have Irishmen as patron saints.

Allow us to quote some unbiased authorities.

Zimmer in his "Irish Element in Medieval Culture" says, "They were instructors in every known branch of science and learning of the time, professors and bearers of a higher culture than was to be found anywhere on the continent and can surely claim to have been pioneers to have laid the cornerstone of Western culture on the continent, the wide results of which Germany shares and enjoys to-day in common with all other civilized nations".

Further, Kuno Mayer in his preface to "Ancient Irish Poetry" says, "For once at any rate, Ireland drew on herself the eyes of the whole world as the one haven of rest in a turbulent world over-run by hordes of barbarians, as the great seminary of Christianity and classic learning. Her sons carrying Christianity and a new humanism over Great Britain and the Continent, became teachers of whole nations.

the councillors of Kings and Emperors - - - -. The Celtic spirit dominated a large part of the Western world and its Christian ideals imparted new life to a decadent civilization."

And Mr. Darmesteter states, "The classic appearance dead in Europe burst out into full bloom in the Isle of Saints, and the Renaissance began in Ireland seven hundred years before it was known in Italy. During three centuries, Ireland was the asylum of the higher learning which took sanctuary there from the uncultured states of Europe. At one time Armagh the religious capital of Christian Ireland was the metropolis of civilization".

Thus, we see that Europe was saved by the intrepidity and enthusiasm of the Irish race from the ruthlessness of barbarism, and that the fragments of the Roman Empire were safely nursed through the transition period and retrieved for the Church of Rome. This era from the fifth to the ninth century was Ireland's Golden Age and she was known throughout Christendom as "Insula Sanctorum et Doctorum". There is a great deal of literature of this period but it is to be regretted that much of it is merely a repetition of church history and that so little of it is political.

It was during this era (the sixth century) or about 540 A. D. that St. Brendan, the great missionary and navigator, went to Iceland and Greenland and from there to America (his Hi-Brasil or Ireland Major) where he spent many months and founded a colony, thus ante-dating the discovery of Columbus by almost a thousand years. (Irish MSS and Icelandic Sagas—several of mss in universities of Europe).

(Note: At this same period, the Angles and Saxons were swarming into England destroying all Celtic and Roman civilization and culture with which they came in contact according to Greene's History of England. See also Mackintosh's History of England, Vol. I, Chap. 2).

We have dwelt at some length on the glory of Eire so as to create a suitable background for our later history, and at the same time impress upon the reader the enormity of the destruction and desecration by the different bands of barbarians that were yet to invade the land.

THE VIKING INVASION

In the year 795 A. D. a great blight descended upon fair Eire in her Golden Era, and destroyed a great part of the splendor and learning which this "Torch of the West" exhaled. In that year the Danes, known as the Lochlannach or Dubhgholl (the Black Foreigners) — the latter term being used to dis-

tinguish them from Fionngholl (the White Foreigners) or Norsemen — came from North-western Europe and in their wake came Swede, Norwegian, Finn and bucaneer Viking. The Danes had fallen under the mailed fist of the intolerant Frankish Emperor, Charlemagne, who had attempted to force Christianity upon them, and so they came to Ireland in hordes wreaking vengeance on everything Christian, destroying all before them, robbing and burning the monasteries and schools and slaughtering the monks and the people just as their kinsmen, the savage Saxons, were doing five hundred and a thousand years later. All prisoners taken were assessed "Airgead Sron" (Nose Money) if they wished to retain their noses — hence the term "paying through the nose". The invaders destroyed the centres of learning with their records and manuscripts. They seized a large territory in the eastern part of the country, and in fact they made forays into all of the five provinces. So powerful did they become that they renamed three of the four present day divisions of the country. The word "Stadr" was the Danish term for place or province; and so Ulaidh became Ulstadr or Ulster; Laighin (Iain) became Laighinstadr or Leinster; while Mumhan became Mumhanstadr or Munster.

(Note: Father Dineen in his notes to Keating's History disagrees with the above explanation of the names of the three provinces as given, stating that those names are wholly Gaelic as Mumhanstir, for Munster, from the original Mumhan plus the word "tir" meaning territory, the letter "s" between being merely used for euphony, etc.)

At the height of their power, Ivar, chief of the Danes of Luimneach (Limerick), sailed up the Shannon River and attacked the patrimony of The O'Maolalaidh (Amlaff O'Moalalaidh) in 946 A. D. and we read of them robbing and burning the monastery of Muic-Inis (island of the mist according to Keating, but "pig island" to the less elite) in Loch Derg, County Galway.

For more than two centuries the country groaned under their burden and learning almost vanished from the land and the "Island of Saints and of Scholars" was known no more.

Finally, in 1001 A. D. a new power arose in Eire in the person of Brian Boroimhe (or Boru which means "of the tribute") who usurped the throne of Ireland. In the year 1014 A. D. he met the Danes on the memorable field of Cluain Tairbh or Clontarf (lit. "bull's meadow") outside of Dublin, and there crushed their power though he was slain in the battle.

(The descendants of those invaders may still be found in large numbers principally in Wexford and South Wicklow, where they are recognized by their fair hair and complexions, though long since thoroughly Gaelicized).

Rosaleen then courageously took up the task of building anew from the ruins of her past glory but before she could

again ascend the heights of erudition, she was once more ruthlessly ravaged by the sacrilegious hand of another horde of barbarians as we shall see anon.

THE INTRODUCTION OF SURNAMES

It seems most fitting that this glorious era of Erin should form the background and be the medium of her social transition which culminated with the introduction of family names in the ninth and tenth centuries. In this respect Ireland led the world. While the ancient Romans had adopted surnames or sirenames, at least amongst the upper classes, those were all discarded and forgotten with the breaking up of the empire. It would seem also that some of the Jews of Biblical times had a form of sirename, but it is scarcely possible that these "nick-names" ever became family names. Thus we find St. Peter termed as Simon Bar-Jona i. e. Simon, the son of Jonas, for the prefix "Bar" meant "Son". There were also several other Scriptural figures so styled, but this custom ceased with the expulsion from Jerusalem.

However, it is not surprising to find the Gaelic race the first in the adoption of surnames, for at this period they possessed the highest type of culture in Europe.

Let us for a moment peruse the histories of other countries on this matter. It was not until the eleventh century that the assumption of family names was first known in France and Italy, those countries being the first in continental Europe to introduce the custom. Germany introduced surnames in the twelfth century, but they were not general until the sixteenth; while the Scottish Lowlands adopted them in the twelfth century, the Highlands only commenced the custom in the thirteenth and it was not general there until the sixteenth and seventeenth. In England names were unknown before the Norman invasion of 1066 A. D., and as late as the Peasants' Revolt of 1381 A. D. we read of John of Dartford, a tiler; Wat Tyler, a tiler; and Jack Straw, a thatcher; while a Yorkshire tax entry of 1379 lists "Dickwyuemalkinson" which merely means "the wife of Dick, son of Malkin". Apparently names were not common then. Wales merely started to use surnames in the reign of Henry VIII, while the Jews only adopted family names when forced to do so by Austria, France and Germany in the eighteenth and nineteenth centuries. And in Scandinavian countries the sirename changed with every generation in most instances as late as the nineteenth century, and this custom has prevailed in Iceland to the present day. (Still found amongst some Swedes

in America).

Previous to the ninth century in Ireland, only one name was used by each individual, but frequently with a qualifying term as Conn Ceadcathach which, as stated, meant "Conn of the Hundred Battles"; Colla da Chrioch meant "Colla of the Two Countries"; while Eoghan Ruadh (Owen Roe) meant "Red Owen"; and Crimhthann Liath meant "gray haired fox".

THE COGNOMEN DISPLACES THE AGNOMEN

It might also be stated that originally each personal name had a meaning, signifying valor, character, appearance, etc. For example: Conchobhar (Conor) meant "helping warrior" and from it transpired the name of O Conchobhair (O'Conor). Ceallach meant "war or strife" and became the family name of O Ceallaigh (O'Kelly); Neachtan meaning "noble spirit" later became the surname of O Neachtain (O'Naghtan); and the name Maolfhalaidh meaning "speckled chief" was the origin of the honored name of O Maolfhalaidh, abbreviated O'Maolalaidh, or O'Mullally in English.

Those names might be compared with present day names of North American Indians, such as "Blazing Arrow", "Silver-tongue", and "Running Wolf", or with the Sioux name of "Owee" meaning "White Owl", of a thousand years later.

Permit us to pause for a moment while we request our readers, particularly those who have no knowledge of the Gaelic tongue, from criticizing the spelling and pronouncing of Gaelic names. The Gaelic alphabet is one of brevity and simplicity, and presents no difficulty to the student of that language. Our task in compiling this record, though difficult it has been, has been a labor of love but our worst wound would come from the so-called Gael who would attack our country's class or culture.

The belief that Brian Boru, the conqueror of the Danes, introduced by legislation the custom of using family names is an erroneous one, as most family names were adopted before 1000 A. D., while it would appear that that monarch himself was a trifle tardy in this respect as he had no surname, and it was only after his death that his descendants assumed the name of O Briain or O'Brian. (O'Hart gives it as six generations later.)

However, it must be remembered that any surname may have been in use before its being mentioned by the Annalists.

The name adopted was generally one of some illustrious ancestor such as father, grandfather or great-grandfather. When the name of a father was used the prefix "Mac" meaning "son

of" was adopted and thus the son of Aodh (Hugh) became Mac Aodha (MacHugh), but if the name of a grandfather or more ancient ancestor was used the prefix "Ua" or "O" was adopted which meant "grandson of" or "descendant of". Thus, Ua Neill (O'Neill) meant "grandson or descendant of Niall", while Mac Neill meant "son of Niall".

In the case of women "Mac" became "Nic" (for Ni Mhic—Fr. Dinenn) as Cait Nic Aodha (Kate MacHugh); while "Ua or O" became "Ni" (meaning daughter — Dineen) as Maire Ni Mhaolalaidh (Mary O'Mullally), or as shown before, Caithlin Ni Uallachain was Kathleen O'Houlahan. (Confer: Nighean, meaning daughter, from inghean — See John O'Daly).

The prefix "O" on surnames has an accentuation mark called "sineadh" (thus Ó) placed above it which gives it a long sound, but with adoption of English spelling this mark transposed to the apostrophe which is entirely foreign to Gaelic names. (See our name on title page).

The idea that the nobility of Ireland alone had the right to the "Mac" and the "O" is also an erroneous one, and arose from the fact that for five centuries after the English invasion, only the Irish provincial kings, namely, the O'Maolaghlans, O'Neills, O'Conors, O'Briens and MacMurroughs were by English law allowed to use the prefixes; but this was not the Irish custom. England adopted this measure as a matter of policy, and those five families were termed "de quinque sanguinibus" or persons "of the five bloods", for she felt that the use of those terms helped to foster the clan spirit and Queen Elizabeth (**fondly** referred to in Irish history as "the scavenger's daughter") tried without success to stamp them out. In the end it was due as much to Gaelic decadence as to English law that sometimes the "Mac" and often the "O" disappeared. (It pleases us that many of them are returning in Ireland).

We, therefore, see that the Irish had only one system of forming surnames and that the "Mac" and "O" were used alike by prince and peasant. In some instances two names sprang from the same source as Mac Murchadha (MacMurrough) and O Murchadha (O'Morchoe or Murphy). In other instances names were changed as in the case of the descendants of Eochaidh O'Kelly taking the alias of Mac Eochadha (MacKeogh) in 1290 A. D. (Thus while Irish surnames were eponymic they were also patronymic).

There is an old Latin verse which adeptly states the matter in regards to Irish names in this wise:

"Per O atque Mac versas cognoscis Hibernos
His duobus demptis nullus Hibernas adest."

This is aptly translated:

"By Mac and O you'll always know
True Irishmen, they say,
But if they lack the O or Mac
No Irishmen are they."

(Note: The form "Mc" should never be used, and the loose statement that is truly Irish and pronounced "Mick" is most ridiculous, for it is the mutilation of a Vandal. D. O'M.)

However, we must not be confused by the use of the terms 'Mac' and 'O' that were used previous to the ninth century. Even before the Christian era we read of Conor Mac Nessa. But here Mac and Nessa are two unconnected words and are qualifying only, and are in no sense a surname, and the full name merely implies Conor, the son of Nessa, and is more correctly written Conor mac Nessa. The same applies to Lewry Mac Conn of Corkalee. Of the third century A. D. we read in "Diarmuid and Grainne" of Diarmuid O Duibhne. Here again the same rule applies and no surname is suggested. In fact Fr. Denny in his "County Kerry Family History" states that at first surnames were nothing more than "nicknames". It may also be borne in mind that the use of Mac and O often suggested a clan name rather than a family name before the adoption of the latter, and in fact may often have ushered in the surname.

Except in the latter instance, the family name was formed not later than fifty years after the ancestor had lived. We read in the pedigree of O Laeghaire (O'Leary) by O'Hart where the family name was adopted twenty-seven generations after Laeghaire had flourished. We may feel certain that in this instance that the clan name gave birth to the surname.

Further, it may be stated that the use of the prefix or else the lack of it, is often misleading in some Irish names as:

O'Ribbon is a variant of MacRibbon or MacRobin from MacRobert, possibly Robert de Burgh, and of Norman origin; while in the name of O'Bourke the 'O' is an interloper, and the name is an alias of de Burgh or Burke also.

Then again FitzPatrick is a Norman mutilation of the beautiful Irish name of Mac Giolla Padraig (or Kilpatrick) which means "the son of the devotee of Saint Patrick"; and Molyneaux is a Norman alias of the good old name of O'Maolagain (O'Mulligan) meaning "the grandson of the bald one", hence also the English alias of Baldwin. And Mac Conchoigchríche or MacCogry through translation becomes L'Estrange. (Strange indeed!)

Further, some names from the coast lands though wholly Gaelic are borne by people not ethnologically so. Thus O Dubh Ghail (O'Doyle), meaning "descendant of the black foreigners",

was no doubt applied to Danes in different instances; also O Hallmhurain (O'Halloran) from "Allmhuran" meaning "stranger from beyond the sea" would seem to indicate a foreign origin; and the name Mac Coithir (MacCotter) from 'Coiteoir' meaning "a cottager" is also most likely of Danish origin for the name Cotter is very common in Scandinavian countries.

There is no end to the English mutilations; and so we find the Irish name Mac Nicaill (MacNicol), one of the few names of Ithian descent, becoming Nicholson and Nixon; while the name of Mac Sean (MacShane), and meaning "Son of Shane or John", becomes Johnson. Smith is often the interpretation of Mac an Gobhan (MacGowan) which means "the son of the smith". In other instances it is of truly English origin. Possibly the worst mutilation is that of the name MacCoulaghan which has over fifty variations of the aliases; but the strangest mutilation of all is with the name O Caomhain (O'Keevan) meaning "descendant of a noble person". We find it distorted to Kavanaugh, Kevens, Cuan, and the good old Jewish name of Cohen. But the most insinuating mutilation is the free and wild translations of the most beautiful of Gaelic names, that of Mac Giolla Muire meaning "the son of the devotee of the Virgin Mary". Here are the casualties: MacGilmore (Gilmore), MacGilmary, Marysman, Maryman, Merryman, Merriman, Maryson, Marson, O'Morna (descendant of Morna Mac Giolla Muire).

To add to the confusion we have different names derived from the same root as with 'the son of Gibbon' where the Irish Babel (or babble) of tongues runs the gamut. The Irish form is MacGibbon; the Norman one is Fitzgibbon; while the English variety is Gibbonson, and in some instances the three forms were found in one family.

Many names are unrecognizable; but why continue the lamentation? In consolation we may state that in the tracing of a pedigree the location of any family together with old Irish and Anglo-Irish records are generally sufficient to identify them.

We shall not endeavor here to give any list of Irish names representative of all parts of the country for such would be too comprehensive but we shall later in this volume give a complete list of the family names in the Kingdom of Hi-Maine with their approach in English spelling, and also a few of their many mutilations and interpretations at the hands of the English Vandals, for the ancient Irish names were works of beauty and of art, and they had an aesthetic simplicity found enwrappt within them which exists in the surnames of no other country. The savage Sasanach, not satisfied with confiscating the land and

murdering many of the Irish owners, proceeded to Anglify or absorb the remnant of the race by stamping out both their language and literature, and then branding them as British by labelling or libelling them with an arbitrary name or number. Such mutilations stand as silent sentinels to the barbaric persecutions of the past and speak far more eloquently than the doctored and damning Annals of Angleland.

Arouse, O Gaels of Eire, and cast off those trade marks of servitude for you are slaves no longer!

We shall now proceed to give an outline of the history of the territory of Hi-Maine, and a full account of the Hi-Maolalaidh or O'Mullally Clann. As their pedigree has never before been written we give it in detail as far as accessible Irish records permit and the tradition of a dismembered clan will allow. No doubt the hand of the past has hidden much, for it is more than a thousand years since the name was adopted. May the hand of the future reveal those hidden secrets.

We beg of our readers, who have patiently followed us through the ground work of our article, to not misinterpret us in the story which we here relate, for it is not within the realm of our mission to attempt the embellishment of our Clann; and we wish to declare that there is no material difference between our Clann record — its glory and valor, its sorrows and persecutions — and that of most of the families of Ireland, though indeed there were a hundred families more powerful. And our muster shout of "Eire Abu" is the slogan of a nation, for the days of the clan call are gone forever.

CHAPTER VI 1339466

THE KINGDOM OF HI-MAINE

We have already stated that a settlement was made in the South-east of Connacht by Prince Maine Mor (pron. Mawny more) of Oriel. Records in possession of the O'Kelly family in that territory state that this settlement was made in the year 357 A. D. But as Maine Mor was the fourth generation removed from Colla da Chrioch who founded the Kingdom of Oriel in 331 A. D., and as the settlement was made after the arrival of St. Patrick in 432 A. D., the approximate date must have been at least a century later than that assigned to it in the O'Kelly document, or about the year 457 A. D. This apparently coincides with the opinion of Dr. John O'Donovan.

This Maine Mor seemingly was the last pagan prince from whom the O'Maolalaidhs trace their descent, though there is no doubt about his accepting Christianity before leaving Oriel.

(Clocher, Mac Daimhin, now Clogher, Tyrone, was his locality.)

Before proceeding allow us to state that the Hi-Mainians were of the same branch descent as: O Cearbhaills (O'Carrolls), Kings of Louth; O Hanluains (O'Hanlons), Princes of Orior (in Armagh); Mac Mathghamhnas (MacMahons), Princes of Monaghan; Mac Uidhirs (MacGuires), Princes of Fermanagh; and O Hairts (O'Harts), Princes of Tara.

The following information is mostly from the *Leabhar Lecain* (Book of Lecan) compiled from Gaelic Manuscripts about the year 1418 A. D. by Giolla Iosa Mor Mac Firbis, chief historian for The O'Dowd, County of Sligo, while the translation was made by the esteemed and great Irish scholar, Dr. John O'Donovan in the year 1843 A. D. in his book entitled "Tribes of Hy-Many".

The territory occupied by Maine Mor or Maine the Great was known as Hi-Maine (pron. hee-mawnie), that is Maine's territory. The term Hi or I being the plural of Ua or O, was frequently prefixed to the name of some celebrated progenitor to designate tribe or territory. In this instance it always referred to the tribe land, while the term Ui Maine generally referred to the descendants of Maine Mor who were otherwise known as Hi-Manians or merely as Manians. In the above instance we prefer using the prefix "Hi" to the customary one of "Hy" for there is no letter 'y' in the Gaelic alphabet, nor is it used in the Book of Lecan.

Other names for the territory of Hi-Maine were as follows: Hy-Many, I-Many, O-Many, Tir-Many, Tir-Maine, Ui-Maine, O-Maine, Maineach, Ui Mhaine (Keating), Ua-Maine (Four Masters) and Ithmania. Those latter names are merely given, not to teach a lesson in orthography, but to show the confusion that may be caused by such variant spelling, and of which the Irish records are great offenders; and in this instance Gaelic, Latin and Saxon are all profuse.

This territory originally contained seven cantreds, seven tuaths, seven townlands and seven half-townlands. A *ceanntar* or cantred contained one hundred villages, a *tuath* (thoo-a) was a district of varying size, a *baile* or townland was a collection of houses larger than a village, and it had a weekly *margadh* or market.

The above land was considerably enlarged by the posterity of Maine Mor, and eventually included one-third of all the Kingdom of Connacht.

About another third on the west of this province was occupied by the Hi-Fiachrach (O'Dowds and co-relatives), while the other third or remainder on the North-east belonged to the

Siol Muireadaigh or Sil Murray (O'Connors and co-relatives) and was named Machaire Connacht.

Roughly speaking Hi-Maine included at its greatest extent the land from Cluan Tuascirt or Clontuskert (the meadow of Tuascirt) near Lanesborough on the Shannon in County Roscommon southward to the boundary of County Clare, and from Athluain or Athlone (the ford of Luan) on the east to Suidhe Fionn or Seefin (Finn Mac Cool's Seat) and Ath-na-riogh or Athenry (the ford of the kings) in County Galway on the west. Situated within it were the towns of Eachdhruim or Aughrim (the hill-ridge of horses), Bel-atha-na-Sluaigeadh or Ballinasloe (the ford of the mouth of the hosts or fairs), Loch-riabhach or Lochrea (gray lake) etc.

(For accurate boundaries see O'Donovan's "Tribes and Customs of Hy-Many", also our map at front of this book).

Father Keating in his history of Ireland states that Ui Maine (Hi-Maine) comprised the baronies of Ballymoe, Ballintober, South Athlone and Moycarn in County Roscommon, and also Ballymoe, Traquin, Killian, Kilconnell, Cluainmacnowen, Longford, Leitrim, Loughrea and Portions of Upper Tulla in County Clare and the Parish of Lusmagh in County Offaly (formerly King's County, so named after King Philip II of Spain). (Note: Old maps do not include the barony of Ballintober).

This fair land was occupied by the Firbolgs but as they were not numerous there was plenty of room for all. Previous to the coming of the Hi-Manians, St. Grellan had built a church at Cill Cluane (Kilclooney), the ruins of which may still be seen near Ballinasloe. It may be of interest also to know that St. Grellan's holy well (Tobar Griollain or Tobergrellan) is in the townland of Ballintober, near Newgrove.

Accompanying Maine Mor were his two sons and also his father, Eochaidh, surnamed "Fer da ghiall", that is "the man of two hostages", for he held those of both Oriel and Ulidia.

The new settlers first camped upon Maen Magh, which was to remain with the senior branch, namely, the O'Neachtains and the O'Mullallys, and there they were welcomed by St. Grellan who presented them with the territory on the order of St. Patrick, and he gave them his crozier called the Bachall Griollain (crozier or staff of St. Grellan) which was henceforth borne in their standard on the field of battle. Strange to relate this crozier remained with the Hi-Manians until 1836 A. D. when John O'Cronnelly of Ahascragh buried the relic owing to some misuse.

And the Firbolgs, thirty thousand strong, under their chief, Cian by name, having agreed to a peace with the Hi-Manians who were located at Bearnach na n-arm later called Seisidh beag,

in Maenmagh (apparently a mountain but now unknown), arranged for a feast with the latter but planned treachery. And St. Grellan from his church near there saw the weapons of the Firbolgs and warned the Gaels; and we read that many of the Firbolgs were lost in the bog of Magh Liach (the Plain of Sorrows).

And the Hi-Manians paid tribute to St. Grellan and he became their patron saint, and as such he is to-day to the Clann Mullally and their co-relatives, though few indeed know of him. But the Martyrology of Donegal informs us that he was born at Craebh-Grellain in Connacht, east of Magh Luirg (Moylurg) and that his feast day is Quarto idus Novembris i. e. November 10th, and so in respect to the patriarchs of old we place this book under this mantle. (The book on the "Life of St. Grellan" may still be seen in the Royal Irish Academy of Dublin and from it the details of the story of the foregoing settlement has been obtained).

Of this ancient kingdom Sean O Dubhagain (John O'Dugan), bard and historian to The O'Kelly, wrote in his "Topographical Poems":

"The great third of Connacht is that plain
Of Hi-Maine of great assemblies
Extending from the Shannon of fairy flood
To Cnoc Madha; it is no small kingdom."

(Note: Cnoc Madha now Madha Hill, means "the hill of the plain.")

Maine Mor and his followers had been invited to settle in Connacht by the king of that province to act as a military outpost and serve as a buffer state between the Connacians and the warlike tribes of Munster who had crossed the Shannon on the south, and seized the county of Clare which had originally belonged to the former province. How well the Hi-Manians accomplished this purpose — and the Clann Mullally in particular for they were placed upon the border and, therefore, bore the brunt of the attack — the history of the next thousand years attest.

Maine Mor, the first king, ruled for fifty years in that place. He had two sons, namely, Breasal who succeeded him on the throne and Amlaibh (Amlaff) who was slain by the Firbolgs at the time of the settlement of the land.

Breasal ruled for thirty years and died of natural causes, which the old writers said "was surprising, as he was much engaged in war." He had five sons as follows:

1. Fiachra Finn (Feary "the fair-haired") who succeeded his father, Breasal, ruled seventeen years, and was styled "a tower in conflict and battle".

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2. Dallan
 3. Conall
 4. Crimhthann (Crevan)
 5. Maine Mall (Maine, the Mope)

Fiachra Finn, the eldest son of Breasal, was slain by his brother, Maine Mall. He left five sons:

1. Amlaibh (Amlaff)
2. Cairpri (Cairbre)
3. Eochaidh (Eochy)
4. Seisgnia
5. Ailell

While the progeny of Fiacha Finn is spoken of as the Hi-Fiachrach Finn (genitive form) it is applied more particularly by the annalists to the descendants of Amlaibh as the families of the other four sons of Fiachra Finn were soon lost sight of in the march of time.

To preserve the continuity of our pedigree we re-iterate that the O'Mullally family descends from Amlaibh, the son of Fiachra Finn, who was the grandson of Maine Mor, who in turn was the great-great-grandson of Colla da Chrioch, the grandson of Cairbre of the Liffey who was the High King of Ireland. But as their ancestor Eochaidh, the eldest son of King Cairbre, had been excluded from the throne of Ireland so now Amlaibh had been excluded from the kingship of Hi-Maine by the rules of tanistry, though he too was the senior member of the royal family in all that land.

THE KINGDOM OF MAEN MAGH

OR O'MULLALLYS' COUNTRY

The descendants of Amlaibh, who are designated the Clann Amlaibh (as well as the Hi-Fiachrach Finn), retained the Chieftainship of the southern part of Hi-Maine, after their exclusion from the kingship of the larger territory, and also held the mensal lands that had been occupied by Maine Mor and his two successors, as noted under the heading "The Kingdom of Hi-Maine". (This was possibly a palliative to Amlaibh for his rejection from the throne of his father). The smaller territory referred to was the fertile plain of Maenmagh (mane-maw) which in early Gaelic history had been the far-famed patrimony of Maen or Moen, the son of Ugaine Mor, already referred to. The name merely implies Maen's plain. We find the bard to Eoghan O'Madden, the King of Hi-Maine who died in 1347 A. D., singing of it in this manner:

"The flowery plain of Maenmagh"; and also as

"The plain of Maen, Son of Umor" (Ugaine Mor).

Giolla Mac Firbis, minstrel of the O'Dowds, sings of it sweetly as "O, white fingered tower of Maenmagh". Thus was the name of this fair land heralded throughout Ireland.

Other variations of the name Maonmaighe, Mainmuine and Magh Maoin; also Maonmhagh (Keating), Machaire - Maonmaighe (Four Masters), Moinmoy and Moenwee (O'Donovan), Monvoy and Monivea (O'Hart), Moenfoy (DeCourcy and Rooney), and the corruption "Menevy" from Maonmhagh or Maenmhagh (pronounced maen-vah and men-e-vah, hence Menevy); also the contractions Maien and Maion as well as the Latin forms of these, namely, Maieni and Maioni — all of which we deem sufficient to identify this clan land.

This kingdom or principality comprised that extensive and fruitful plain occupying a great part of the baronies of Lochriabhach or Lochrea and Liath-dhruim or Leitrim (gray ridge) in south-eastern Galway. Its southern boundary was the Sliabh Echtghe (Slieve Aughty Mountains) and County Clare, and its northern limits reached beyond the town of Magh fhoid or Moyode (a grassy plain); while it extended from Loch Dergh-erc or Loch Derg (the lake of the red eye) on the Sionainn or Shannon and the barony of Longphort or Longford (a harbor) on the east to the diocese of Cill Mac Duagh or Kilmacdaugh (the church of — St. Colman — the son of Duach) on the west. (Note: For accurate boundaries see our map at front of this book).

While Connacht on the whole was rocky and barren, this territory of Maen Magh was the most fertile in Ireland. It had previously been the patrimony of the Clanna Morna who were a military body to the King of Connacht and they were contemporary to the Fianna (Fenians) of the second and third centuries. Goll mac Morna was a famous champion amongst this clan. The classical story, "The end of the Fenians", has much of interest about them. While in the "Exploits of Fionn" we read of Glonda of Maenmagh after whom Glonda's Ford and Glonda's Causeway in that place were named.

(Note: Lochriabhach (gray lake); contraction, Lochriach; English translation Loughrea, more properly Lochrea.)

THE O'MAOLALAI DH AND THE O'NEACHTAIN

Before long the Hi-Fiachrach Finn or Clann Amlaibh subdivided, apparently about 650 A. D., or in the time of Amlaibh's grandsons. Two generations later the one division took the clan name of Hi-Maeilalaidh from the head of the family. (We use this latter clan name advisedly after consulting the Book of

Lecan. As already stated or implied I and Hi are synonymous and the plural form of Ua or O. O'Donovan translates the term as "the O'Mullallys", and while this is inferred, it was not the original form which in Gaelic is h-I Maeilalaidh. We are in nowise attempting to correct O'Donovan, but this Clann happens to be our own particular one).

The other division of the Clann Amlaibh adopted the clan name of Muintir Neachtain about two generations after the origin of the Hi-Maeilalaidh or Hi-Maolalaidh.

On the assumption of family names those two Clanns took the surnames of O Maolalaidh and O Neachtain, the clan name ushering in the surname in each instance.

Before proceeding allow us to give honor where it is due. While the O'Mullallys were the first in adopting a surname, they are junior to the O'Neachtains but only to them alone in all Hi-Maine and all Connacht of those of Heremonian descent. All honor to the O'Neachtains.

And now we shall listen once more to Sean O Dubhagáin (John O'Dugan), the bard, sing of the land of Maenmagh and of its people in his "Topographical Poems". Here is the song with the translation by O'Donovan:

"Ionnasigheam Echtghe na n-gleann,
Cuartaigheam an fonn fairseang,
Cuiream brígh in gach baile,
Suidham i min Maonmhuighe."

Translation:

"Let us approach Aughty of the valleys,
Let us traverse the extensive land,
Let us rouse up energy in every village,
Let us sit (halt) in the plain of Maenmagh."

Once again O'Dugan sings:

"Rioga Maonmhuigi, na mal,
D'ar ab duthaidh an donnachlar,—
Diar do thechtaidh an taobh sin,—
O Neachtain, O Maoilalaidh;
A n-gleo co trom is na tachraibh
As leo an fonn co Fiachraichaibh".

Translation:

"The Kings of Maenmagh, as chiefs,
To whom the brown plain is hereditary, —
Two who have possessed that side, —
Are O'Neachtain and O'Maolalaidh;
Their fight is overpowering in the conflicts,
Theirs is the land as far as the Ui-Fiachrach."

While the version of the latter verse is by Dr. O'Donovan in his "Tribes of Hy-Many", the following interpretation by Owen O'Connellan in his translation of the Four Masters is:

"The chiefs of Maenmagh of the champions,
Whose estate is the fertile plain,
Two who defend that district
Are O'Neachtain and O'Maolalaidh;
Their warfare is heavy in battles
The land is theirs as far as Hi-Fiachra".

In each instance the translation is a free one, and as neither of the translators claimed to be a poet, consequently much of the beauty and rhythm is lost, but we prefer O'Donovan's version.

(Note: It must be borne in mind that Hi-Fiachrach and Ui Fiachrach were synonymous terms and were the designation of the territory—and its people—to the west of Hi-Maine, and those terms are not to be confused with that of the Hi-Fiachrach Finn of Maenmagh.)

MAEN MAGH IN HISTORY

We shall now present a few items from the history of Ireland regarding Maen Magh. All references are from the "Annals of the Four Masters" unless otherwise stated.

"Anno Mundi 3501 (1698 B. C.) Druim Bethe (or Breidheach which means 'the hill of the birch plantation') in Maenmagh is one of the three beautiful hills about which a contention arose between Heber and Heremon, the two sons of Milesius."

"A. M. 3506 (1693 B. C.) Loch Riach (the lake) burst forth."

A. M. 2937 (1658 B. C.) Loch Riach again overflowed according to O'Flaherty in his "Ogygia".

The Dinnseanchus, an ancient poem of the Book of Lecan, refers to Maenmagh as an extensive territory originally ruled by four petty kings (apparently Firbolgs), two to the North and two to the South.

593 B. C. Ugaine Mor died after dividing the country amongst his twenty-five children, one Maen being allotted the plain, later named Maenmagh. (Ogygia).

"Anno Christi 581. Aedh, the son of Suibhne, Chief of Maenmagh died." (Anno Domini 581)

"796 A. D. Catharnach, the son of Cathal Maonmaighe (of Maenmagh and apparently Chief), died."

"797 A. D. Lochriach (town) was destroyed by Muirgins, son of Tomaltach".

"821 A. D. Fearghal, the son of Catharnach (q. v. 796 A. D.), Lord of Loch Riach, died."

"848 A. D. Cetadach, Abbot of Clonmacnoise, died. He was of the Hi-Cormaic — O'Mullally postea — of Maenmagh. A poet said Cluain (Clonmacnoise) would never see such an Abbott."

"881 A. D. Corbac, the son of Catharnach, (N. B.) Lord of

Loch Riach, died".

940 A.D. "O'Maolalaidh flourishing 940-970 A.D. then Prince of Maenmagh—was surnamed Usagar, i. e. Just and valiant, the motto of the family." (Motto, "Oscardha Abu"). Reference, Hawkins Pedigree.

"1067 A. D. Tieve O'Muiregan (O'Murrigan or Morgan), Lord of Teffia (Meath and Longford), was killed in Maenmagh by the Muintir Thamain." (O'Donovan translates the latter name as Hamain. There were O'Hamens in Westmeath until the fifteenth century.)

"1126 A. D. The same king (Turlough O'Conor) plundered from that camp (Ormond) on one occasion Ui Conaill (O'Connell), and on another as far as Moin Moi (no doubt Moenmoy or Maenmagh) and to Glanmire" (near Cork City—i. e. Munster from North to South).

"1132 A. D. Maenmagh was plundered by Conchobar O'Briain (Conor O'Brien) who carried off many cows".

"1180 A. D. Conor "Maenmagh" O'Kelly built twelve churches in Maenmagh and presented three hundred and sixty-five chalices to the churches in that place." (Please note the number).

"1190 A. D. Maelseachlain O'Neachtain (of Maenmagh) and Gilla-Barry O'Slowney were slain by Turlough, son of Roderick O'Conor" (High King).

"1200 A. D. Uaireirghe O'Neachtain (of Maenmagh) — one of the noble sages of Clonmacnoise....and head of the Cludees (of that place) died March 10th.

"1200 A. D. Amlaibh O'Maolalaidh (Amlaff II) killed by the de Burghs who would strip him of his principality of Maenmagh." (Extract from Hawkins Pedigree).

"1242 A. D. Aodh O'Conchobhar (Hugh O'Conor) of Maenmagh (had only an estate there) died on his journey home from Jerusalem and the river Jordon." (Woe to Maenmagh!)

"1235 A. D. The English then privately resolved at the request of Eoghan O'h-Echeidhin (Owen O'Heyne) to return back the same way through Tir-Maine, Maenmagh, and from there to Thomond, and to come unawares on the people of Munster; and in their progress they committed great plunder." (Sic).

"1235 A. D. Richard, the son of William de Burgh, with the English of Ireland, passed through Maenmagh on their march from Ardcarra to Munster." (No doubt more plunder and pillage.)

"1290 (circa). Maeleachainn O'Kelly, son of the King of Hi-Maine, married the daughter of O'Maolalaidh" (apparently the Chief of Maenmagh). Extract from Book of Lecan.

"1333 A. D. Amlaff III O'Maollalla, surnamed the "Recouperor,"

— recovered some of the vast territories of his ancestors — from the de Burghs” (From Hawkins Pedigree).

“1390 A. D. (circa). Sheila O'Maolalaidh (the belle of Maenmagh) daughter and heiress of Donal (Chief of that place) married Henry Browne of Moyne” (Extract from Browne Pedigree).

“1408 A. D. O'h-Echeidhin (O'Heyne) was slain by the O'Dalaighs (O'Dalys) on the Machaire-Maonmaighe” (i. e. the plain of Maenmagh). (Note: O'Donovan states that O'Heyne was a poet, and that the O'Dalys slew him through envy. It is quite possible that O'Heyne was the bard of the O'Maolalaidhs, the Chiefs of Maenmagh).

1400 to 1445 A. D. Conquest of Maenmagh completed and the O'Maolalaidhs dispossessed by the de Burghs. (Authority, Galway Historical Journal).

The curtain has been lowered on the splendor of Maenmagh, so allow us to sing the requiem with a last reference to her sages from the pen of the Four Masters:

“1487 A. D. O'Maolalaidh, the most eminent man of wisdom in Hi-Maine, died.” (R. I. P.)

(All bracketed words are ours. D. O'M.)

THE POWER OF THE O'MAOLALAIDH (O'MULLALLY)

In the beginning the O'Maolalaidhs and the O'Neachtains ruled Maenmagh according to the power of each, but in time the O'Maolalaidhs superceded their kinsmen as kings of that territory, and next to the O'Cellaighs (O'Kellys) and the O'Madadhains (O'Maddens) were the most powerful Clann in Hi-Maine. At the time of the English invasion they were always referred to as Lords of Maenmagh, while the O'Neachtains were simply designated as Chiefs.

As proof of the power of the O'Maolalaidh Clann we have only to consider the following tribes residing in Maenmagh at that time, and who as such were tributary to them:

1. In the barony of Loch Riach (Lochrea):

O'Cormaics (O'Cormacks), O'Docomhlans (O'Dowlings), O'Donnchadhas (O'Donaghues), O'Dubhginns (O'Deegins), O'Fathaidhs (O'Fahys), O'Gabrains (O'Gaurans), and the Firbolg tribe of Dal Druithne;

2. In the Barony Liath Dhruim (Leitrim):

Mac Cnaimhins (MacNevins), O'Dubhurthuiles (O'Doorleys), O'Hoghraings (O'Horans), O'Lomains of Gacla (east Lochrea), O'Lomains of Finnabhair (Finnure), the Cinel Comain (untraced), the Cinel

Critain (untraced), the Cinel Fechin of Tighneatha (Tynagh), and the Firbolgs of Slieve Aughty; Also the Cinel Aedh (unknown), and apparently the Hi-Conaill (O'Connells) of Upper Tulla in Clare, and in the latter days the O'Neachtains.

(Note: We request the reader to beware of confounding the above names with similar ones in other parts of Ireland. D. O'M.)

The king of such a confederacy of clans was a power to be reckoned with. However, as neither the O'Maolalaidhs nor O'Neachtains held the throne of Hi-Maine after the time of their illustrious ancestor, Fiachra Finn, and as they were driven out of their principality shortly after the English invasion and their power broken by the usurper, there is in the records of the latter-day annalists, a paucity of reference to them which it is now well-nigh impossible to supplement. Therefore, there is little to relate of them until we reach the eighteenth century, when the name of O'Mullally (or Lally) burst forth as a meteor in the night in such a flare of valor as to write much of the history of Ireland and to mould a goodly share of the destiny of France.

And, indeed, the prowess of this Clann is a by-word unknowingly amongst Irishmen to the present day. The Anglo-Irish slang expression of "a lally-cooler", meaning a hard blow or beating, refers to their ancient valor, and is a corruption of the Gaelic utterance of "Ta Lalaidh cul air!" which translates as, "A Lally cul (cool), or reserve of soldiers, is upon him!" (lit. the force of the attack). Those "culs" or reserves were held in leash until the psychological moment, when their charge was supposed to bring victory. In this manner the Lally reserves, "whose fight was overpowering in the conflict" (under the Kings of Connacht and Hi-Maine), were held in reserve as Marshal Saxe held the Irish Brigade in leash at Fontenoy until they charged under Count Lally. There was "a lally-cooler" that broke even the flower of the English army and the might of England and saved moribund France from annihilation.

In concluding our references to the Kingdom of the O'Maolalaidhs (that is Maenmagh) may we present a few of the Archaeological facts about this land as they are apparent at present.

All the structures (palaces or castles) that may have been in existence during the regime of the O'Maolalaidhs, perished presumably with their lords' passing, for the Irish at that time erected their edifices of wood, and it was only with the coming of the Normans that castles of stone were built, for the Gaels believed in the adage. "Better a castle of bones than a castle of stones", for a field might be easily won but a strong fortification lost in a surprise attack might be difficult to

recapture. Further, as the rulers of this land were driven out long ago, nothing of tradition is left to mark those ancient sites. (Note: Some very ancient unmortared stone forts are still extant in Ireland).

THE STONE OF TUROE

(C. F. tor, a tower like rock, and eo, of the yew trees—in Gaelic thur-oe.)

However, there is one sentinel, remaining to a vanished people, which has defied the ravages of time and tyrants and which has drawn attention from afar. This is the famous "Stone of Turoe" which was and still is the property of the Clann Maolalaidh regardless of lapse of time.

This monument to the ancient ages of Eire stands about three miles to the north of Lochrea near the tiny village of Ballaun. The archaeological relic is a granite boulder three feet eleven inches high by eight feet eleven in circumference and is domeshaped and roughly round but flattened on the opposite sides. It is entirely covered with ornamentation of beautiful design of divergent spirals of deeply cut fret-work, known as "trumpet pattern" that never repeat. It also has a wide band encircling the base. The design is exactly similar to that on the stone found near the site of the shrine of the Delphic Oracle in Greece, and it is claimed that the "Scroll patterns" of the early Christian era, including that of the Book of Kells, were copied from this type of design. Archaeologists believe it to be anywhere from twenty-five hundred to three thousand years old; and while the engraving cannot be deciphered or explained, it is maintained that it most likely has a literary meaning. If such be the case, it is merely symbolic and the stone no doubt was one of pagan or Druidic worship or else a sacred tribe stone originally. It is the most beautiful one in existence and indeed there are only two similar ones in Ireland, one at Cloughan (Roscommon) and the other at Naas (Kildare), but the latter two have none of the exquisite beauty of the former. There can be no doubt that a person of importance was stationed near it.

Near by the stone is Rath Fiar Mor (i. e. the Fort of Feermore or the big slope) which is being excavated at present (1938). It is thirty-four yards by thirty yards in dimension and possesses a large ring mound.

Between the townlands of Turoe and Knock-na-dala (the hill of the meeting) is a dumha or burial ground, while close at hand is the townland of Fearta (i. e. miracles or graves) both of which are suggestive. It may also be noted that Tulac-na-dala near Tuam and Cnoc-na-dala (Knocknadaly) have the same meaning, and that the Clann Mullally resided at both places.

We do not believe that we are unduly presumptuous in surmising that the O'Maolalaidhs as Kings of Maenmagh may well have been inaugurated here, for they were certainly inaugurated somewhere. As the last native rulers of that territory, they were presumably its guardians and the stone would therefore be venerated by them.

We know that the Kings of Tara were enthroned on The Lia Fail or Stone of Destiny, which is still on Tara's Hill. The King of Munster were crowned on a pagan Stone on the Rock of Cashel. The O'Neills were inaugurated in the Leac-na-Righ (Flagstone of the Kings) which was a stone chair at Tullachoge (Tullyhawk) in Dungannon that Lord Mountjoy in his venom smashed to "smithereens" in 1602. The O'Donnells were crowned at the Rock of Doune, Kilmacrenan (Donegal), while the MacMurroughs chose a stone on the Cnoc-na-Bhogha (the hill of Bogh). The O'Conors were enthroned on a proclamation stone on Cnoc-na-dala (the hill of the meeting) near Tulsk (Roscommon). When the first Irish settlers went to Scotland they took the Stone of Scone with them and their kings were crowned upon it until it was stolen by Edward I of England. And strange to say the puppet kings of Britain still follow this ancient Irish custom and perch upon the pilfered Stone of Scone while being enthroned.

Regardless of what the incredulous may say, we maintain that the O'Maolalaidhs have the prior right to worship at the Stone of Turoe for it was once interwoven with their traditions, and indeed they may still deem themselves the custodians of this relic of their ancient glory.

A beautiful replica of the Stone may be seen in the National Museum, Dublin — a perfect duplicate.

Only recently (1936) the Dolphin estate on which this celebrated monument stands was taken over by the Irish Land Commission and still (1938) awaits distribution amongst the local peasantry. (See Galway Journal Vol. 9; also Vol. 2, page 118, for photo by Lady Gregory).

(Note: Strangely the Ordinance Survey of 1838 fails to mention the Stone though they write of Ballaun. The above Journal in 1902 stated that the Stone was then but recently discovered.)

THE RUINS OF MAENMAGH

Of the ancient features of interest which are not only found in Galway but in practically all parts of Ireland, are the Forts called Raths, Duns, Lisses and Lisheens. They vary in size from about sixty feet in diameter to one that contains better than three acres (at Belmont Hill), and they consist generally of a

mound surrounded by a ditch and a mound ring or dyke. (In Ireland we would say a dyke and a ditch, where the word dyke means drain and ditch means an earthen wall, and may we add that the Irish are etymologically correct). Some have double mounds with banks ten to twelve feet high, and they are round, square and triangular in form.

While many assign their origin to the Danes, there is not a shred of evidence to sustain such a contention, and in fact the annals of the Danish period are silent on the erection of forts which really implies that they existed long before the coming of those marauders. They were, possibly in many instances, altars for pagan worship or else the resting places of the dead and this is proven to some extent by the fact that it was once customary to bury unbaptized infants in them, although at a later period anyone might be buried there — possibly still are in some parts.

They have remained in existence to the present time, probably to some extent owing to the tradition that they were burial-grounds but more particularly to the superstition of the people that they were inhabited by the fairies, this latter idea no doubt being an inheritance from their pagan forefathers. Of those seen throughout Maenmagh, the one at Turoe (Fort Feermore) is by far the most famous.

Other topographical formations interesting to the archaeologist and peasant alike are the souterrains or artificial caves to be seen throughout the land. While there are some in Maenmagh, they are much more plentiful in Tulac-na-dala, the second homeland of the O'Maolalaidhs. Those caves consist of one, two or more chambers and are really pits walled with stone while the roofs consist of stone flags, the entrances being through the same. Each chamber is from twenty to thirty feet long and about six feet wide and as many deep. The passage to the second chamber is six to nine feet in length, two feet in width and two and a half feet high, and sometimes winding. The floor of the second chamber is considerably higher than the first, so that a person on reaching the second room had to crawl upwards to gain admission.

We, therefore, see that from their structure, they were admirable for defensive purposes in primitive warfare, and indeed they must have been constructed centuries before the Christian era judging from some of the articles found in them. They were not always easy to discern and may well have been used by isolated parties during times of strife even after the Norman invasion.

However, we believe that primarily they were used as

dwelling to prevent surprise attacks and the second chamber in every instance was probably the sleeping quarters of the family or the refuge of the women and children during periods of danger, and they may well have been used by the Men of Maenmagh in emergencies in later times.

(Note: Without fear of being accused of treachery we take this opportunity of notifying the British War Office that those subterranean refuges were used by our kinsmen and other Sinn Feiners as sleeping quarters, munition dumps, etc. during the Reign of Terror under the Black and Tans' regime of 1920-21, D. O'M.)

Another form of monument to Ireland's ancient glory are the Round Towers around which so much controversy has been made. That they were of early Christian origin there can be little doubt, for they always stand adjacent to an early Christian church with the high door in each instance facing the same. They are generally at least one hundred feet in height and fifty feet in circumference with walls about four feet thick. Many are still in a good state of preservation for the masonry of all ancient structures was superb, and many of the tapering rounded walls still retain their conical roofs of stone. Four windows, always open to the four major points of the compass, were placed just beneath the roof while others appeared at lower levels. They, no doubt, were observation towers built about the time of the Danish invasion, and were used as places to conceal the church records and valuables, and may also have served as spire lights at night. Possibly they were connected with the church or monastery by an underground passage as excavation for the waterworks in Roscrea seemed to indicate. It would appear that the later bell-towers took the place of those structures. (At Modeshill, Tipperary, there are two openings which may connect — one being in the old monastery and the other being under the altar stone of the church. The base of the Round Tower — or possibly it is a bell tower — is filled with debris which occludes any opening that may exist. The above tunnel was used in Black and Tan days by the Irish Army.)

While we found none of those Round Towers in Maenmagh, there is one in Tulach-na-dala vicinity (Kilbannin) with the last of the O'Mullally (or Lally) family at that place sleeping adjacent to it; while the last recognized Chief of this Clann died in 1838 by the ruins of the one at Ballygaddy. (Several of the family are buried almost at the base of the tower at Modeshill).

We shall now, while inspecting the ruins in Maenmagh, proceed to the town of Loch Riach (Lochrea in vulgar English parlance) which was in the time of the de Burghs the capital of that section at any rate, even though not so in the time of the O'Maolalaidhs. This is a quaint little town of three thousand souls holding at regular intervals sheep and cattle fairs, and lying

on the verge of the placid waters of the little lake, of the same name. The lake which is about one-half mile in diameter, contains some of the most interesting relics of Ireland's past. These consist of five beautiful and picturesque islets (old records say three) by actual count which both townspeople and archaeologists claim to be crannogs (from crann meaning tree) or lake dwellings, none being far from the shore. There can be little doubt of the correctness of this claim for the old annals mention a chief of the lake itself, and then many relics of war and the chase are found on them.

Blake Island, the largest, was possibly connected with the mainland at one time. Reed Island contains rows of stakes or piles and a quantity of stones, bones and gravel. On Shore Island was found in the last century, the head of the *megaceros hibernicus* or huge Irish elk measuring thirteen feet from tip to tip of antlers. Ash Island which is twenty yards in diameter is covered with ashes and bones. On MacCoo Island were found bronze arrowheads and many confiscated guns of 1798. (They were occupied as late as Elizabeth's reign).

Those islands ante-date the Christian era, but instead of lake-dwellings, to-day summer cottages line the shore. It is claimed that several islands of the past now lie submerged near the water's edge.

In close proximity to the town on the east is Monument Hill on whose summit there is an ancient burial ground with the old and nameless stone markers, so common throughout Ireland and where well may be buried many of the Men of Maenmagh. O, that the past could only speak!

Not far away is the site of Kilmeen church where the coarb of Cill Mian (or Cill m-Bian) was located. Nearby is a cairn and also a cromlech or circle of stones.

Of still greater interest is Kilbride or the ruins of St. Brigid's Church on the edge of Lochrea town, one of the original churches of the Clann Maolalaidh. Nearby is Tobar Brighde or St. Brigid's Well where we have quenched our thirst, and where many a pilgrim pauses. It is situated on the Bothar Buidhe (Yellow Road), now the Ballinasloe Road.

In the central part of the town is the ruin of an old abbey (now repaired) which was erected for the Carmelites or White Friars about 1300 by the usurping de Burghs who would thus attempt to purchase salvation while murdering the Men of Maenmagh. (At one time there was a leper-house here as well, but we have no data anent it).

There is also a new abbey and grotto adjacent to the old one, while the hill called "The Rock" where the monks hid in

Penal Days is still pointed out near the town on the above named Bothar Buidhe (Bore Bwee).

About nine miles south-east of Lochrea in the village of Tighne Atha or Tynagh (Teena) is the site of an old monastery where a Protestant church now stands. Near here are also to be found the remains of clochans, so numerous in the West. Those cells are built entirely of stone with bee-hive shaped roofs, and quite small. They were primitive dwellings or else the cells of hermit monks. (Possibly the most famous of these structures is the Clochan-na-Carraige of the Aran Isles where we once sought shelter from the rain). There are also clochans at Crannog MacNevin to the south-east.

Nearby on the border of Maenmagh are the ruins of MacEgans' college and doon or fort at Dun Doighre (Duniry) where part of the said family resided until driven out by Cromwell in 1652.

Directly south of Tynagh and west of Portumna is Mainster Cinel Fechin or Fhechin, that is the Monastery or Abbey of Kinelghin (or Kilnalahan), which is in the old district of Cinel Fechin shown in the old map in O'Donovan's "Tribes of Hy-Many" to be an integral part of Maenmagh. (See Map at beginning of this book). The Abbey which belonged to the Franciscans is better than two miles from Duniry, and in the year 1629 the famous Leabhar Breac or Speckled Book of Duniry, which had been written by the MacEgans, was deposited in the Friary of the Abbey as is proved by Michael O'Clery, Chief of the Four Masters, who stopped at this abbey on his tour of Ireland in search of manuscripts. At the end of a copy of "St. Cellach," which he took from the above named book, he wrote "In this monastery of the Friars in Cinel Fechin the poor friar Michael O'Clery wrote this compilation which treats of Cellach—having compiled it from a history which treats of the wars of Connacht out of the Book called the Book of Dun Doighre: Oct. 3rd, 1629."

The Book of Duniry originally called the Leabhar Mor Dun Doighre now reposes in the library of the Royal Irish Academy of Dublin, while the copy of "St. Cellach" by O'Clery is preserved in the Burgundian Library of Brussels.

Much of the said Abbey was torn down in the latter part of the last century to construct cottages until finally the people became conscience stricken and ceased the vandalism.

A well, named Lady's Well, is at the north end of the village. Another relic of this ancient clan land which we shall mention is the ballan (or ballaun) which is the saucer-shaped stone from which the hamlet of Ballaun derives its name. Many of those stones are to be found in connection with the early churches throughout Ireland. Father Scantlebury of the Jesuit College,

Dublin, declares in his booklet on the Aran Islands that their use is unknown. They can, therefore, scarcely have been Holy Water fonts. As no tradition attaches to them, it may be that they were used by the monks as mortars in which they mixed the wonderful adhesive cement for their buildings or else for the crushing of their corn—possibly for both.

Incidentally, the stone of Ballaun churchyard disappeared quite recently from the old *aharla* or burial-ground where there was also the site of an old church, and where a new one now stands.

Besides the monasteries named there are the ruins or sites of the following churches: Cill Bocht, Cill Conuicne, Cill Corbain, Cill Teiscill, Cillin, Kilcomarain, Kilcooley, Killenadeema, Kilmeen, Kilreekill, St. Briget's, and the churches of Ballinakill, Ballaun, Seefin, and no doubt one at Annagh Bride where there is an old burial ground, and also St. Grellan's church near Magh Liach (place now unknown).

(Note: In 1180 Conor "Maenmagh" O'Kelly built twelve churches in this territory but their names and locations are not recorded.)

The location of the site of the above Seefin Church is possibly the most interesting of all. It is on the western boundary of Maenmagh north-west of Lochrea, on the hill of Suidhe Finn (Seefin), i. e. Finn's Seat, and tradition places the hero Finn Mac Cool as resting here from warfare and feasting in times of peace. (Classical mythology).

To the north-east of Ballaun is St. Patrick's Well (now dry), while almost directly east of the said village is a fort where (unbaptized?) children were buried. This is called Lishin na bPaistidh (Lisheen Nabasty), i. e. "The Fort of the Children."

However, by far the most famous relic of Maenmagh is St. Bridget's Slipper. Regarding it, Dr. George Petrie stated in 1845 in "The Ecclesiastical Architecture of Ireland Anterior to the Anglo-Norman Invasion" (pages 341-2) that he had in his possession in Dublin "a brass shoe of slipper gilt and richly ornamented" known as St. Bridget's Slipper. He commented that it must have at one time encased a real shoe and that it no doubt was used for the taking of most sacred oaths as the following inscription upon it would seem to indicate: "Hoc—est Juramentum Naturale."

He, further, states that it must have been preserved in St. Bridget's Church at Lochrea. No doubt it was kept there for centuries as this second inscription might lead us to believe: "Loch Reich anno Domini 1410. S. Brigida, Virgo Kildariensis, Hiberniae, Patrona." (Lochrea 1410 A. D. St. Bridget, Virgin of Kildare, Ireland, Patroness). A third inscription over a head in relieve reads: "S. Ihon Baptist." (St. John the Baptist).

This reliquary of the most famous of the church women of

Ireland now reposes in the National Museum on Kildare St., Dublin, close by a replica of the also famous Stone of Turae, for all the world to see. (The shoe was possibly of gold and therefore stolen).

There are also several old castles to be seen but as they are representatives in most instances of Norman tyranny we do not list them. The one in Lochrea of de Burgh design is now used as a haybarn to which usage we are in accord.

It is a sad farewell we take, O, Men of Maenmagh, when we recall that although the English landlords were supposed to have quitted the country with the proceeds of their plunder a few decades ago, we found some of our Clann still groaning under their burden of rack-rent for a descendant of the de Burghs, the so-called Lords of Clanrickard, was still holding (1938) the whole of the town of Lochrea as well as possessing a goodly share of the surrounding country. While we hesitate to give this man's name, we may state that he is the son-in-law of one English King, and the brother-in-law of two others, and that his children are, in a degree, heirs to the pompous throne of England. To all of this we give the Clann shout of "Oscardha abu!" (The Valiant to Victory!).

THE O'MAOLALAI DH COAT-OF-ARMS

Before proceeding with the pedigree of this most illustrious family, allow us to consider a distinctive point that is of prime interest to all families. This is their coat-of-arms and also their motto. Each family in Ireland who was in good standing, from the humblest one to the kin of the king, was allowed a distinct coat-of-arms which was a symbol designating their identity at the feis (fesh) or councils of State, and their shields and banner emblazoned in this manner identified them on the fields of battle.

Possibly the most famous coat-of-arms in Eire is that of the O'Neill Clann with its "Bloody Hand" pointing upward and the motto of "Lamh Dearc Eirin!" (The Red Hand of Erin!). Their battle-cry was "Lamh Dearc Abu!" (The Red Hand Forever or to Victory!).

However, we must remember that many families had no pedigrees or coats-of-arms and were, as listed by Duaid Mac Firbis—historian to the O'Kellys—in the seventeenth century:

1. Remnants of Firbolgs (and Tuatha De Dananns);
2. Descendants of Scotie or Milesian nobility who left their territory and were enslaved by other tribes;
3. Tribes enslaved by enemies;
4. Descendants of Milesian nobility who lost their dignity and lands through crimes;

5. Those descendants from common soldiers and foreigners;
6. Descendants of slaves who came with the Milesians to Ireland. (The people were all slaves in the time of MacFirbis and he was even murdered by the alien marauders).

However, we must remember that there were many noble clans in Ireland who lost their family pedigrees through the destruction and desecration by the Norman and English Vandals who wished to eliminate all proof of ownership to the lands, knowing full-well the value of such pedigrees under the Brehon Code.



The coat-of-arms of the O'Maolalaidh (O'Mullally) Clann was as given forthwith:

Arms—Argent three eagles displayed gules two and one each holding a sprig of laurel proper between as many crescents one and two azure. (See accompanying illustration.)

Crest—An eagle as in the Arms.

The interpretation of the above is:

The escutcheon or shield-of-arms has a silver colored field or background upon which are three red eagles with outstretched wings, two being placed thus, one in each of the upper right and left corners of the shield, while the third one is situated at the bottom and centre. Each eagle has a sprig of green laurel in its beak. Within or adjacent to the triangle formed by the three eagles are three azure or blue crescents placed one above and two below—they also forming a triangle which bisects the other one. (Note: This is as given by Rooney in his *Irish Genealogy* and also by De Courcy in his *Milesian Families*, but strangely O'Hart in his *Irish Pedigrees* reverses the position of the crescents in his plate or drawing, making them two and one instead of one and two, though his description of the Arms remains the same. Apparently he (or rather his artist) is mistaken for we find that the seal of Count Lally as well as the coat-of-arms of his son, the Marquis, disagrees with him in the formation of the crescents. Further some of the Kilbannin Lallys (q.v.), whose fathers came to America before O'Hart wrote his *Pedigrees* (1887), 'still draw from memory the coat-of-arms as used by Count Lally and pictured by Rooney.)

The Crest is formed by an eagle similar to those on the shield and it surmounts the same.

The coat-of-arms of the Marquis Lally-Tolendal, grandson of the last native-born Chief of his Clann before its disintegration, was much enlarged and had a green banner for a background. The family shield, such as given by Rooney and De-Courcy, but not by O'Hart, was placed near the bottom of the banner and was supported by two lions rampant while a crown surmounted all. It also had mottoes which we shall give under that heading.

Motto

The pedigree of the family by Sir William Hawkins gives the motto as "Usugar" (Oscardha) and states that it means "Just and Valiant." Those latter words appear beneath the coat-of-arms of the Lally-Tolendal banner while at the uppermost part of the same is the Latin phrase "Intaminatis Fulget Honoribus" possibly adopted in France. To the left and centre of the said banner was a smaller one with the words "Usugar Aboo," while at the right centre was another small banner with no wording. (See *Galway Journal*, Vol. 4).

In explanation of the motto given by Hawkins we find that "Usugar" is a corruption or mis-spelling of the Gaelic word "Oscar" (pron. uscar) meaning champion, or else the adjective derived from it, namely "oscardha" (pron. uscarra) which indeed does mean "Just or valiant." The word "aboo" is the Eng-

lish rendering of the Gaelic "Abu" from "Go buaidh," and was a clan shout or battle cry meaning "To Victory" and sometimes used with personal names as "O'Donnell Abu," but in this instance it really was "Oscardha (Uscarra) Abu." The spirit of the rallying shout is apparent.

Rooney gives the motto in Latin as "Virtus acquirit Honorem" (Virtue Acquires Honor) which implies much the same meaning as that given by Hawkins, and also the Marquis.

A motto which we found in Tipperary gave the following, "Aquila non capit Muscas," but we know nothing of its origin.

The Irish World of New York in their edition of July 30th, 1938, gave the motto as "Peace through Strength," and lastly O'Hart assigns no motto to the family.

(Note: The eagle being the king of birds, it is by far the most prominent amongst those used on coats-of-arms and it has been from time immemorial a favorite with royalty. See Wade's Symbolisms of Heraldry.)

(Note: The question has been asked as to who is eligible to bear the arms presented here. The answer is that any member, whether he be Mullally or Lally, may bear these arms as he wishes, the only stipulation being that those who bear the arms wear them well. This coat-of-arms is the only one of its kind in existence to-day, all others being faulty, as has been noted. However, the author wishes to state that he has no copyright on this reproduction, nor does he sell copies of the same. Any photographer or artist can produce an enlargement for those wishing a coat-of-arms for framing, our chief interest being to see the correct one used. This inalienable right to bear arms was granted by the ancient Kings of Ireland. In the year 1553, Edward VI, King of England, attempted to purloin or seize this privilege of the Gaels, hoping to blackmail them for his permission to allow them to bear their own arms. This day, March 13th, 1941, the King of England still maintains an office of arms in Dublin Castle which still collects tribute (the fee being seventy-five dollars or more) from the innocent for the permission named above, such tribute going to England. We advise all to not pay a single penny to any agent-of-arms whether he be alien or Gael. If you must have written permission give your next door neighbor a cigar and have him write out one for you. And to all Clann members we say, "Uscarra Aboo" or "The Valiant to Victory." D. O'M.)

The Fairbairn Crest of the Lallys

We much regret our inability to locate the possessors of this crest. James Fairbairn in his "Crests of Great Britain and Ireland" (of 1860) presents a crest of the Lallys of Great Britain (not of Ireland) and he describes it thus: "A buck paasant ppr" which signifies "a buck walking and in natural color," while no motto is given. We feel certain that the crest is of the English branch of the family (as it is scarcely Scottish), but we have been

unable to contact them. But at any rate, "Cead mile failte rompa agus 'Oscardha Abu'."

Before continuing with the pedigree of the Clann Maolalaidh, allow us to reconnoiter for a moment. We have traced their descent from Mileadh (Milesius), King of Spain, and then through Heremon on down that long royal line to Tuathal, Conn, Art, Cormac, and Cairbre of the Liffey, all High Kings of Ireland; then through Colla da Chrioch, King of Oriel, to Maine Mor, Breasal and Fiachra Finn, all Kings of Hi-Maine. Even to the present time the descendants of the latter named king are spoken of as the Hi-Fiachrach Finn, which includes only the O'Maolalaidhs and the O'Neachtains and as such they later ruled as Kings of the Principality of Maenmagh until beyond the English invasion. Then after their expulsion from that land, the O'Maolalaidhs removed from around Baile Loch Riach to Tulac-na-dala, near Tuam (also in Galway), where their leaders flourished as Chiefs uncompromising and unconquered, for several centuries to come. This period covers approximately a span of seventeen centuries before the Christian era and seventeen centuries after it. But it was only then that they really commenced to live in history. Though we have agreed with historians that this family sank into obscurity at an early date, it was only relatively speaking that they did so.

We beg the reader to pardon us for the repetition of the above, but if we do not place ourselves on a sound foundation we may become hopelessly entangled in the maze of the succeeding generations. Now, on with the record.

GENEALOGY OF THE O'MAOLALAIIDHS

Proceeding, we refer again to The Book of Lecan which gives the genealogy of the above family up to about the year 970 A. D. as follows:

"Genealach h-Ui Maeilalaidh (or the genealogy of the O'Maolalaidhs, or the Hi-Maolalaidh).

Amlaibh (Amlaff), son of Gilla Christ (Christian), son of Domhnall (Donal), son of Ceinneididh (Kennedy), son of Domhnall, son of Maelfhalaidh (a quo O'Maelfhalaidh), son of Cucichi, son of Maeltuile (Multully), son of Maclaeich, son of Connalach, (seven names here omitted), son of Amlaibh, son of Fiachra Finn, son of Breasal (Basil), the son of Maine Mor."

The above surname in Gaelic is in the genitive case. Through oversight the final letter 'd' is unaspirated in the Book of Lecan, thus changing the pronunciation. Possibly such omission accounts for the incorrect spelling in Latin and the accompanying confusion as we shall show later. To follow the

line of 'descent read upwards from Maine Mor. The names omitted were considered spurious by O'Donovan as they are not contained in the pedigrees by O'Clery, O'Dugan and O'Farrell. There are most certainly too many generations with them included, and we feel that they have been misplaced and should appear after the year 970 A. D. where some are missing. Those seven omitted names reading downwards—not upwards—are Finntan, Aedh, Maeluidhir, Laidginn, Dima, Deinmnedhach and Amhalgaidh or Awly who was listed as the father of the Connalach named in the accepted list.

It is strange indeed that there are seven names missing between Amlaff I of 970 A. D. and Amlaff II of 1200 as given by Hawkins, and we do not feel presumptuous in surmising that those seven names fall between the two Amlaffs which completes our record to the death of the second one of the name, "in defence of his patrimony." In other words we believe that some copyist shifted the seven misplaced names to after Amhalgaidh (No. 57) instead of after Amlaibh (No. 67) owing to the similarities in names and in numbers at the designated generations. (See Pedigree at end of book.)

We, therefore, find that Maolfhalaidh in the sixty-second generation of the Milesio-Heremonian line was the original one to carry the name which means, according to authorities, Speckled Chief or Prince" for the word 'Mal' meant 'chief or prince,' while 'faladh or falach' meant 'speckled.' We may, therefore, conclude that the possessor of this name was a chief of freckled complexion and that he was a celebrated man, with his Clann at any rate, (no doubt the King of Maenmagh), and as such they adopted his name as their family one. Thus, we find that without names as we have them to-day that even a king might be known as "Freckles," and we have already shown that one was surnamed "Cat-headed." (Note: In all fairness and with respect to John O'Hart we wish to state that in his "Pedigrees" he claims under the O'Neachtain record that the name of O'Mullally was taken from Maeltuile (or Maeleala as he spells it—or did he mean Maelalaidh?) in the sixtieth generation, and, further, that "eala" means "swan." Therefore, the name according to him would mean "tender or fancier of swans," and he also states that some of the O'Mullallys took the name of "Swan." However, elsewhere, in the massive volume he shows that there were Swans who "flew" to Ireland with the Cromwellian English of 1642 to 1646. Most of the authorities on Hi-Maine pedigrees would seem in their writings to preclude O'Hart's contention of the origin of the O'Maolalaidhs—and then he was unable to produce a pedigree of the family. D. O'M.)

The Chief mentioned above must have flourished sometime

before the year 800 A. D. This we have attempted to prove by the rule that we have adopted of allowing about thirty-five years to a generation which we have found to be approximately correct with the pedigrees of practically all the old Irish families.

On recording the time from the death of Crimhthann I of this same line, who flourished at the time of Christ, to the approximate time of the death of Maine Mor we find fourteen generations covering a period of four hundred and ninety-eight years, with an average span of thirty-five and three-seventh years.

Or, again allow us to consider the fourteen generations which are mentioned in the Book of Lecan and verified by O'Donovan and others. We find that they cover a period of five hundred and thirteen years with an average of better than thirty six years. While further on down the line, in the fourteen generations given in the Hawkins pedigree for a period of about five hundred years, the average is again about thirty-five years.

O'Donovan's plan was to compare any generation with a contemporary generation in another family where there was no doubt of the date, and in so doing procure the approximate date for any generation where the time was not given. This will give almost the same result as the above scheme.

We find that it was the greatgrandson of Maolfhalaidh or Maelfhalaidh—namely Domhnall (Donal II) according to many authorities—who flourished about 860 to 900 A. D. as indicated by the foregoing rule, that was the first of the family to take a surname. This of course was done by prefixing "Ua" or later "O" to the honored name of his ancestor, thus creating the original form of the name O'Mullally.

The name was first used in Irish as h-I Maelfhalaidh (Hi-Maelfhalaidh) the clan name and Ua Maelfhalaidh the individual surname. A variant of this spelling was Hi (and Ua) Maolfhalaidh. As the aspirated 'f' (or "fh") is silent it soon became Ua Maelalaidh and Ua Maolalaidh, and still later O Maelalaidh and O Maolalaidh with the 'O' accented as a long sound. Then the influence of the Saxon appeared and we find the name as O'Maolalaidh, and also as O'Maolale and O'Maollalla. The nickname of O'Lalaidh was also used in the spoken Gaelic but scarcely in the written. The last named written form, that is O'Maollalla in the modern form of O'Mullalla, lived long and died hard, lingering on into the nineteenth century but with the prefixed "O" omitted. Shortly after the middle of the sixteenth century the culture of the usurper introduced the English "y," and so the name appeared bedecked in its foreign regalia as O'Mullally and O'Lally but quickly changed at the behest of "Bad" Queen Bess to the decapitated and bob-tailed forms of Mullally and Lally and also Lawley, with variant spel-

lings. But in Gaelic the name has always been correctly written and spoken as O'Maolalaidh.

However, the name has changed but little in pronunciation, even in its English dress, for the "dh" in the Irish spelling is here silent but it gives the "ai" a long "e" sound. Thus, we have a fair sounding of the name in "O'Mwael -al-ee." And so the name has been for more than a thousand years with a slight variation in the English form to "Mul-al-ee," the "al" being sounded as in "pal;" never as in "pale."

Further, may we state that there was only one family in all Ireland who bore this name, so no confusion exists on that score as it does with a great many other families there, which causes more difficulty sometimes in the tracing of a pedigree than does mutilation and aliases. Here are some of the families referred to:

O'Conors of Connacht, O'Conors of Offaly, O'Conors of Keenaght (Derry) and O'Conors of Corcomroe (Kerry); (sometimes O'Connor); O'Kellys of Hi-Maine, MacKellys of Hi-Maine, O'Kellys of Meath, O'Kellys of Wicklow, and MacKellys of the Isle of Man.

The same situation exists with the O'Neills, O'Donnells, O'Briens, and other well-known families, and with the exception of the O'Kellys and MacKellys of Hi-Maine all named are of entirely different branch stock.

To further clear our record allow us to state that the name of O'Maolalaidh or O'Mullally or O'Lally is not to be confounded or associated with other names possessing similarities in their Anglified spellings as the following:

1. O'Mulloly or O'Mullooly from the Gaelic name O'Maolghuala meaning 'descendant of a defenceless person;' a very rare name, native to Longford;
2. O'Mullany from Gaelic O'Mulanaigh meaning 'descendant of the person on the hillock;' native to different parts, but not to Galway;
3. O'Mullady or O'Melody from O'Maoleididh meaning 'descendant of the armoured chief;' of Westmeath, Offaly and Clare;
4. O'Mullahy from O'Maolaitche meaning 'descendant of votary of regeneration;' native to Mayo (scarce);
5. O'Mullane or O'Mullan meaning 'descendant of a bald person;' native to different parts but not Galway;
6. O'Malley from O'Maille meaning 'descendant of a chief;' native to West Connacht and Thomond only;
7. O'Mullay or O'Mulloy from O'Maolmhuaidh meaning 'descendant of a noble chief;' native to Roscommon and Meath;
8. O'Mulley or O'Mullae from O'Maolaidh meaning

'descendant of the servant of Saint Aodh;' native to Ulster;

9. Lilly from Callilly, from MacAlilly, from Mac Ailghila, meaning 'the son of Ailghil;' native to Fermanagh;
10. Lilly from O'Leachilly, from O'Leachaile, meaning 'descendant of Leachal;' a branch of the Hi-Niall. (Same name as Leach.)
(Note: Other Lillys were of English origin—no Lallys from thence.)

It will readily be seen that all of the above names are dissimilar in their derivations and place origins.

O'MAOLAL Aidh, THE FIRST SURNAME IN IRELAND

We have shown that the O'Maolalaidhs adopted their surname in the sixty-fifth generation of the Irish race, as their great grandfather or progenitor from whom they received the fundamental of the name was of the sixty-second, and that the date was no doubt early in the latter half of the ninth century as Domhnall O'Maolalaidh the first with the famous name must have flourished previous to 900 A. D. This date may be arrived at by reckoning from some known date using either O'Donovan's rule or else our own. This would place the O'Mullally progenitor previous to 800.

Therefore, we make a claim and we stand ready to be challenged. Our contention is that the O'Maolalaidhs were not only the first to adopt a surname in Hi-Maine, but they set this precedent in Ireland and were therefore the first in all Europe to use a family name. Allow us to submit the proofs.

Herewith, we give a list of the earliest surnames compiled by Dr. O'Donovan from old annals, but even O'Donovan did not take those dates seriously as he gave later dates for the origin of the surnames of many of the families in his other writings. The dates of the list are given first with the corrections following:

"O'Muldory (O'Mallory or O'Mulroy) flourished 870 A. D." O'Hart gives the origin of this name as the 104th generation (our 69th) which would be after 1000 A. D.

"O'Kelly of Hi-Maine flourished 874 A. D." O'Donovan in his "Tribes of Hy-Many" places the origin of the name at the 70th generation (our 70th) which is about 1050 A. D. O'Hart gives the 103rd generation (our 68th).

"O'Dowda (O'Dowd) of Tireragh flourished 876 A. D." O'Donovan in his "Tribes of Hy-Fiachrach" places the death of the first O'Dowd at 983 A. D.

"O'Ruaric (O'Roarke) of Breifny died 893 A. D." O'Hart claims it to have been Roarc, the progenitor, who died 893 A. D. and that the surname originated with the 104th generation (our

69th).

"O'Boyle of Tirconnell flourished 900 A. D." O'Hart gives the origin of the name as of the 104th generation (our 69th).

"O'Clery flourished 916 A. D." The Four Masters, three of them bearing this name, assign 850 A. D. as the date that their progenitor Cleraich by name, flourished. O'Donovan in "Tribes of Hy-Fiachrach" gives 950 A. D. as the death of the first O'Cleraigh (O'Clery).

"O'Neill of Ulster slain 919 A. D." O'Hart gives the origin of this name as of the 100th generation (our 65th).

"MacEgan of Hi-Maine flourished 940 A. D." O'Donovan lists MacEgans as of the same generation as O'Kellys (70th).

"O'Donnell of Tirconnell flourished 950 A. D." O'Hart gives the origin as of the 102nd generation (our 67th).

"O'Donnell of Hi-Maine flourished 960 A. D." The Book of Lecan gives Domhnall as of the 68th generation leaving the appearance of the name at least two generations later.

"O'Conor of Connacht died 974 A. D." O'Hart gives the origin as of the 106th generation (our 71st).

We must infer after a purusal of the above names that many of the dates refer to the time that the progenitors of those families flourished. It must be also remembered that any name originally may have been a clan name as in the case of the O'Lomans of Finnure. O'Donovan believes that with them the name was a tribe one. Their pedigree which is quite rudimentary does not show a family name and so they disappeared from history.

The same applies to the Ua Finains who are of the tribe of Ua Nadsluaigh. There is no proof that they adopted a surname from Finan of the sixty-first generation, nor is there any proof that their name was anything more than a tribe name. They too disappeared and are unknown.

We, therefore, see that there is no exaggeration to our claim of seniority, for we have shown that Maolfhalaidh, the progenitor of the family bearing this name was of the sixty-second generation and that he flourished shortly after 750 A. D. or before 800 A. D., while the family name was adopted by the sixty-fifth generation and that he (or they) flourished from about 860 A. D. or previous to 900 A. D.

O'Neill was slain a few years later than this or in 919 A. D. We would presume him to be a younger man than Donal, the first with our name, though O'Hart lists him (O'Neill) as of the same generation (65th) but if we take O'Hart for our authority we must remember that he assigned the sixtieth generation to our progenitor and a later one to the O'Neills. But we did not accept the origin given us by O'Hart though favorable to our contention.

If our hypothesis is incorrect and any other family can

prove their precedence in the matter our congratulations are extended to them and we shall vacate the pedestal upon which we have never been placed. So "Oscardha Abu!"

(Note: We have numbered our generations from Mileadh, while O'Hart went back thirty-five generations beyond him, hence the difference in the numbers of ours. D. O'M.)

Going back on the pedigree for a moment, we find the Hi-Fiachrach Finn divided at the sixtieth generation. Maclaeich, already mentioned in the extract of pedigree from the Book of Lecan, had two sons named Tuathal (Thoo-al), the ancestor of the O'Neachtains, and Maeltuile (Multully), the ancestor of the O'Mullallys, but those names do not introduce the surnames but merely show the subdivision previous to that. Maeltuile means "devotee to the Will, i. e. of God", which would signify that the bearer of the name was a godly or holy man. This description also aptly applies to Gilla-Christ O'Maolfhalaidh of the sixty-sixth generation and the second one to bear the name. Gilla Christ literally means "servant of Christ"; the modern name is Christian. There is no doubt of his saintliness nor of that of many of his descendants, as we shall show by the Annals later on. The son of the above was Amlaibh (Amlaff) I, the last one of the name mentioned in the Book of Lecan. He flourished from 940 A. D. to 970 A. D. according to the Hawkins pedigree.

In the war of King Brian Boru against the Danes of 1014 A. D. the North of Ireland held aloof, except Hi-Maine under Tiege O'Kelly and Hi-Fiachrach under Mulrooney O'Heyne. At the memorable battle of Clontarf 1014 A. D. where the Danish power was crushed forever, the leader of the forces of Maenmagh was Conor O'Neachtain, known to history as Conchobar Catha Briuin O Neachtain (literally: Conor O'Neachtain, who fought with Brian Boru). He, no doubt, was the King of Maenmagh at that time and as such the O'Mullallys (and other clans) would serve under him and be considered part of his tribe, the Clann Amlaibh or Hi-Fiachrach Finn which they were.

CHAPTER VIII

THE SPLENDOR OF THE HI-MANIANS

Allow us to now gaze in retrospection on some of the grandeur interwoven in the political, social and ecclesiastical affairs of the people of Hi-Maine.

After the branching out of the descendants of Maine Mor, we find several different families holding the kingship of that nation at different periods according to their respective strengths, until finally the royal sceptre rested entirely with the O'Cellaighs

(O'Kellys) at the time of the English invasion, according to the Book of Lecan.

The King or Arch-chief of Hi-Maine, who was subject only to the Provincial King of Connacht, had under him in the fibre-work of his government seven oirrighe or ir-ri (sub-kings), seven flaiths (princes or minor chiefs), and seven comharba (coarbs) or ecclesiastical officials.

The Sub-Kings were as follows:

1. and 2. Righa Maenmaighi Muintir Neachtir ocus h-I Mailalaidh (i. e. The Kings of Maenmagh, the Muintir Neachtain and the Hi-Maolalaidh or O'Mullallys) who held the kingship according to the power of each;
3. O'Madadhain (O'Madden), King of Siol Anmchadha (Sil Anchia);
4. Hi-Conaill (O'Connell), King of Mac Cnaimhin (MacNevin) and O'Dubhurrla (O'Doorley);
5. King of Caladh Sionna (Callow on the Shannon), the families being Mac Gilla Dubh (MacGillduff) and O'Leaghachain (O'Leahy);
6. King of Cruffon, the families being O'Maolruanaidh (O'Mulrooney), O'Mughroin (O'Moran), and O'Cathail (O'Cahill). They had four chiefs according to the Book of Lecan. O'Murchan (q. v.) must have been the other.
7. King of Soghan. They were divided into six tribes but several families.

The Seven Flaiths or minor chiefs or princes were:

1. Mac Aedhegain (MacEgan), Chief of Clann Diarmada;
2. Mac Gilla Fionnagain (O'Finnegan) and Muintir Chinaith (O'Kenny), Chiefs of Clann Flaitheamhain (Flahaven);
3. Muintir Domhnallain (O'Donnellan), Chief of Clann Breasail;
4. O'Donnchadha (O'Donahue), Chief of Hi-Cormaic;
5. O'Dubhginn (O'Deegin), Chief of twelve townlands near Lochrea;
6. O'Maolbrighde (O'Mulbride), Chief of Magh Finn (fair plain);
7. O'Gabhrain (O'Gauran), Chief of the Dal Druithne (a tribe of Firbolgs), and O'Docomhlan (O'Dohowlan or O'Dowling), Chief of the Rinn (headland) of Eidnigh. (Apparently, both chiefs of same place in Maenmagh. D. O'M.)

The Seven Comharbs (coarbs) were:

1. Comharb of Cill Mian (church and parish of Kilmeen) in the barony of Leitrim on border of barony of Lochrea and three miles from town of that name (in old Maenmagh);
2. Comharb of Cill Tulach (church and parish of Kiltullach) in the baronies of Kilconnell and Athenry, Galway;
3. Comharb of Cluin Fearta (Clonfert) in the barony of Longford, Galway, founded by St. Brendan;

4. Comharb of Camach Brighdi (parish and church of Camma) in barony of Athlone, Roscommon. It was here that the Hi-Manians were baptized and the abbess had the power to collect the baptismal penny whether they were baptized or not as she was the successor of Saint Brigid, one of the patrons of Hi-Maine;
5. Comharb of Cill Cumaden (Kilcomedon), church and parish of Aughrim, Galway;
6. Comharb of Cluain Tuaiscirt na Sionna (Clontuskert on the Shannon), a parish in the baronies of Longford and Clonmacnowen, Galway. Here the O'Kellys were inaugurated as Kings of Hi-Maine. The O'Mithigens (O'Meehins) were coarbs at that place for ages, and are also referred to as coarbs of St. Baedan which was possibly synonymous;
7. Comharb of Cluain Cain Cairell, (i. e. meadow of St. Cairell's tribute), church and parish of Clonkeen in the barony of Tiaquin, Galway. (Cluain, a meadow often means bog island).

There were also other comharbs not numbered with the above. One was the comharb of St. Grellan possessed by the O'Cronghailes (O'Cronnellys) as already stated, in the vicinity of Ahascragh, Galway.

St. Grellan, as noted, was the patron saint of all the Hi-Manians, and everyone, man, woman and child was obliged to pay a scruple to him, i. e. a "screaball caethrach" or tribute in sheep. (A scruple was three pence, but the meaning here is indefinite). While this tribute was collected by his successors, we doubt that it extended to the O'Cronnellys who may only have been the guardians of his crozier.

There were two notable exceptions to this tribute, the one being the noble family of O'Mulfinnans, and the other, the Bolgic tribe of Dal Druithne, though both were tributary to the king. (A strange exception, surely!)

And there was also the Comharb of St. Ciaran, the founder of Clonmacnoise. This was the burial place of the O'Kellys and co-related clans, and all of that race paid tribute for this privilege as well as granting seventeen townlands to the Abbey of that place.

And the combarb of St. Aedh (Hugh) collected a scruple from every Hi-Manian annointed for death.

And the land was divided from North to South — from the Knee of St. Patrick (a rock) to Glaisi fhuar (a cold stream) — and the tribal tribute in the western part was given to St. Cairell, while in the eastern domain the donation went to Saint Patrick and St. Grellan or at least to their comharbs.

And in a spirit of humility and adulation, as it were, every Hi-Manian maiden made a yearly donation to St. Ciaran, and

also gave a penny to St. Cairech, the patroness of Cluainburren, while the Queen of Hi-Maine in accord with her high station presented her also with seven garments.

A word in explanation of the comharbs or coarbs. They had ecclesiastical duties to perform and possessed certain privileges, such as the abbot of a monastery inheriting the rights of the founder. However, they might be laymen, and there were also some female comharbs. Sometimes the office rested entirely with one family as with the O'Meehins and O'Cronnellys as stated.

The Comharb of Clonfert was possibly the most famous for it was from here in the year 540 A. D. that St. Brendon set forth for his discovery of America. At one time this place had three thousand students from all over Europe.

Apparently the combarb of Kilmeen (which we described under the "Ruins of Maenmagh") was the only one situated in Maenmagh, although we believe that Kiltullach was originally included in that territory for we find that the parish is only six miles north-west of Lochrea town.

When we consider, along with the foregoing, that the chiefs stationed betaghs or hospitallers throughout the land whose duty was to minister to the wants of the traveller and stranger without charge, and that the monks tended the poor and needy and also taught and fed the numerous students, not only of Ireland, but of Europe, gratis, and that the land was held in common, while a system of fosterage where a boy of one family or tribe was adopted by another family for a period of years, thus creating a spirit of friendliness between the clans, we can understand why the whole form of government, political, social and ecclesiastical, tended toward unity and happiness amongst the early Gaels, and why the Brehon Code was superior to the Feudal Code, the Barbarian Code and the Penal Code.

And in referring to "fosterage" we read in the Hawkins Pedigree and in O'Hart's "Pedigrees" that Mahon O'Brien, Prince of Munster and later King of that province, was fostered by the King of Maenmagh, and that O'Brien was ever afterwards nicknamed after that place, and that the son of the King of Maenmagh, known as Amlaff III and who flourished 1333 A. D., married the Princess Helena O'Brien, the sister of Mahon "Maenmagh".

According to O'Clery of the Four Masters in the "Annals of Ireland" the Hi-Manians possessed many privileges and immunities which were not enjoyed by the tribes of Connacht, but let us return once more to the old and reliable Book of Lecan where we learn that all privileges allowed to the Men of

Oriel in the "Leabhar na g-Ceart" or Book of Rights were granted to the Hi-Manians by the King of Connacht. They possessed and had free access to one-third of the land of Connacht; also one-third of its strongholds and one-third of the sea-port towns, and they were entitled to one-third of the spoils and riches of the sea and land and mines, and lastly they were entitled to one-third of the booty of war and the same amount of the eric or fines collected.

No witness except those of their own clans could depose against them, and then one favorable witness was sufficient to cause acquittal; nor could those of the tribes of O'Conor and O'Flaherty lay charges against them — truly a great concession.

Turning from their privileges we shall now note the exactions.

The Marshallship of the forces of Hi-Maine from Caradh (Carrow) to the river Grian (Graney), i. e. from north to south in the army of the King of Connacht belonged to the noble- (free) tribes;

And they were free from his military service in the springtime and the autumn of the year, nor could this enforced service exceed a period of six weeks when they were at liberty to depart;

And the O'Maolalaidhs (O'Mullallys) and the O'Neachtains were door-keepers or guards of the palace of this king, and those two Clanns along with the Six Soghans had full command of his horse. (It would seem that those eight tribes formed a part of the galloglaighs of "gallowglasses" — that is the mailed and mounted men — so famed in the army of the King of Connacht.)

And to the Cinel Aedh went the duty of rearing the said horses; while the Firbolgs of the Slieve Aughty mountains were obliged with the feeding and keeping of the same;

And the Clann Cruiffon were honored with the keeping of his hounds; While the Dal Druithne were herdsmen to him on the recommendation of the King of Hi-Maine.

And now to the obligation to this latter king:

The O'Connells and MacEgans were Marshalls of his Army, and to those same MacEgans along with the O'Donaghues and O'Meehins belonged the inauguration and dethroning of the said king at the instance of the Hi-Manians;

And the Clann Indrechtaigh together with the Clanns of Bran and Ailell were attendants to him, while the first Clann held the office of doorkeeper of his mansion after its relinquishment by the Hi-Brain (possibly Clann of Bran);

And to the fair Cantred of Caladh of MacGillduffs and

O'Leahys was granted the headship of rents and exactions;

And while the O'Horans of Clonrush (the meadow of elders) were butlers of the king, the stewardship of all Hi-Maine was with the Men of Brengair;

And the Arms and the dresses were kept by the O'Donnellans and they were to respond for Hi-Maine to every challenge of foreign foe; while the keeping of the weapons of warfare and also the treasures and hostages were with the O'Mulbrides of Magh Finn;

And the headships of every people to revenge insults belonged to the tribe of Cruffons; and with them and the MacEgans remained the proclamations of battle and the order of troops for the same; while around the Six Soghans all men assembled for they were the nucleus of every conflict.

The office of chief herdsman and the keeping of the cups and rings, and the gold and the silver, as well as the chessboards belonged to O'Donnells, the Chiefs of Clann Flahoo;

And the Hi-Teimnein of the Mill of Glaisni had the keeping of his hounds; while the O'Fallons of Clann Uadach had charge of his otters and fishing;

And the keeping of the iron was with the O'Tooheys of Aughrim, and also the Hi-Baedhan of Slieve Baun; and while the latter erected the lowest structures, the Hi-Dohowlan builded the three upper stories;

And the Dal Druithne had the carrying of the wine from the harbors of the West to the king; while the Cathraighi had to execute all work committed to them so as not to be deprived of their lordships;

And all the Bolgic or Firbolg tribes had servile work to do for the Chiefs throughout Hi-Maine; and the King of Hi-Maine had the power to increase the rent on those unfree clans, as well as that of the noble family of O'Mulfinnan who had lost their caste on account of their exile;

And the O'Drinans of "the hill of nuts" were the enforcers of justice in the land; while the O'Dugans and MacWards of the Cantred of Soghan were the Bards or Historians of the King; and the MacEgans were his Brehons or Judges;

And the superintendence of banquets was with the O'Lomans of Gaela, and the trumpeters were the O'Sheehans; while the harpers were the O'Lonergans of the townland of Ballinabanaba.

And binding as it were this covenant of the West in a gesture of exaltation the Ard Ri or High King of Ireland granted a subsidy to the Kings of Maenmagh, O'Mullallys and O'Neachtains, in preference strange to say to the Kings of Hi-Maine.

(Note: According to the "Leather na g-Ceart" of "Book of Rights" those two latter families having the same privileges as the Men of Oriel were, owing to

their seniority, heirs of the throne of Ireland, and as already stated they possessed the original patrimony of Maine Mor—hence the subsidy to them. While they had duties to perform toward the King of Connacht, it is not stated that they were subservient to the Kings of Hi-Maine in this respect. D. O'M.)

Further according to the same Book of Rights, the King of Connacht (also termed the King of Gaela which was in Maenmagh), amongst his perogatives was "To be in Maen-Mhagh on May morning but so as he goes not over upon Dar-Mhah". (This was to collect tribute from the clans).

And then with a flourish of finality the said King of Connacht paid a subsidy as agreed to in this manner:

"To the King of Hi-Maine, the prince, is due
Ten steeds from across the sea,
Ten foreigners awaiting each challenge,
Ten ensigns and ten mantles."

(Note: In the foregoing article practically all the personal and place names are translated directly by us from the Book of Lecan, while the balance of the text is a free version obtained from the same source with O'Donovan's "Tribes and Customs of Hy-Many" as our guide. D. O'M.)

CHAPTER VII

INTRODUCTION TO GENEALOGY OF UI MAINE

We have dwelt at length on the splendor and organization of the families of Ui Maine, i. e. the descendants of Maine Mor, for all too soon that splendor must turn to tragedy and that organization to chaos. But we wish to impress upon the kind and gentle reader that while no barbarian culture or crudity can reach a state of perfection in a few hundred years, neither can a high type of civilization be entirely obliterated in a few centuries. The Gaels of to-day are arising from the ruins of the past with their culture of regal grandeur refreshed and radiant, while the cruder culture of the alien invader is receding to the source from which it sprang.

The story of the splendor of Hi-Maine and Maenmagh is ended, and there only remains the calling of the roll of names as written by the bards in their clan records of five hundred and a thousand years ago. We, therefore, attempt to list the ancient families found there. We have compiled this record from many authorities, and it is much more comprehensive than that given in the Book of Lecan, and it considerably supplements O'Donovan's "Tribes of Hy-Many".

For a list of surnames of Ireland we refer the reader to Father Patrick Woulfe's "Irish Names and Surnames" that contains about three thousand original names, which with their variant spellings and aliases amount to many times that number. And for family pedigrees we recommend John O'Hart's "Irish

Pedigrees" which gives possibly a thousand pedigrees, as well as many partial ones.

The above clearly shows that many present day families have no pedigrees beyond the record of their original ancestors. Some may never have had a pedigree, but many records were lost in the seven and a half centuries of British mis-government and vandalism which brought about decay and disorganization.

Forthwith is a genealogical chart based wholly on the Book of Lecan which was compiled from family manuscripts about the year 1418 A. D. (Note: The numbers refer to the generation removed from Mileadh or Milesius — who is No. 1 — on the Milesio-Heremonian line; while "a quo" signifies "from whom").



GENEALOGICAL CHART OF UI MAINE (PLATE I)

MAINE MOR

54. MAINE MOR

55. 1. Breasal See pages 38 and 39 2. Amlaibh
(division of all Hi-Manians) (slain)

56. 1. Fiachra 2. Dallan 3. Connall 4. Crimthann 5. Maine Mall
Finn (Plate II) (a quo Hi- (a quo Hi- (Ui Maine
Connaill) Cormaic) Brengair)

57. 1. Amlaibh 2. Cairpri 3. Eochaidh 4. Seisgnia 5. Ailell
(unknown) (unknown) Cath
Ruadhan mac Caith
(Muintir Ruadhain)

60. 1. Tuathal (division) 2. Maeltuile (see page 57)
61. Oilíoll Cuciche
62. Aengus or Fergus Maolfhalaídh
(a quo O'Maolfhalaídh)
63. Maelceir Domhnall
64. Neachtan Ceinneidh
(a quo O'Neachtain)
(last in Book of Lecan)

65. Aedh Domhnall O'Maolfhalaídh
(first with surname)
66. Finntan O'Neachtain Giolla Christ O'Maolfhalaídh
(first with surname)

67. Forbaltach O'Neachtain Amlaibh I O'Maolfhalaídh
See O'Hart's Pedigrees (last in Book of Lecan)

68. Seven misplaced O'Mullally names in same book follow:
Finntan 69. Aedh 70. Maeluidir 71. Lidginn 72. Dima
73. Deinmedhach 74. Amhalgaidh (Awly): and then follows:
75. Amlaibh III O'Maolalaídh (d. 1200; Hawkins Pedigree)

D.O'M

GENEALOGICAL CHART OF UI MAINE (PLATE III)	
61.	EOGHAN BUAC (Plate II)
62.	Anmchadha (a quo Sil Anmchadha)
63.	1.Dongalach (a quo O'Donghalaigh)
64.	2.Fiangalach (12 families)
	3.Forbasach (8 families)
65.	1.Cobhthach (a quo O'Cobhthaigh)
66.	2.Innrachtach (see below) (a quo Clann Innrachtach)
67.	1.Loingsech
	2.Draighnen (Hi-Draighnain)
	3.Laeghaire (Muintir L. mic Dunadhaigh)
68.	1.Gadhra 2.Gledra 3.Chinaith 4.Curran 5.Flannchadh (a quo Ua (a quo (Muintir (a quo (a quo Gadhra) O'Gledra) Chinaith) O'Currair) O'Flannchadha)
69.	Dunadhach
70.	(a quo O'Dunadhaigh)
71.	Gadhra Mor
	Madudhan
	(a quo O'Madudhain)
72.	Diarmaid
73.	Madudhan
74.	Diarmaid O'Madudhain (first with surname)
	65. INNRACHTACH (see above)
	66. 1.Flannchadh 2.Flann
	(O'Flannchadha)
	67. Flann
	68. Uallachan
	(Mac Uallachain) (ancestor of O'Dooley)
	D.O'M.

GENEALOGICAL CHART OF UI MAINE (PLATE IV)

57. AENGUS LOMAN (Plate II)
(a quo Hi-Lomain)

58. 1. Ainmire 2. Fathadh
(Cinel Fathaidh)

59. 1.Eochaidh 2.Cretan
 (Cinel Cretain)

60. 1. Maelanfhaidh	2. Aedh' Senach
(Sil Maelanaidh a quo	(ancestor of
O'Lomains of Gacla)	O'Lomains of

61. Maolduin Finnure)

62. Reachtaghan.
(a quo O'Reachtaghain)

58. CRIMTHANN CAEL (Plate II)
(a quo Cruffons)

59. Aedh

60. Coirbin

61. Ailell

62. Damhdairi

63. Daimin

64. Dubh-na-thuath

65. Murchadh

66. Fergus

67. Diarmaid

68. Father Sachlachan, King of Hi-Maine

69. 1. Mughron
(a quo O'Mughroin)

2. Murchadhan
(O' Murchadhain)

D.O'M.

THE CLANNS OF HI-MAINE

Forthwith, we shall attempt to present a list of the different tribes and clans of Hi-Maine, both free and Firbolg, with the transition of each name through the centuries as given by MacFirbis, O'Dugan, O'Donovan, O'Hart, De Courcy, the Four Masters, Father Woulfe and many others. However, there must be many families descended from forgotten clans and whose origins are unknown to-day, and, further, there must be many junior branches of the clans that arose through division and whose names do not appear on the records of the annalists; moreover, other names similar in pronunciation or in spelling no doubt were amalgamated. Also, some names have been so changed by the proverbial Irish carelessness of spelling and pronunciation, but in a larger measure by the more insidious English policy of mutilation, that they cannot now be traced. Then, entire families were expelled from their clan lands at the time of the British invasion and in the later wars of confiscation and extermination, and many Hi-Manians are now found in every quarter of Ireland; and to add further to the confusion, many of the names were duplicated outside of Hi-Maine. And lastly, the famines with the subsequent emigration practically eliminated whole families. So, we can only do our best with the material at hand. In the following list decapitated names (without the "Mac" or "O") are not recognized as Irish cognomens, nor are the translations, nor the mutilations, nor the aliases, except where the custom of centuries have made them sadly so.

The numbers used after the names have the same significance as those used in the preceeding chart; while the words — acht, Clann, Corca, Dal, and Maicne all mean "kindred" or "progeny of "; the word "Mac" means "son" or "son of"; Muintir means "family"; "Sil" and "Sliocht" mean "seed" or "race"; while "Ua" and "O" means "grandson" or "descendant of", the "Ui" and "Hi" being the plural as already emphasized. All the "O" names originally used the prefix "Ua" but we have omitted it except where the name disappeared before the "Ua" gave way to the "O", or else where it is used as a sub-heading.

Herewith are the families of Hi-Maine:

THE MILESIAH OR NOBLE TRIBES

A. THE RACE OF HEREMON

Divisions of Ui Maine (54). (See Plate I).

- I. HI-FIACHRACH FINN (56), eldest son of Breasal (modern Basil).
1. **Clann Amlaibh (Amlaff). (57).**

a. Muintir Neachtain (64);

O'Neachtain, O'Naughton, O'Natten, Mac Naughton (Ros.) (aliases, Nocton and Norton; Mac Naughton, also, is really an alias); formerly of Maenmagh (near Lochrea) but later removed in the most part to near Athlone, Roscommon.

b. Hi-Maolfhalaidh or Clann Maolfhalaidh (62).

The name of O'Maolalaidh or O'Mullally (O'Lally) has already been discussed.

2. Muintir Ruadhain (59).

While this family was of the Hi-Fiachrach Finn division they were not of the Clann Amlaibh. (See Plate I). They removed to a location called Cuil Aneirg (the place of the eric?) which we believe to have been in the Kingdom of Tara as their mother apparently was from there. Thence, they disappeared.

This concludes the race of Fiachra Finn.

II. RACE OF DALLAN (56), Second son of Breasal.

1. Hi-Duach (57).

This family was next in seniority to the O'Maolalaidhs after the disappearance of the Muintir Ruadhain but they also were lost sight of.

2. Clann Crimhthainn Cael or Cruffons (58).

At least three families descend from this branch which was next in line to the Hi-Duach in seniority.

a. Ua Cathail;

O'Cathail, O'Cahill (aliases Charles and Corliss); Chiefs of Cruffon, a district in baronies of Killian and Ballymoe, Galway; name confused with MacCahill and also the O'Cahill of elsewhere.

b. Ua Mughroin (69);

O'Mughroin, O'Moghrair, O'Moroin, O'Moran; also chiefs of Cruffon; name confused with MacMoran and also O'Moran of other parts.

c. Muintir Murchadhan (69);

O'Murchadhan, O'Murchan, O'Moroghan, O'Morahan, O'Morkan, (Morran, Moran), aliases Morgan and Murphy; a family of Cruffon who were Chiefs of Hi-Maine at one time.

TRIBES AND FAMILIES DESCENDED FROM FERA-DACH (58):

1. Clann Cairpri Cruim (59).

This was by far the most populous clan in all Hi-Maine, and from them most of the latter day families there descended.

2. Cinel Feichin (59).

One of this race, Aedh Guaire by name, was slain by the King of Tara, and so that place (as says tradition) was cursed by his kinsman St. Rodanus of Lorrh in 565 A. D. This tribe was located at Kinaleghin in the parish of Ballinakill and Tynagh (Maenmagh). Their surname, if any, is unknown.

a. Clann Comain (61).

This was a subdivision of the above; also located in Maenmagh. They too are lost to view. (Who are they?)

3. Ua Nadsluaigh (59).

They were located near Ballinasloe, Galway, and were the parent clan of the family following.

a. Ua Finian (61).

Whether this family adopted the above name as a surname or a clan name is unknown; at any rate it does not appear in history as O'Finnan. Their identity is not to be confused with those found elsewhere in Galway or Ireland.

Hi-Lomain or Race of Aengus Loman (57).

1. Sil Maelanfhaidh or Maelanaidh (60).

This was the parent clan of the O'Lomans of Gacla and the O'Rattigans.

a. Ua Lomain, O'Loman, O'Lomond, (Leeman, Lemon, Lowmann, Lyman); a powerful family of Gacla (?) barony of Leitrim, Maenmagh, apparently east of Lochrea; other families in Galway and elsewhere of same name.

b. Ua Reachtagain, O'Raghtagen, O'Ratigan, O'Rattigan, O'Ratteman, O'Ratican, etc., etc.

A branch of the Hi-Lomain through the Sil Maelanaidh; now found mostly in Roscommon.

2. Ua Lomain of Finnure.

This was a different though co-related family to those of Gacla. O'Donovan is of the opinion that their name may have been a clan one. At any rate they disappeared or else became confused with those of Gacla; located on eastern boundary of Maenmagh, directly east of Lochrea.

3. Cinel Cretain (59).

A clan of Maenmagh that soon sank into oblivion.

4. Cinel Fathaidh (58);

O'Fathaidh, O'Faughy, O'Faghy, O'Fahy, (aliases Fay and Foy and the very bad translation of Green).

Their patrimony of Poblewinterfahy, near Lochrea, was mostly confiscated by Cromwell; noted as recalcitrant tenants of the usurping de Burghs; still numerous; differentiate those of Ulster.

We have now arrived at the great division of the race of

Dallan and must go back to the Clann Cairpri Cruim which stood next in seniority to the Cruffons. Cairpri Crom (see plate II) had a son Cormac, designated Saint Cormac on the Calendar of Saints, and this holy man had two sons of the same name, designated Eoghan Finn (i. e. "Owen of the fair hair") and Eoghan Buac (i. e. "Owen the beauish or beautiful"). From Eoghan Finn descended many of the clans of North Hi-Maine (really North-east) of whom the O'Cellaighs (O'Kellys) were the senior and by far the most powerful; while from Eoghan Buac descended most of the clans of the so-called South Hi-Maine (really South-east) of whom the O'Madudhains (O'Maddens) were apparently the senior, and were certainly the most powerful.

RACE OF EOGHAN FINN (61).

1. **Clann Cellaigh (68);**

O'Cellaigh, O'Kellaigh, O'Kelly, O'Kellach, O'Kelloch (alias Kellog). A powerful family that was for centuries oftentimes Kings of Hi-Maine. After a glorious stand against England, they finally lost the Chieftainship of Hi-Maine through Queen Elizabeth in 1585; located near Loch Ree in Roscommon; many families of same name in Ireland.

a. **Clann Eochaidh (80) of Omhanach;**

Mac Eochadha, MacKeoghoe, MacKehoe, MacKeogh, MacGeogh (Geogh). They were descendants of Eochaidh O'Kelly and Chiefs of Omhanach (Onagh), formerly Magh Finn, which they stole from the O'Mulbrides with the cognizance of the English; dispossessed of Chieftainship in 1585; differentiate those of Leinster and elsewhere.

b. **MacKeogh of Doire Liath (Gray Oaks).**

Also a branch of the O'Kelly but apparently senior to the above; now confused with them; many variant spellings of name; (often pron. k. o.)

c. **MacTeige (72) of Leitrim, Galway;**

MacTeige, MacTigue, MacTague, (aliases Mantague, Montague). Descendants of Tadhg O'Kelly; several distinct families with name.

d. **Clann Maicne Eoghain (79).**

Descendants of Eoghan O'Kelly who apparently retained the surname of their ancestors, i. e. O'Kelly.

e. **Sliocht Seaain (85).**

Descendants of Sean O'Kelly (living 1585) and an offshoot of the Clann Maicne Eoghain; also retained original surname.

f. **Sliocht Lochlainn or Clann Ruadh Lochlainn.**

Another branch of the Clann Maicne Eoghain but junior to the Sliocht Seaain; descendants of Lochlainn O'Kelly

(82) and of his father Ruaidhri or Rory (81) who was slain in 1339. The above sketch is given to show how numerous the Clann Cellaigh really was; they also had many close co-relatives.

2. **Ua Geibheannaigh (70);**
O'Geibheannaigh, O'Gebenaigh, O'Gebney, O'Geaveny, O'Keaveny, O'Geany, O'Guiny, O'Galvany etc; one time Princes of Hi-Maine; now scattered; differentiate those of Munster.
3. **Clann Flaitheamhail mic Dluthaigh or Clann Flahavan (64).**
A powerful clan situated in barony of Moycarnon, Rosc. Their chiefs were the MacFinnegans and the O'Kennys (q.v.)
 - a. **Mac Gilla Fhinnagain or Mac Gilla Enan (c.f. MacLennan);**
MacFinnagan, O'Finnagan, O'Finnegan, O'Finacune, O'Finucane. (A case of the "Mac" ushering in the "O"). Differentiate those of Mayo and Leitrim. (O'Kennys were of different stock. q. v.)
4. **Clann Flaitheamh or Clann Flahoo (65).**
Often confused with Clann Flahavan above, though different; their chiefs adopted the name of O'Donnell.
 - a. **Ua Donhnaill (68);**
O'Domhniall, O'Donnell, O'Donel, (aliases Donald, Daniel); Chiefs of above Clann and one-time Princes of Hi-Maine; distinguish from famous O'Donnells of Donegal and those of elsewhere.
5. **Clann Indrechtaigh (65).**
Distinguish between them and their co-relatives, the Clann Innrachtaich of the same generation; they are another of the lost tribes.
6. **Clann Breasail (65).**
A powerful clan which took the name of O'Donnellan.
 - a. **Ua Domhnallain (70);**
O'Domhnallain, O'Donalan, O'Donnellan, O'Dunnallan, O'Dunlan; old patrimony at Ballydonnellan in barony of Leitrim between Lochrea and Ballinasloe, just outside of Maenmagh.
7. **Clann Cernaigh (65).**
This clan sub-divided into at least eleven families as follows:
 - a. **O'Conbhuidhe,** O'Conbhudhe, O'Conboy, O'Comboy, O'Conwy (and the alias Conway); numerous in Galway; differentiate those of Sligo.
 - b. **O'Ceinneididh,** O'Cinneide, O'Kinedy, O'Kennedy; native to Galway; distinguish from Munster family.
 - c. **O'Dorchaidhe,** O'Dorcaidhe, O'Dorichie, O'Dorchy, O'Dorcey, O'Darcy, (aliases D'Arcy and Darky);

native of Galway; several families of name elsewhere.

- d. **O'Siodachain**, O'Sidhechain, O'Shehane, O'Sheehan, O'Sheean, (mutilations Shean, Sheen); situated at Lis-na-Cornaireagha (place unknown), Galway; still numerous; different to those of Munster.
 - e. **O'Furadhain**, O'Furrain, O'Furrthain, O'Fowrane, O'Forhane, O'Forehane, O'Fordhane, O'Foran (aliases Forde, Ford); few survive; distinguish from those elsewhere.
 - f. **O'Cuileain**, O'Culein, O'Cullane, O'Cullen, O'Quillan, (alias Collins); a Galway family; others of name found elsewhere.
 - g. **O'Crabhadhain**, O'Crabhain, O'Cravane, O'Craven, O'Craeven, also of Galway; still extant.
 - h. **O'Laighin**, O'Laidhin, O'Laydon, O'Layne, O'Lane, O'Leane, O'Leen, O'Lien, O'Lyan (alias Lyons); very common name; situated at Ballinvoggan, barony Kilconnel; lost property time of Cromwell; differentiate those of Kerry and Kildare.
 - i. **Ua Lachtnain (71?)**
O'Lachtnain, O'Loughton, O'Loughnan, O'Loughran, O'Loughlan, MacLoughlan, (aliases Lawton, Loftus); badly confused with similar names elsewhere.
 - j. **Ua Finain (also recorded as Ua Huain).**
If this family adopted a surname there is no record of it extant, nor is their location known; not to be confused with another clan of same designation in Hi-Maine nor others elsewhere.
 - k. **Ua Fallschaidh or Ua Ullscaidh.**
There is no record of a family by the names of O'Fallschaidh or O'Ullscaidh, nor O'Falskey or O'Ulskey, nor yet O'Hallskey or O'Wallskey though they may still survive under an alias.
8. **Clann Diarmada** (name Diarmaid not given on direct ascent). They were the parent clan of the MacEgans.
- a. **Clann Aodhagain or Clann Aedhagain (69);**
Mac Aodhagain, Mac Aedhagain, MacEgan, MacKeagan, (Egan, Keegan); also O'h-Aedhagain, O'Haedhagain, O'Heegan, O'Keegan, (aliases Higgin, Higgins. They were Chiefs of Clann Diarmada, and originally brehons to the kings of Hi-Maine and other rulers; also famed as teachers; located at Duniry, barony of Leitrim, but had branches at The Park, north-east of Tuam, and in Tipperary.
9. **Clann Dubhginn;**
O'Dubhginn, O'Duigan, O'Deighin, O'Diggin, O'Deegan,

etc. name confused with O'Dugan of Hi-Maine and O'Deegan elsewhere; patrimony consisted of twelve ballies at Inis Dubhginn in parish of Kilmeen east of Lochrea, Maenmagh.

This concludes the Race of Eoghan Finn which consisted of twenty-five families.

RACE OF EOGHAN BUAC (61)

Sil Anmchadha or Sil Anchia (62).

This is the name assigned to the progeny of Eoghan Buac after his son Anmchadha. The latter had three sons named Donngalach, Fiangalach and Forbach. (See Plate III).

RACE OF DONGHALACH (63), eldest son of Anmchadha;

1. **O'Donghalach**, O'Donley, O'Donnelly (alias Daniely); a Galway family still extant; also an English branch of same; differentiate those of Donegal and Tyrone.

2. **Muintir Cobhthaigh (65);**

O'Cobhthaigh, O'Coffie, O'Coffey, O'Cohy, O'Cawhey, O'Cowhig (incorrect); Chiefs of Tuaim Cathraigh (Tomcatry, now unknown) in bar. of Clanmacnowen, Galway; several other families with name.

3. **Ua Gadhra (68).**

This was the parent clan of the O'Downeys and O'Maddens; there is no evidence that they took the surname of O'Gadhra or O'Gara; not to be confused with O'Garas of Sligo and MacGaras of Galway.

- a. **Ua Dunadhaigh (69);**

O'Dunadhaigh, O'Downie, O'Downey, O'Dunny, O'Duny, O'Dooney etc; also the same names with "Mac" displacing the "O" as MacDowney etc; a Galway family through whom the O'Maddens descended.

- b. **Muintir Madhadhain (71);**

O'Madhadhain, O'Madain, O'Madden; and O'Madaidh, O'Maddy, an abbreviated form; also O'Madagain, O'Madagane, O'Maddigan, an offshoot of the same; a powerful clan second only in prowess to the O'Kellys, and sometimes kings of Hi-Maine; were arch-foes of Elizabeth; had property confiscated by Cromwell; several attainted by William of Orange; patrimony in bar. of Longford, Galway, and in Lusmagh, Offaly. Oliver Goldsmith's mother was of this clan.

4. **Ua Gledraigh (68);**

O'Gledraigh, O'Gledra, O'Gladra, O'Gladdery; clan scattered; name very rare.

5. **Muintir Chinaith (68);**

O'Chinaith, O'Cionaith, O'Kenaith, O'Kenna, O'Kenny, O'Kinney; Chiefs with MacFinnigans in bar. of Moycarnon, Roscommon; different to those of Ulster.

6. **Ua Currain (68);**

O'Currain, O'Curran, O'Carran, O'Creggan, O'Crehan, O'Crean, O'Crain, etc. Possibly best known of name was Emmet's sweetheart; confused with MacCurrans of West Connacht.

7. **Ua Flannchadha (68);**

O'Flannchadha, O'Flanahy, O'Flanchy, O'Flancy, O'Clanchy, O'Clancy, O'Glancy; a rare Galway name; distinguish from a co-related family in Hi-Maine as well as those of Clare and Leitrim.

8. **Hi-Draighnain (67), (draighean, a thorn);**

O'Draighnain, O'Draighnen, O'Drinan, O'Drennan, and translation of Thornton; patrimony at Ard na Cno (the hill of nuts) in South Galway; several families of the name elsewhere.

a. **Muintir Treasaigh (68);**

O'Treasaigh, O'Treasy, O'Trasy, O'Tracy, etc; a branch of the Hi-Draighnain; different to those of Leinster.

9. **Muintir Laeghaire mic Dunadhaigh.**

The name means the family of Laeghaire, the son of Dunadhach. The surname would most likely be O'Laeghaire (O'Leary), but there is no record of such a name in Hi-Maine.

10. **Ua Aodha or Ua Aedha (incorrect Ua Aoda and Ua Aeda);**

O'h-Aodha, O'h-Aedha, O'Haodha, O'Haedha, O'Heaa, O'Hea, O'Hay, (Hayes), O'Hugh, (Hughes). There are at least ten families throughout Ireland with this name. (Note: Aodh or Aedh is equivalent to Hugh in English, and so it will be noted that while O'h-Aedha becomes O'Hea and Hughes, that MacAedha becomes MacKay and MacHugh, and that with the diminutive of Aedh which is Aedhagain that O'h-Aedhagain becomes O'Heagan and Higgins, and MacAedhagain becomes MacEgan or Keegan though the families be entirely unrelated. D. O'M.)

11. **Ua Cairten;**

(O'Airtten), O'Cairten, O'Carten, O'Curtin (Curtin) The "C" in this name as the "H" in the last one, is inserted to prevent hiatus. The name is derived from Air'ten, the diminutive of Art; rare in South Galway; several families elsewhere.

12. **Ua Cuagain;**

O'Cuagain, O'Cowgan, O'Coogan, O'Cogan; differentiate

de Cogan which through transition became Goggin.

We shall now continue with the Race of Eoghan Buac from Innrachtach, the brother of Cobhthach.

CLANN INNRACTACH (65)

This Clann also divided into several families; differentiate Clann Indrechtaigh.

1. **Mac Uallachain, (68);**

Mac Uallachain, MacWollegan, MacCoulaghan, MacCoulahan (a good form), Coulahan, and also O'h-Uallachain, O'Huallachain, O'Hoolaghan, O'Collaghan (Coolahan) etc. They were the old Chiefs of Sil Anmchadha (Silanchia) before the ascendancy of the O'Maddens; resided at Lusmagh, Offaly. O'Hart states that after the family was dispossessed of **their** property by England that they resettled in the following counties: Dublin, Galway, Kildare, Kilkenny, Offaly, Mayo, Meath and Westmeath.

To thoroughly understand the transition and mutilation of the name we find that it is derived from "Uallachan", the diminutive of "Uallach" which means "haughty, vain, merry, proud and supple"; and so we find the names in the New Babylon as Colaghan, Coolacan, Halahan, Haligan, Halligan, Holahan, Holahane, Holigan, Holligan, Hoolahan, Hoolaghan, Hoolaghane, Houlaghan, Houlaghane, Houlahan, Howlegan, Howlan, Howland, Holland, Hulegan, Houlaghane, Oleghan, Oulahan, Oullaghan, Woolahan, and the translations of Merrie, Merry, FitzMerry, MacMerry, Nolan (of Mayo), Proud, Proude, Soople, Suple, Supple, Vain, Vane, and possibly from "wilful" Whilton, Wilton, and Weldon; while in England the family assumed the names of Hollyland, Holyland and Noland (an appropriate name!). This gives us more than fifty forms of the surname while possibly another fifty remain in disguise. Thus were the MacCoulaghans scattered by the hand of the tyrant never to reassemble until they meet in the Valley of Josophat. To add to the confusion, the Nolans of Waterford, banished to Galway by Cromwell, are a different family, while some of the other cognomens such as Holland and Merry and also O'Coulachain of West Connacht and O'Houlachain of Munster are possessed by other unrelated families. This is by far the most mutilated name in Ireland; and so disappeared another of the tribes of Hi-Maine.

We beg the reader's pardon for dwelling so long on one name, but many other names are also badly mutilated and we are endeavoring to impress the fact that this mutilation portrays most eloquently a policy of massacre, confiscation, banishment

and suppression not experienced anywhere else by the helots of Europe. Gaelic names were works of beauty wrought by the pen of an artist but the mutilations were brutally executed by the sword of the Vandal. But on with the massacre.

2. Muintir Ruairc;

O'Ruairc, O'Rowarke, O'Rourke, O'Roarke, O'Rorke; differentiate those of Breifny and Leitrim who are more numerous.

3. Mac Brain.

None by this name found in Galway to-day. It has possibly corrupted to Burns and confused with that of O'Beirne (Burns) of Tir-Briuin close by, for we know that the O'Broins or O'Brains of Wicklow took the names of O'Beirne and Burns — an insidious practice of the Saxon and his victim, the illiterate peasant.

4. Mac Mughroin (67?);

Mac Mughroin, Mac Moghroin, MacMurrone, MacMurran, MacMoran, (Moran), MacMorron etc. Name confused with that of their co-relatives, O'Morans in Galway, by the dropping of the prefixes; as well as MacMorans of Leitrim.

5. Ua Dubhlaich, (the dark hero);

O'Dubhlaich, O'Dowlee, O'Dowley, O'Dooley, etc. patrimony in S. E. Galway; numerous but scattered; different to those of Westmeath.

6. Other minor families which sad to say are not specifically named in the Book of Lecan. (More lost tribes).

7. Muintir Mailchada (possibly Mailchadha, meaning "warrior chief"). A parent clan of apparent numerical strength as follows:

a. Muintir Dubhlainn (i. e. Black Flann, a personal name); O'Dubhlainn, O'Dowlan, (O'Dowling), O'Doolan, O'Dolan, (Dallan); differentiate those with above names in Leinster and Munster.

b. Ua Flannchadha (i. e. Flann, the warrior);

O'Flannchadha, O'Flanchy, O'Clancy, O'Glancy, etc. etc; distinguish from co-relatives of same name and others elsewhere.

c. Other minor families not designated.

d. Muintir Arrachtain;

(O'Arrachtain), O'h-Arrachtain, O'Harrachtain, O'Harragh-tane, O'Harrington (aliases Harrington, Errington). The last alias is typically English; scattered in sixteenth century. (Mac Geraghty and O'Heraghty in West Galway are also mutilated to Harrington.)

e. Muintir Mailcroin (or Mailchroin, i. e. "the swarthy chief");

O'Mailchroin, O'Maolchroin, O'Mulchrone, O'Mulcroon, etc.; very rare; found mostly in Mayo.

- f. **Mac Dungail** (possibly more correctly Mac Dunghail); Another lost tribe; their identity may have been confused with the MacDonnells (Mac Domhnaills, q. v.). Mentioned by O'Hart as being of Hi-Maine.

- g. **Muintir Conraoi**;

O'Conraoi, O'Conrui, O'Conree, O'Conrey, O'Conroy; diff. O'Connery (O'Conrey), MacConry and Mulconry found elsewhere; scattered in sixteenth century; possibly Father Conroy, the patriot and martyr of 1798, was the most illustrious of the name. (Yes, he was hanged according to the English custom of the period).

- h. **Muintir Duibhgilla** (i. e., the black youth);

O'Dubhgilla, O'Duffley, O'Deffley, O'Diffley, O'Develilly, O'Devily, O'Dealy, etc; differentiate those in S. W. Galway of the same name, and also their co-relatives Mac Gilla Dubh; their patrimony was in S. E. Galway.

This concludes the Race of Donnghalach and records twenty-six different septs exclusive of the parent clan and the unnamed families.

RACE OF FIANGALACH, SECOND SON OF ANMCHADHA

1. **Muintir Chonnigain** (i. e. descendants of little Conn);

O'Chonnigain, O'Connigan, O'Connagan, etc. There are many families of this name in Ireland but practically all are branded with the alien alias of Cunningham.

2. **Ua Braenainn** (old Celtic brenn, a chief);

O'Braenain, O'Brennan, O'Brinan, etc.; different to those of Ulster and Kilkenny.

3. **Muintir Rodaighi**;

O'Rodaighi, O'Roddy, O'Ruddy; also the shorter form of O'Rodaigh, O'Reddy; distinguish from those of Co. Leitrim.

4. **Muintir Conghalaigh**;

O'Conghalaigh, O'Connelly, O'Connolly, O'Conly. There are several distinct families of the name in Ireland.

5. **Muintir Chicharain**.

We have been unable to trace the pedigree of this family but believe them to have taken the name of Mac Chicharain (MacKearan). O'Donovan presumes that their identity became confused with that of Mac Ceachraigh (MacKeary and Carey), a family of south-west Galway. (Fr. O'Growney mentions Mac Giolla Cheara who took name of Carr).

6. **Mac Cadhusiagh** (probably more correctly Mac Cathasaigh).

The transition of the name is unknown but it possibly changed to MacCasey as the name Casey is still found in

South Galway.

7. **Mac Ceallaigh**, MacCellaigh, MacKelly (Kelly).

This name is now obsolete, and with their kinsmen of the same name no doubt were confused with O'Cellaighs. There was always a tendency in Ireland to confuse names in translating them into English, but in this instance the dropping of the prefixes "Mac" and "O" was sufficient to make identification impossible.

8. **Ua Bimnein mic Muireadaigh** (Desc. of Bimnen, son of Muiredach). The name O'Bimnein has not appeared in the records of Ireland — at least not in the few records left by the Normans and English.

9. **Ua Tholairg mic Neill** (possibly Ua Tolairgh mic Neill).

The transition of the name would no doubt be O'Tolairgh, O'Tolair, O'Toler (also Tyler). The family is unknown in Galway, though another family of the name has a few representatives left in Meath. Does this Hi-Maine family survive under a subtle Saxon alias?

10. **Ua Aithusa mic Neill**.

This family was possibly closely connected with the O'Tolairghs being probably descended from the same Niall, and were long thought to be extinct, but we believe the transition of the name to have been Ua Aithusa, O'h-Aithusa, O'Haithusa; we further believe this family to be the one given by Father Woulfe of S. E. Galway of the Sil Anmchadha with the following name history of O'Haitheasa, O'Hahasy, O'Hahessy, O'Hassie, (also Ahessy with the "A" supplanting the "O" as in Agnew for O'Gnive).

This ancient family mentioned by MacFirbis and the one given by Father Woulfe being of the same clan and of the same location must certainly be one in origin. The difference in spelling is insignificant; scattered in sixteenth century; now found chiefly in Tipperary and Waterford; not numerous.

11. **Ua Ainchine**.

This family was not presumed to be extant, but once more we lay claim to finding one of the lost tribes. The transition must have been Ua Ainchine, O'h-Ainchine, O'Hainchine. Fr. Woulfe continues with a family found in the same location as O'Hainchin, Hainnin, O'Hanhin, O'Hanneen, O'Hannan, etc; also scattered in sixteenth century but some still in Galway.

12. **Ua Daigin** (possibly O'Daighin).

A family unknown to history; probably confused with the

O'Deegins, but should not have been. With the de Burghs and de Berminghams carrying massacre and desolation through Hi-Maine, it is a great wonder that any old Irish families survive there.

This concludes the Race of Fiangalach and records twelve families.

RACE OF FORBASCH, third son of Anmchadha

1. **Muintir Lorcain;**
O'Lorcain, O'Lurkaine, O'Larkin, (Larkins); scarce in Galway; several families elsewhere of the same name.
2. **Ua Finnachtaigh** (from "finn sneachta" meaning "snow white"); O'Finnachtaigh, O'Finnaghty, O'Finnerty, O'Fennerty, O'Fannerty and the step-mother's alias of Snow; confused with another Galway family of different stock.
3. **Ua Coscraidh;**
O'Coscraidh, O'Coscra, O'Cosgery, O'Coskerry (aliases Cosgrave, Cosgreve and Cosgrove); differentiate those of Monaghan and Wicklow.
4. **Ua Maenaigh;**
O'Maenaigh, O'Moeny, O'Moyney, O'Mooney (aliases Meany, Moany, Money); long scattered; differentiate those of Rosc. and Sligo, and also the O'Mooneys of Munster, (Tom Mooney of California has immortalized the name).
5. **Ua Connachtain** ("connachtan" dim. of "connach" meaning riches); O'Connachtain, O'Connaghtan, O'Connaughtan, (aliases Connorton and Conaty); a rare but honored name possessed by two families of Connacht.
6. **Ua Canain;**
O'Canain, O'Cannane, O'Cannon (alias Canning) of Galway; differentiate O'Cananain (O'Cannon) of Donegal; ("Uncle Joe" Cannon, former Speaker of the U. S. A. House of Representatives, claimed to belong to this Galway clan).
7. **Ua Maelduibh** (i. e. "the Black Chief");
O'Maelduibh, O'Mulduff (a fine translation) and the alias Mailiffe (a very poor substitute); a rare Galway name.
8. **Mac Ceallaigh, MacKelly, (Kelly);** confused with O'Kelly; distinguished from the other Ui Maine family of the same name.

This concludes the race of Forbasch consisting of eight families, but there is one more family of the Sil Annchadha as follows but to which branch it belongs we cannot say:

1. **Ua Cormacain.**

O'Cormacain, O'Cormacan, O'Gormacan, O'Gormogan, O'Cormaic, O'Cormac (Cormack); also MacCormack and MacCormick; patrimony in the parish of Abbey-Gormican, bar. Longford, Galway, where they founded the Abbey that bore their name; differentiate the Hi-Cormaic of Maenmagh and others of name elsewhere.

This concludes the race of Eoghan Buac with a total of forty-seven families exclusive of parent and minor tribes, and the total number of families descended from Dallan is eighty-four.

III. **HI-CONAILL** (56), third son of Breasal;

O'Ccnaill, O'Connell, (Connell and Connol). Those were the descendants of Conall surnamed "Cas Ciabhach" (of the curled tresses); their patrimony was from the plain of Maenmagh southward to the River Graney, i. e. part of the barony of Leitrim, Maenmagh, and the barony of Tulla, Upper, in Clare; several other clans of this name. Daniel the "Liberator" was of the Kerry clan.

IV. **RACE OF CRIMHTHANN COEL** (56—not Cael), fourth son of Breasal;

1. **Hi-Cormaic or Cinel Cormaic** (57)

a. O'Cormaic or O'Cormack, O'Cormick (See O'Hart); possibly confused with O'Cormacain; found in Galway.

b. **O'Donnchadha**, O'Donoghoe, O'Donaghy, O'Donaghue, O'Donahue, O'Donagh, (aliases Dunphy, Dumphy). They were Chiefs of Hi-Cormaic and their patrimony was near the Lathach (quagmire) in Maenmagh near Lochrea; differentiate other families with the name elsewhere.

2. **Cinel Aedh.**

This tribe was descended from Maelumha (57), the younger brother of Cormac, the son of Crimhthann. Their pedigree is incomplete in the Book of Lecan and they lie buried in obscurity; situated in Maenmagh; distinguish from O'Headha or O'Hea of a different branch.

V. **RACE OF MAINE MALL** (56), the youngest son of Breasal;

1. **Ui Maine Brengair** or the Aes of Magh Brengair. This means "the descendants of Maine Mall" or "the people of the plain of Brengair", but neither the people nor the plain are now known, and not one family of them has ever been recorded. Possibly some of those without pedigrees descend from them.

Of the ninety-two families and clans named as belonging to the five main divisions of the Ui-Maine or descendants of King Maine Mor, it is significant that eighty-four of those

were of the race of Dallan. The O'Kellys and O'Maddens had their own bards and historians down to the crushing of the clans and hence it would seem that they recorded the names of their own branch descent, while those of the other four genealogical lines were neglected. We shall now proceed to give the names of the unclassified clans, and we feel that practically all of them belong to some of the four neglected branches.

NOBLE TRIBES OF HI-MAINE WITHOUT PEDIGREES

(The Book of Lecan and other authorities declare the following tribes to descend from Maine Mor).

1. **Ua Cronghaile;**

O'Cronghaile, O'Croinely, O'Cronnelly, O'Cronely, O'Crannely, O'Cranley (Cranley); also O'Cronghail, O'Cronell (and the alias Crangle).

This most illustrious family was, as stated, the coarbs of St. Grellan and were in possession of his crozier for almost fourteen centuries. They are not numerous and are scattered; patrimony near Ahascragh, Galway; also another family of the name in Ulster.

2. **Muintir Mithigen** (possibly Mithighen or Mithidhen);

O'Mithigen, O'Mithighen, O'Mithidhin, O'Meehin etc.; they were the coarbs of Clontuskert; patrimony being in bar. Longford, Galway; several families with same or similar names in Ireland.

3. **Mac Domhnaill, MacDonnell, MacDonald, MacDaniel** (aliases Donaldson and Daniels). This was the only Irish family of the name in Ireland; all others of the same name were of Scotch derivation. O'Hart states that they were a branch of the O'Kellys but we doubt it; he possibly meant a branch of the Ui Maine.

4. **Mac Cathail, MacCahill, MacCale, MacCaul, MacCall, MacGall, MacHall,** (aliases Cahill, Charles, Corliss and Hall). Name confused with O'Cahill (q. v.).

5. **Mac Fhloinn, Mag Floinn, MacGloin, MacGlinn, Maglinn, Maklin, MacCline,** (aliases Glen, Glinn, Glynn, Lynn). There are other families with this name. It would seem that the form Flynn was never used as the aspirated 'F' is silent.

6. **O'Gabhrain, O'Gabhran, O'Gawran, O'Gauran,** (Garran, Gerran). They were chiefs of the Dal Druithne near Lochrea, Maenmagh; name confused with MacGuaran of the Sil Murray.

7. **Hi-Decomhlain;**

O'Docomhlain, O'Docowlan, O'Dohowlan, etc. They were chiefs of the Dal Druithne along with the O'Gaurans but have disappeared as far as records go, but possibly assumed the name of O'Dowling, or O'Dolan. (c. f. O'Dubhlainn).

8. Hi-Tuathaigh

O'Tuathaigh, O'Tuohy, O'Tuhy, O'Touhy, O'Toohy, O'Toohey, O'Tooey, O'Towie, O'Towey, O'Twohy, O'Twoohy, O'Twohig, (incorrect), etc.

The language of Saxonland is expansive in its variations; sad to relate it always omits the "O" from this name, but it is out of respect for an honored name, and due to the fact that we do not recognize the dropping of the prefixes, that we place it here. They were formerly situated at Aughrim (sic), Galway, but are now widely scattered.

9. Ua Maolbrighte (i. e. the descendants of the devotee to St. Bridget); O'Maolbrighde, O'Mulbreedy, O'Mulbridy, O'Mulbride, O'Millbride, O'Mulridy, O'Mulready, O'Murready, (aliases Reidy, Reid and MacBride).

They were Chiefs of Magh Finn or Bredach in bar. of Athlone, Rosc. which was termed "the noblest cantred in Hi-Maine". St. Bridget was their patroness and Bredach was dedicated to her. However, this did not prevent the MacKeoghs (q. v.) from seizing it and dispossessing the former occupants, but the Saxons meted out justice of a kind to the MacKeoghs in good time. The O'Mulbrides are widely dispersed.

10. Mac Cnamhin, (cnamhin means small bone);

Mac Cnamhin, MacCnavin, MacKnavin, MacNevin, MacNeavin, MacNavin, MacNivin (Nivins); aliases Bonas, Bone; situated at Crannog in bar. of Leitrim, Maenmagh, and were subject to the O'Connells. Their Chief was hanged by Queen Elizabeth in 1602 and their lands confiscated. The last recognized head was Dr. MacNevin of the United Irishmen. There are also MacNevins of Leinster as well as of Scotland.

11. Ua Dubhurthuile (i. e. Black Urthuile);

O'Dubhurthuile, O'Dubhurrla, O'Dufferly, O'Dorhilly, O'Durley, O'Doorly, etc.; they along with the MacNevins were subject to the O'Connells; now scattered but some still to be found near Lochrea, Maenmagh.

12. Ua Ughroin (also Ua Urain);

O'h-Ughroin, (O'h-Urain), O'Hughroin, (O'Hurain), O'Hoghrain, (O'Horain), O'Horan (also Ho-ran, incorrect); aliases Horn and Horne, (c. f. O'Moran). Their patrimony

was at Cluain Ruis (Clonrush) bordering on Maenmagh near Loch Dearg; their large estates were confiscated by Cromwell; restored in small part later; other families also of the name elsewhere.

13. **Mac Scaithghil** (also Mac Sgaithghil), then later O'Scaithghil, O'Sgaithghil (O'Sgaithgil) O'Scathgil, O'Scaithill, O'Skahill, O'Schail, and O'Scathgil, O'Scaithill, O'Skahill, O'Schail and O'Scahill (a good form); like many other names the "O" succeeded the "Mac". They were Chiefs of Corca Mogha (Corcomoe) in the barony of Killian N. E. Galway until dispossessed by the O'Concannons; later resided at Dunmore and Kiltullagh, Rosc.
14. **Ua Laoghachain** or Ua Laoghog. (The later form is incorrect and is more correctly written O'Laoghaigh, a short form of the first name). The transition was O'Laoghachain, O'Laoghaigh, (then incorrectly O'Laoghog), O'Louge, O'Logue, O'League, O'Leahy, O'Lahey, (aliases Leech and Lee); differentiate the Lees and Leahys found elsewhere. They were Kings of Calaidh-on-the-Shannon in the barony of Kilconnell, which apparently is not near the Shannon; now widely dispersed.
15. **Mac Gilladubh**, (i. e. the black or dark youth); Mac Gilladubh, MacGilleduff, MacGillduff, MacKilduff, MacIllduff, (aliases Gilduff and Duff, and translation Black). They were kings with the O'Leahys of Calaidh; distinguish from the O'Dubhghillas of Hi-Maine and families of their name elsewhere.
16. **Ua Longargain**, (longargan, dim. of longarg, i. e. strong and fierce); O'Longargain, O'Lonnargain, O'Lonergan, O'Lonregan, O'Londregan, O'Landrigan (why?), O'Lorrigan. They were the famous harpers of Ballinabanaba near Kilconnell. Their property was confiscated and granted to de Berminghams, and later leased by the O'Mullallys; there was a Thomond family with the same name.
17. **Clann Tomaltaigh**
This was the parent clan of the Mac Murchadhas.
 - a. **Mac Murchadha**, MacMurrough, MacMoroghoe, MacMorrow (Morrowson), MacMurphewe, (Murphy). They were Chiefs of the above Clann in central Roscommon under the Mac Gerragtys (q. v.); distinguish from the Muintir Murchadha and the Clann Murchadha both in Hi-Maine, and also those of elsewhere.
18. **O'Rudhain**, O'Ruane, O'Roane, O'Roon, O'Rowan, O'Royan, and O'Ryan, (Ryan). This family gave several bishops to the church according to Ware and other authorities. Now scattered; differentiate the O'Ryan of Leinster and Munster.

19. **Hi-Teimein**, (possibly Hi-Teimhnein).
There is no record of this family under a surname; they might have adopted the name of O'Teimnein or O'Teimhnein (O'Tynan) but it is unknown in Hi-Maine; their estate was at Muileann Glaisni (i. e. "the Mill of Glaisni"), location unknown.
20. **Hi-Brain and Sil Brain** (both names mean descendants of Bran). We have placed the above clans together as we believe them to have been one and the same because both names are associated with the Clann Indrechtaigh in the Book of Lecan in different instances. Their destiny is unknown and there is nothing to connect them with the family of MacBrain, which has also been lost to history, though it is possible they were the same people; may have taken name of Burns.
21. **Sil Ailell** (i. e. race of Ailell).
Nothing is known whatever of this lost tribe, nor is there any clue to its identity as the personal name of Ailell was a common one in Hi-Maine.

This concludes the list of the Hi-Manian families known to be descended from Maine Mor but possessing no pedigrees, and they number twenty-one clans; and the total number recorded of Ui-Maine descent is one hundred and thirteen clans.

UNCLASSIFIED FAMILIES WHO MAY BE OF UI MAINE DESCENT, AND WHO AT ANY RATE WERE FOUND IN THE SAME TERRITORY.

1. **O'Creachmhaoil**, O'Creachwell, O'Craughwell;
a rare name in Galway whose history is unknown.
2. **O'Cartha**, O'Carra, O'Carr, O'Karr (Kerr); no record;
rare but still found in Galway; differentiate those of Ulster.
(c. f. Mac Giolla Cheara).
3. **O'Corbain**, O'Corban, O'Corbin, (alias Corbett);
scarce in Galway; distinguish from Corbetts of Kilkenny and Carlow.
4. **O'Cingeadh**, O'Kinga, O'King, (King). This was apparently a family of south-east Galway or else Maenmagh that spread to the adjoining counties of Clare and Offaly.
5. **Mac Loinain**, MacLennain, MacLennan, (alias Leonard).
a rare Galway family without a background; differentiate O'Lennan. (c. f. Mac Gilla Enan).
6. **Ua Grainne**, O'Grainne, O'Greany and O'Graney.
This is one of the few metronymic names in Ireland. Grainne is a woman's name (the modern Grace) and possibly of Firbolg origin on the female side for with them the inheritance was through female line, and so many a

thrifty Gael married into those families and likewise many a wily Firbolg was able to marry off surplus daughters; also a Kerry family of the name.

7. **Ua Loirgnean;**

O'Loirgnean, O'Lairgnen, O'Larhinan, O'Larkinan, O'Largan (alias Lardner); found in Galway and into Clare. This is apparently the family that O'Dugan mentioned in his Topographical Poems under the name of O'Lairgnen as Kings of Oriel. They were dispossessed there and settled in Hi-Maine; differentiate O'Larkin, and also O'Lonergan (O'Lorrigan q. v.). While they were not of the Ui-Maine, they were co-related, being of the Clann Colla.

This concludes the list of Hi-Maine families whose origins are not clear or are in doubt although they most likely were of Heremonian descent.

TRIBES OF SIL MUIREADHAIGH (SIL MURRAY),

Co-relatives of the Kings of Connacht (and therefore of the race of Heremon) who were also located in Hi-Maine and were subject to the king of that place.

1. **O'Fionneachtaigh,** O'Finachtí, O'Finaghty, O'Finnerty, O'Fennerty, O'Fennertan, O'Fennerhan, O'Fenneron, (alias Snow). They were located in the barony of Ballymoe and originally possessed forty-eight ballies or townlands and were divided into two tribes, namely:

- a. **Clann Connmhaigh** (also Clann Conoo and Clann Conway); situated in Roscommon on east side of Suck River; Their Chiefs had the honor of drinking the first cup of wine at the banquets of the King of Hi-Maine on account of their seniority in the Sil Murray — a proud distinction.

- b. **Clann Murchadha** (also Clann Murrough); Situated directly opposite the above Clann on the west side of the Suck River in Galway; differentiate the Mac-Murchadhas (q. v.), and the Muintir Murchadhan (q. v.) and also the O'Fennertys of Ui-Maine (q. v.). One Peter Fennerty of Lochrea was a well known editor of 1798.

2. **O'Fithcheallach,** O'Ficheallaigh, O'Fihilly, O'Feehaly, O'Feely (aliases Fielden, Fielding, Field and Pickley); of barony Athlone, Galway. They were of same descent as the above for the two progenitors of those families were brothers; Archbishop O'Fihilly of Tuam was of this clan; distinguish from Cork family.

3. **Clann Uadach** (descendants of Uadā).

This was the parent clan of the O'Fallons.

- a. **O'Fallamhain,** O'Falloon, O'Fallone, O'Fallon.

They were Chiefs of the above Clann and formerly situated in Westmeath, but were driven out and settled at Milltown

near Athlone, Roscommon; still later deprived of their Chieftainship in 1585 by Queen Elizabeth.

4. **O'Maolruanuidh**, O'Mulrony, O'Mulrooney, O'Murroney, O'Moroney; (aliases Muroi, Rooney, Rowney); also the shorter forms of O'Maolruain, O'Mulroon, (and the alias Meldron); a powerful family who were Chiefs of Cruffon along with the O'Cahills and O'Morans.
5. **Muintir Rodhuibh**, (ro-dubh, i. e. very black):
 - a. **O'Rodhuibh**, O'Roduibh, O'Roduff. Many of this family changed the surname in the twelfth century to Mac Oireachtaigh after the first name of their Chief, i. e. Oireachtach O'Rodhuibh;
 - b. **Mac Oireachtaigh**, Mag Oireachtaigh, MacGerraghty, MacGarrety, MacGeraty (Gerty, Garret), and alias Harrington. They were chiefs of Clann Tomaltaigh (q.v.) in central Roscommon but lost chieftainship 1585.
6. **O'Concheannain**, O'Conceannain, O'Concannon (Cannon); first recorded as Chiefs of Hi-Diarmada in the baronies of Athlone and Ballymoe but later dispossessed the O'Schahills (q. v.) of their patrimony of Corcamoe; lost chieftainship in 1585.
7. **O'Muireadhaigh**, O'Murrihy, O'Murray, O'Merry (Merry); a powerful family in barony Athlone, Roscommon; deprived of chieftainship in 1585.
8. **O'Conallain**, O'Conellan, O'Conlan; a Roscommon family scattered in sixteenth century; confused with the family of O'Coindealbhain (O'Connellan) who were dispossessed in Meath by the Normans.
9. **O'Dubhgaile**, O'Dowilly, O'Doille (by O'Hart), O'Doyle (Doyle). Old maps show them located in barony of Kilconnell, Galway, and in Roscommon.
10. **O'Fidhne**, O'Finne, O'Finny, O'Fenny; found in Galway only. Old maps show them in Hi-Maine. MacFirbis mentions them as living at "Na fhedha" i. e. "the woods".

This concludes the tribes of the Sil Murray in Hi-Maine of which there were twelve families, for there were two clans of the O'Fennertys and also two of the Muintir Roduff.

TRIBES OF HI-NIALL

That is descendants of Niall of the Nine Hostages and, therefore, of the race of Heremon.

1. **Clann Dalaigh**;

O'Dalaigh, O'Daley, O'Dawley etc. (aliases Dally, Dallan, Dales, etc.).

They were originally Chiefs in Westmeath where they founded a school for poetry and bardic literature; henceforth they spread over Ireland to become bards to many of the kings.

A branch of those who had served as bards to the Kings of Burren in Clare migrated into Hi-Maine in the twelfth century according to O'Hart previous to the English invasion. Old maps show them located in the barony of Kilconnell, and many magnificent tombs to them may still be found at the old abbey of that name. They possessed large holdings there which were later mostly confiscated. The name of O'Daly is one of the most honored in Gaelic literature.

(Note: The family of O'Coindealbhain (O'Connellan and Quinlan), and that of O'Fiodhabhra (O'Furey and O'Fleury) crossed into Hi-Maine before the force of the Norman onslaught and are, therefore, not counted as families of that place, though both of those Clanns were of the Hi-Niall, for we are only listing the Clanns of Hi-Maine up to the English invasion and while that territory had a king of its own.

There was also of the Hi-Fiachrach (co-relatives of the Sil Murray) the family of the Mac Fhiachrach (Mac Ceachraigh and MacKieghry, also Carey), many of whom presumably settled around Craughwell, and Lochrea and Portumna in Hi-Maine and confused their name with that of an Anglicised form of Mac Chicharain family (q. v.), but this was also in the days of persecution. D. O'M.)

This concludes the list of families of the line of Heremon in Hi-Maine and they number one hundred and thirty-three clans.

B. TRIBES OF THE LINE OF HEBER (brother of Heremon) in HI-MAINE

1. **(Clann) Dealbhna**, (i. e. descendants of Dealbh, who paid tribute). This tribe was more properly called Dealbhna Nuadhat and was situated between Ath ligh bhfinn (the ford of white stones), now dubbed Lanesborough Bridge which is on the Shannon River, and the River Suck. They were a noble family of Dal-Cassians descended from Dealbh-Aodh, the third son of Cas who was sixth in descent from Cormac Cas, the son of Olioll Olum, the King of Munster. On account of their exile in Hi-Maine, they were considered of inferior caste and were therefore tributary to the Kings of that territory. The family name which they assumed is now unknown.

2. **Muintir Mailfinnain;**

O'Mailfinnain, O'Mulfinnan, etc. This was also a noble tribe of Milesians, possibly of the line of Heber, who on account of their exile were also considered of inferior caste, but while they paid tribute to the King of Hi-Maine they were exempted from the scruple of St. Grellean. They disappeared early from history; owing to the fact that both Clanns of the O'Finnans also disappeared, we cannot say that the names became confused. Is it beyond reason to assume that the English slaughtered some families to the last man?

This concludes the families of the line of Heber in Hi-Maine.

C. TRIBES OF THE LINE OF IR (brother of Heber and

Heremon) and who were in Hi-Maine before the arrival of Maine Mor.

The Six Soghans

Those people were descended from Soghain or Sodhain, the son of the King of Ulaidh who died in 236 A. D. On account of their division into six clans they were called the Six Soghans and their patrimony, a large territory in the barony of Tiaquin, Galway, was called Soghan (Sowan).

The six clans were:

1. Cinel Rechta;
2. Cinel Trena;
3. Cinel Luchta;
4. Cinel Fergna;
5. Cinel Domaingen;
6. Cinel Geigill.

From those six tribes descend eight designated families though we do not know from which tribe any family descends because for some unknown reason no pedigree of them exists. The most powerful was King of Soghan.

Forthwith are the families:

1. **O'Mainnin**, O'Mannion, O'Manion, O'Manynge, (Manning), and sometimes incorrectly Mangan and Mangin which is the name of an entirely different family. They were situated at Cloger, Galway, until dispossessed by the O'Kellys in 1352 when they settled in the parish of Killascobe near by in barony Tiaquin. They were the most powerful of the Soghans and were generally their king. They lost their chieftainship to Elizabeth in 1585 and had their property confiscated by Cromwell in 1652, a small part of which was restored by the Act of Settlement in 1676.
2. **O'Dubhagain**, O'Duvegan, O'Duhegan, O'Doogan. O'Dougan, O'Dugan, O'Duggan. They were a most illustrious family who were hereditary historians to the O'Kellys, the Kings of Hi-Maine, and no doubt also to the O'Mullallys, Kings of Maenmagh, before the coming of the English as they were domiciled almost adjacent to Maenmagh. (And were not the O'Mullallys and O'Neachtains senior to all families in Hi-Maine?)

The most famous of this Clann was Sean O'Dubhagain who wrote "Topographical Poems", while others of the name wrote the greater part of the "Book of Hi-Maine". In fact, the O'Dugans were the songsters, historians, professors and genealogists of Hi-Maine for centuries, but strange to relate, they left no pedigree of their family, nor of their kindred — the Soghans — that has survived. The famous Book of

Kells was rescued from a rubbish heap; apparently the "**Book of Soghan**" was not. Differentiate those of West Connacht and Cork; also the adjacent Clann of O'Dubhginns (O'Deegins).

3. **Clann-na-Bhaird**, (i. e. "clan of the bard"); Mac an Bhaird, MacAward, MacWard (Ward); a noted family of bards and minstrels to the Kings of Hi-Maine and were at times Kings of Soghan; patrimony at Ballymacward near Muine Chasain (the thicket by the road), Galway; differentiate those of Tirconnell and Oriel.
4. **O'Leannainn**, O'Lennain, O'Lennan, O'Linnane, etc. (alias Leonard); still numerous in Galway; differentiate those of West Connacht and Fermanagh, and also MacLennan (q. v.).
5. **O'Scoireadh**, O'Scuiridh, O'Scuire, O'Scurra, (O'Sgurra), O'Scurry; a rare name in Galway; distinguish from those of Ulster.
6. **O'Giallain**, O'Geallan, O'Gealon; O'Dugan gives the shorter form of O'Giallaigh, so hence, O'Gialla, O'Gilly, (alias Gill); also a family of name in Ulster.
7. **O'Casain**, O'Cosain, O'Casan (O'Cashin) O'Keeshan, O'Keesin, O'Kussan. It is claimed that Sergt. Custume, the Gaelic Horatious, who cut the bridge over the Shannon at Athlone, was known by the local name of Cushen. If such be the case we maintain that he was of this family and was fighting on the threshold of his Clann's estates. Those of Munster and elsewhere were different stock.
8. **O'Maigin**, O'Maiginn, O'Maginn (Maginn). This name does not appear to be extant; possibly a mutilation of it exists and may well be confused with surname King (q. v.) in Hi-Maine; differentiate Mac Fhinn (MacGinn, Maginn and King) of Ulster.

This concludes the families of Soghan, but there is one other tribe of Ir as follows which was apparently in Hi-Maine before the birth of even the Six Soghans:

9. **Corca Mogha**, (or Corca Moncha).

There is no record of their family name; a small tribe in historical times but possibly powerful at one time; situated in Corca Mogha (Corcomoe), N. E. Galway; supposedly descended from Fergus MacRoigh, the Red Branch Knight of Ulster and Queen Maeve of Connacht (q. v.)

This completes the families of the line of Ir, and also all the Saorchlanna or free clans of Milesian descent in Hi-Maine for there were none of the Race of Ith established there, and the total number of noble tribes in that kingdom assembled amounted to one hundred and forty-four exclusive of the parent

clans.

FIRBOLGS OR UNFREE TRIBES OF HI-MAINE

The accompanying list records in part at least the Firbolgs or Bolgic tribes. They were an ancient people who as already emphasized were possibly the Aborigines of the land, and they may well be classed with the lost tribes of Israel and Eire for scarcely a trace of them remains, although MacFirbis spoke of their being in existence well into the seventeenth century. They were classed as the unfree or enslaved tribes, but the chief barriers existing between them and the Milesians were that they had no voice in the election of the king, nor were they allowed the attributes of free citizenship. Nevertheless, they enjoyed certain rights and privileges such as the election of their chiefs, the regulation of their internal affairs, etc.

(The tribes mentioned as occupying Ireland before the Firbolgs are visionary and belong only to the realm of mythology and, therefore, have no place in genealogy).

Forthwith are the Bolgic tribes:

1. **Hi-Baodhain**, (or Hi-Baothain);
O'Baodhain, O'Baothain, O'Boyhin, O'Boyne, (Boyne).
Originally they were situated at Sliabh Badhna (Slieve Baun Mts.) in the barony of Ballintober (North), Rosc. They probably have the distinction of being the only family in existence who can claim descent from the early inhabitants of Ireland. Now found only rarely in Connacht.
(The above mountains run parallel to the Shannon).
2. **Cathraigh** or Cathraighe (i. e. "the tribe of Cath").
This tribe was situated in the present barony of Clanmacnwen along the Suca (Suck) River. Their fate is unknown; they were possibly assimilated by the Gaels.
3. **Cadanachs** or Cadanaighs.
An enslaved tribe referred to by MacFirbis in this manner: "The Cadanachs of Feadha (Fews) with their tribes and remnants of Firbolgs are the hereditary servitors of Hi-Maine." Although of some prominence their destiny is obscured.
4. **Dal Druithne** or Dal-nDruithni ("descendants of Druithne").
Though of Bolgic descent they paid no tribute to St. Grellan, yet they paid a subsidy to the king. A rare distinction!
5. **Men of Echtghe** (i. e. the tribe of the Slieve Aughty Mts.);
a tribe of Firbolgs on the southern boundary of Maenmagh who are long since lost in oblivion. What was their fate?
6. **Muintir Maolcon** (or Milcon);
An enslaved tribe that disappeared at an early date and even their location is forgotten.

7. Men of Magh Sean Chineoil.

The above name merely means "the men of the plain of the old Cinel or tribe." While the ancient records of Ireland seem to have referred to all Firbolgs of Hi-Maine by the above designation, in this instance, the Book of Lecan most undoubtedly refers to a certain division of them only by this term. Their history and location lie in the bosom of obscurity.

8. Firbolgs of the townlands;

others referred to but not classified in the Book of Lecan.

9. Remnants of Bolgic tribes;

so designated but unnamed in above book.

10. Ua Laidhin.

O'Flaherty in "Ogygia" mentions a family of affluence in his time (sixteenth century) by the name of O'Laidhin of Bolgic descent. This family is now unknown but are possibly confused with the O'Laidhins (O'Lanes) of the Clann Cernaigh (q. v.).

This concludes the Clanns of Hi-Maine both free and Firbolg, and the total number enumerated is one hundred and fifty-four.

(MacLiag, the bard of Brian Boru (1014), and Cuan MacCoise, bard of Malachy II (1022), were both of Hi-Manian birth but we do not know their families).

We are pleased to state that the majority of the names as given are still extant, many of the families being found on, or in close proximity to, the clan lands of their fathers. However, there are many family names in Ireland whose origins may never be known, for the destruction, desecration and consequent disorder caused by the Norman and Saxon Vandals have left scars throughout the land that time cannot deface, nor yet will memory obliterate.

Our effort has been to unravel many of the complicated records of families of Hi-Maine and possibly urge others to enlarge upon or at least rectify or verify our list. We believe that this compiled record of the clans of Hi-Maine is by far the most comprehensive and detailed one of its kind. But our greatest regret is that the pedigrees are so incomplete.

We have dealt at some length on the splendor of Hi-Maine because we wish to impress upon the reader the conditions throughout Ireland at that time, and also because the ancestors of the O'Maolalaidhs (O'Mullallys) before the adoption of family names ruled as kings over this powerful confederacy of clans for almost a century, and then later as Kings of Maenmagh they continued to be an integral and potent part of that same confederation. In all, the Clann Maolalaidh and their ancestors

ruled over Hi-Maine and Maenmagh for thirty generations, approximating one thousand years, before the ruthless hand of the barbarian cut them down and robbed them of their heritage.

Well may we gaze in retrospect on the glory and freedom of Eire up to this period before proceeding to the chapters of horror which are at hand, and wonder what the ultimate result might be were the Gaels permitted to evolve their own destiny.

Nothing that we may say better illustrates this ancient picture than those lines by Moore — the last bard of Dark Rosheen — nor can anything better portray the ages of tyranny and proscription yet to come:

“Let Erin remember the days of old,
Ere her faithless sons betrayed her,
When Malachi wore the collar of gold
Which he won from the proud invader;
When her knights with her standard of green unfurled
Led the Red Branch Knights to danger;
Ere the emerald gem of the western world
Was set in the crown of a stranger.”

(January 30th, 1939. This is the natal day of the illustrious Chief Executive of these United States, President Franklin Delano Roosevelt. Long life to him and his gracious lady. D. O'M.)

(January 31st, 1939. At this point the writer pauses to record the birth of a grandson, who thus becomes the youngest of the Men of Mean Magh.)

SECTION III — THE TRAGEDY OF THE AGES

CHAPTER IX

THE BRITISH OR BARBARIAN INVASION

The writing of the preceeding section of our history has been a labor of love, for the incidents related were enacted by the sages of the Gaelic race and penned by the hands of her artists, but the succeeding chapters are a saga of bloodshed and an era of repression that can only be carved by the sword of the Vandal and registered in the blood of the victims. But on with the slaughter!

Ireland had scarcely recovered from the effects of the Danish invasion and its aftermath when the Anglo-Norman usurpation of 1169 A. D. took place. The Danes had, in the two centuries and better that they ravaged Eire, destroyed many of the churches and schools in all the provinces of the land, and learning and culture had received a serious setback. But great schools were again arising and Erin under St. Malachi, and that great churchman and patriot, St. Lawrence O'Toole, was once more promising to attain that position which she held in her Golden Era. Turlough O'Connor the 181st monarch and his son, Roderick (Rory), the 183rd and last Ard Ri of Eire, crushed and solidified the power of the provincial kings and it appeared that the transition period was ended and that Ireland at last was unified when this invasion, the greatest calamity of

the Christian era, took place.

It is needless to enumerate the causes of the ravishment of Dark Rosheen for they are too well known. Nor shall we dwell on the treachery of Diarmaid-na-nGhall (Dermot of the Foreigner), that is King Dermot MacMurrough of Leinster, that arch-traitor who brought the foreigners to Ireland to intervene in the aftermath of his illicit love affair, much less shall we discuss in detail the duplicity and rapacity shown by Henry II of England and his legions in regard to their presence in Ireland and their illegal usurpation of lands in Munster, Leinster and Meath. Nor shall we lay stress upon the rebellion of the O'Briens at the critical moment, when their loyalty cast unto the right side of the scale would have been sufficient to repel those buccaneer Vikings of Britian who had sojourned long enough in France to obtain the slop of culture seasoned with the veneer of hypocrisy. Suffice it is to say that the march of progress in the fair land of Eire was not only halted, but a retrogression of several centuries was started in its place, and that the persecution of the people in that reign of horror during the next seven and a half centuries was never surpassed anywhere in the annals of barbarian history, and a stain was placed upon the honor of mighty England that time can never eradicate. That the Clann-na-Gael or Irish nation has endured is sufficient proof of the integrity and patriotism of her people.

Note: It is only after lengthy consideration that we have decided to slay the Plantagenet Bull which Henry II turned loose in the arena of the Synod of Waterford and around which so much controversy has arisen. The bogus Bull runs along in this manner. In 1154 Adrian IV, an Englishman, ascended the Papal throne. Almost his first act was to give Ireland to Henry (1155) according to the Bull which requested Henry to restore order to that country, and to correct the morals of the people. Henry was very negligent in the matter. The Pope died in 1159 apparently worrying little about Ireland, Henry or his Bull. In 1169 some of Henry's knights went to Ireland to help King Dermot in his dispute. It seems that one of them, surnamed "Strongbow," became quite powerful. Toward the end of 1170 Henry was instrumental in having Thomas Beckett, the Archbishop, murdered in his cathedral. Henry only saved himself from excommunication by denying all connection with the murder, and the sending of messengers to Rome. In the meantime from 1171 to 1172 he hid from church censure by going to Ireland, and by his duplicity obtained homage from some of the chiefs. When his messengers returned from Rome, he refused to take the oath prescribed by the Pope. Later, to prevent excommunication, he went through some form of penance at Beckett's grave. But never a word did he breathe to anyone about his Bull. However, when many of the Irish Chiefs refused to continue to acknowledge homage and when the hoary-bearded Lawrence O'Toole, the Archbishop of Dublin (and later listed as a saint of the Church), was rallying the churchmen and clans to resist Henry, like a bombshell he (Henry) had produced at the Synod of Waterford in 1175 a copy of that champion Bull of Bulls called Laudabiliter which was then accepted as genuine although no mention had been made of it at the Synod of Cashel three years previously, and it lulled to rest the opposition of the churchmen including O'Toole, and also many of the chiefs, and seems to have influenced King Rory also for he signed the Treaty of Windsor in that year. If Pope Adrian really selected Henry for the nefarious work of subduing Ireland, we doubt that he could have chosen a more irascible villain. He was an able though unprincipled despot. He humbled France, Scotland and Wales so it was to be expected that Ireland would receive his attention next. He was possessed of a temper bordering on insanity, and his personal vices were equal to the most degenerate of the times. Indeed, he threw his own wife into prison and allowed her to die there; and his four legitimate sons were in almost continual rebellion against him from 1173 to his death in 1189.

The questions that naturally arise are these:

1. Why did the Pope request a moral degenerate to reform the savior of Christianity in Europe, while at the same time he was sending two palls for two new archbishoprics (Dublin and Tuam) which had been created at the Synod of Kells in 1152?
2. Why did Henry wait for more than fifteen years before taking action as requested by the so-called Bull?
3. Why did Henry not proclaim the said Bull when he first went to Ireland?
4. Why should a Pope who had seen his people plundered by a horde of marauders, condemn another nationality to the same fate?
5. Why was an attempt made on the life of St. Lawrence O'Toole when he went to England to meet Henry in 1175?
6. Why did Henry bind O'Toole by a vow of silence on Irish matters when the latter later started for Rome?
7. Why should a king, who had spent his whole reign in fighting the clergy in England, be chosen as the champion of the Church in Ireland?
8. And lastly why was the origin of the document assigned to a Pope long since dead, and why was the original of the said document never found?

The only conclusion that we can arrive at is that the nefarious document was spurious, and we suspect that Henry's illegitimate son Geoffrey, the Archbishop of York, whose mother was a degraded character named Hikenai, was the one who forged it, for his base-born sons showed a dog-like love for him in direct contrast to his legitimate ones; so we presume that the article which Henry used to subdue opposition in Ireland was a base-born Bull in more ways than one.

Another salient feature which cannot be over-looked in considering the foregoing is the following item: The Danes of Ireland, after their defeat in 1014, retained their own king in Dublin, subject of course to the King of Ireland. They, further claimed to be and were recognized as under the religious jurisdiction of the See of Canterbury as were their brethren in England, instead of under the Sees of Ireland. Like all usurping aliens, they had little of the interest of their adopted country at heart, and they may have had not a little to do with the invasion by Britain.

Should we believe that Pope Adrian really was the author of the slanderous Bull we would be amongst the first to condemn him, and we are pleased to state that neither Hi-Maine nor Maenmagh ever treated with the barbarous foe. As it is, our greatest regret is that there was only one Englishman and no Irishman ever to sit on the Papal throne of Rome.

The above conclusion is entirely our own, and we frankly admit that it is at variance with that of many authorities. D. O'M.)

THE FIGHTING O'CONORS

We quote from the Four Masters:

"1177. Morough, son of Roderick O'Conor (the King), took with him Miles de Cogan and his knights to Roscommon to lay waste Connacht from ill-will towards his father. The Connacians burned Tuam and many churches in the country to prevent the English from fixing their quarters in them. They defeated the English and expelled them from the country (Connacht). Roderick put out the eyes of his son, Morough, for having joined the English."

On this occasion the English (Normans) marched into Hi-Maine plundering everywhere, but King Rory with the assistance of the O'Kellys and other Hi-Manians inflicted a severe defeat on the barbarian horde and drove them back across the Shannon.

But the Norman hosts were undismayed and in the year 1179 A. D. King Henry donated Ulster very magnanimously to Milo de Courcy, and Connacht (King Rory's own province) to

Wm. de Burgh (not Wm. FitzAdelm as was proved by the Galway Historical Journal) in direct refutation of the Treaty of Windsor signed by the two Kings (of England and Ireland) in 1175.

Thus was the perfidy of England ushered into Ireland, and thus it exists to the present time — a hardy perennial thriving ever on the disasters of that fair land.

The Normans might still have been driven out of the country in 1170 A. D. had it not been for the rebellion of the O'Briens (the clan of Brian Boru) against the Ard Ri at that time, and there is no doubt that they could have been easily kept out of Connacht were it not for the internal dissensions amongst the O'Conors. It is known that the Normans, whose motto was "Divide And Conquer", had much to do with this discord. Nevertheless, there seems to be no valid reason for such a family strife in the face of the national enemy.

The fact is that Rory, the Ard Ri, had two families and when he became old and unable to control the lion's brood, they spent their time fighting their half-brothers when they were not fighting their own father. They were much like King Henry's broods in this respect. (Rory also had seventeen brothers).

Next, a second son of Rory's with the double name of Conor O'Conor, and known to history as Conor "Maenmagh" O'Conor, — an unprincipalled man of great power — invaded Hi-Maine, plundering and pillaging but sparing the churches. One of the bloodiest battles of this nefarious campaign was fought in O'Maolalaidhs' Country or Maenmagh in the year 1180, and history records it as the last great battle fought in Gaelic Galway, for the foreigner was at hand. Conor "Maenmagh" O'Kelly (also known as "Conor of the battle") of Hi-Maine, hurried to Maenmagh (whose king appears to have been Amlaff O'Maolalaidh) to stop the onslaught of O'Conor. In the battle which followed (commonly called the Battle of the Conors) O'Kelly and his allies were badly defeated and he with many of his followers died upon the plain in a futile effort to stem the tide of disaster. And indeed, so valiant was the fight that both the invader and defender have borne the appellation of "Maenmagh" to the present day. And while the O'Maolalaidhs were able to retain at least a part of their inheritance, the O'Neachtains were forced to leave their ancient patrimony. They then settled at Feadha ("the woods"), commonly called Fews, near Athlone on the Shannon River, under the protection of the O'Kellys. This place is also referred to as the Flaes or "O'Neachtains' Country". Their name which meant "brave spirit" was later Anglified to Naghtan and Norton, and they are still quite numerous in their new homeland and indeed a few stragglers may be found at

present in Maenmagh.

It would seem that O'Conor retained a part of the territory which he had ravaged for we read in the Annals of Loch Ce that Cathal Currach O'Conor, his son, held an estate in that place after his father's death.

Conor O'Kelly mentioned above was the saintly King already referred to, who built the twelve churches in Maenmagh and donated the three hundred and sixty-five chalices to that place. All the churches there were shortly after this robbed by the de Burghs who were to bring salvation to Ireland. But on with the march.

In 1185 the de Burghs again invaded Connacht with Cathal Currach O'Conor, mentioned above, guiding them according to the Four Masters, and ably supporting those aliens were the O'Briens of Thomond.

And in this same year the warfare between the different factions of the O'Conors became more intense until all were exhausted and a peace (or truce) was arranged.

But when we harp the refrain:

"Let Erin remember the days of old
Ere her faithless sons betrayed her,"

may we also consider that those pirates of the North Sea enriched with the plunder of the monasteries and churches were able to supply gold as bribes to the weaker ones of the Irish clans and thus cause division.

But proceeding, we record with a heartache that in the year 1186 Conor O'Conor deposed his own father, Rory the High King, and seized the throne of Connacht, and thus passed forever (?) the High Kingship of Ireland and the dynasty of King Mileadh and Queen Scota after a period of two thousand, eight hundred and eighty-five years. But save your sighs, O, reader! for the blow that is yet to fall.

With fangs already dripping with Gaelic gore but still hungering for the riches of his clans, Conor "Maenmagh", now king of Connacht, flung himself with relentless fury once more upon Maenmagh and attacked The O'Maolalaidh but was himself attacked in kind by the famous Tadhg Tailltenn O'Kelly, who is regarded as the progenitor of all the O'Kellys of Hi-Maine, and who was the last king of that land recognized as such by the English. In the battle which followed O'Kelly was slain, but the O'Maolalaidhs still clung tenaciously to their tribal lands though O'Conor departed unmolested with his booty. But the end was near at hand.

"Maenmagh" O'Conor was a powerful king and this was soon recognized as such by O'Neill, King of Aileach, and O'Brien, King of Munster, and they now agreed to support him in his

claim to the throne of Ireland, and in the task of helping him to expel the Anglo-Normans from the land. This was in the year 1189 A. D.

But alas! Alas! Woe to Ireland and Maenmagh! Once again O'Connor vanity and petty bickering, fanned no doubt by the unscrupulous invader, caused Conor O'Connor, the man who would be king, to be murdered by his half-brother, and so disappeared the last opportunity for the deliverance of the Gaels. Woe to Ireland and to the O'Conors indeed!

While the Irish may have been accused of being a clannish race, the O'Conors of that period were guiltless of such a charge. At the feet of the MacMurroughs, the O'Briens and lastly the O'Conors we lay the onus of the sufferings of Ireland during the English Reign of Terror for the centuries to come.

INVASION OF CONNACHT

Again and again the ruthless Norman barbarians attempted the invasion of Connacht but were held in check at the causeway at Athlone.

In 1199 John de Courcy of Ulster, with the son of Hugh de Lacy of Meath, marched to the assistance of Cathal Crovederg O'Connor (i. e. Cathal of the Red Hand) against his kinsmen, but they were defeated with great slaughter at Kilmacduach, Galway, on the border of Maenmagh. The Normans now changed sides in the contest, and so we find them under William de Burgh, commonly called the "Conqueror of Connacht", being ably assisted by Cathal Carrach O'Connor (i. e. Cathal "the scabby") forcing entry into "their so-called earldom". They drove a wedge between the O'Kellys and O'Maddens and poured down upon the rich plain of Maenmagh, and in fact over-ran all of Connacht and forced the king, Cathal "of the Wind Red Hand", to seek refuge in Ulster, and placed Cathal "of the rough skin" upon the throne.

According to the Four Masters and others, both Irish and Norman (and strange to say the Norman writers are more caustic in their criticism than are the Irish), he (de Burgh) wrought desolation throughout the land destroying churches and plundering the people. All portray him as the most sacriligious vandal before the coming of the Saxons.

But read an extract from the Annals of Loch Ce:

"A. D. 1200. However, Cathal Carrach and William de Burgh and their foreigners and Gaels, left neither church nor territory from Echtghe (Slieve Aughty Mts.) to Dun-Rossarrach (Rosserick in North Connacht) and from the Shannon westward to the sea, that they did not pillage and destroy; so that

neither church nor altar, nor priest, nor monk, nor canon, nor abbot, nor bishop afforded protection against this demoniacal host; and they used to strip the priests in the churches without regard to saint or sanctuary or to any power on earth; so that never before was there inflicted on the Connacht men and punishment of famine, nakedness and plundering like this punishment."

And in the van of the "beggarly" Burkes came the Berminghams, the "butchers" of O'Connors of Offaly.

Thus was Anglo-Norman culture spread throughout the land, and even to this day some blame (while more praise) Pope Adrian for the carnage.

And may we say that we have written the foregoing chapter while the blood of the ancient O'Briens and O'Conors courses through our veins and while that of the MacMurrroughs, Burkes and Berminghams contaminates them.

It may be noted that the territory north of Aughty and between the Shannon and the sea included all of the Kingdom of Maenmagh, and in fact, Hawkins in his pedigree claims that in the attack on Maenmagh by the Normans "who would rob him of his principality" that Amlaff II O'Maolalaidh, the Chief, was slain in the year 1200 A. D. However, the Clann Maolalaidh still retained their ancient patrimony or at least part of it.

For two years the Connacians groaned under the weight of the tyranny and being unable to stand it longer, arose in arms and expelled their tormentors who had been quartered upon them, and so Cathal of the Red (or birth-marked) Hand returned to the throne. But Wm. de Burgh again invaded Connacht in the following year (1203) and made war on Cathal Carrach (Scabby) his former associate and catspaw.

In this same year de Burgh was summoned to England by King John to show why he had made war on King Cathal of "the Red Hand" (It was Satan correcting the imp). De Burgh's lands in Connacht were with-held from him but he was confirmed in his estates in Munster. He died in the year 1206 and Cathal Crovederg then "ruled supreme" until his death, but we sadly read elsewhere that in the last named year that Cathal was forced to surrender two thirds of his domain to King John and had to pay one hundred marks tribute for the other third. He died in the year 1224 after a reign of thirty-three years. In the same year Domhnall Mor (Donal the Great) O'Kelly, the powerful King of Hi-Maine, passed away, and the road to Connacht again was open for the dissensions of the O'Conors increased in fury; And so the poet said:

"O'er Maine's green sward
There rules no lord
Saving the Lord on high."

In the year 1215 King John granted all of Connacht to Richard, the son of Wm. de Burgh. John's son, Henry III, confirmed this grant in 1218 with the understanding that it was not to come into effect until the death of the powerful Cathal Crovederg who was a son of Turlough Mor O'Conor, and therefore, a brother of Rory. On the death of Cathal in 1224, he was succeeded by another Turlough who was a son of Rory. Then Aodh (Hugh) the son of the above Cathal went to the Normans, his father's enemies, for assistance, and so they returned eagerly for they had once again been confirmed in "their earldom". They re-entered Connacht under Richard de Burgh in 1225 and ever afterward remained as tyrants of the land even to the present day. Aodh was murdered by the Normans who considered him a burden after his expulsion by the Connacians in 1228.

Turlough, the son of Rory, then ruled Connacht (or at least part of it) until 1230; then, after much dissension, Felim, the son of Cathal Crovederg, and therefore, the brother of Aodh, was inaugurated in 1249 as king and he ruled until 1265, having in the meantime fought several wars with the de Burghs who plundered the land repeatedly, leaving it without peace or food in any church or territory; and according to the Four Masters the pillage was never surpassed.

As stated, the de Burghs re-entered Connacht in 1225 and they were as rapacious as ever. In 1232 they were masters of Galway town, and in 1236 they built a castle at Lochrea, Maenmagh, and made it their seat of government. This was, of course, in O'Mullallys' domain, but the present town is of Burke origin. (Tradition claims that the original town lies beneath the lake. There are, at any rate, some submerged crannogs.) Lochrea Castle is now (1938) a ruin and used as a hayshed, and we had the pleasure of refusing to ascend the tower — an emblem of tyranny.

There are several other de Burgh castles throughout Maenmagh and Hi-Maine of which Pallas Castle, built in the fourteenth century, is possibly in the best repair, all standing as monuments to the de Burghs and their perfidy.

We have thus covered the story of the barbarian invasion of Connacht, Hi-Maine and Maenmagh for over half a century and the infernal triangle of the two factions of O'Conors and the de Burghs for the same period. The pillage of the rest of Ireland was almost as severe and barbarous as that of Connacht. The suffering of the people is beyond description, and famine raged everywhere. The churches, which before had been store houses of food and supplies for the traveler and indigent, were now emptied by the hand of the invader. The great schools were

disorganized on account of the inherent predatory character of the Norsemen. However, the religion of the Gael suffered little as the clergy were allowed to remain in their empty churches; but as to the Francophiled buccaneers of England they had no religion, neither pagan nor Christian, and this applies equally to the lay and cleric as we shall learn.

(Note: Many of the dates given in the foregoing chapter are taken from the Journal of the Galway Historical Society and are slightly at variance with some of those furnished by most of the copying historians, which we hope does not include ourselves.)

THE CONQUEST OF MAENMAGH and THE CHARNEL HOUSE OF THE WEST

We much regret that we have been unable to separate the Conquest of Maenmagh from the warfare in the rest of Connacht but this is clearly impossible as Maenmagh continued to be an integral part of the Kingdom of Connacht until sometime in the fifteenth century. Most historians who mention the matter set the date as "about 1200" merely because Wm. de Burgh made a foray into Connacht including Maenmagh at that date — such a surmise is rank presumption and the word "about" before the date assigned allows them a leeway of at least two hundred years.

In the last article we left the de Burghs permanently established in Connacht and with some castles erected. On the death of Felim O'Connor in 1265, his son, Aodh, who succeeded him refused to pay tribute to England. Hardiman quotes a letter of the Earl of Ulster (Burke) to Edward I as follows: "After the death of Felim O'Connor, his son paid no tribute and the king received little or nothing from the lords of Connacht except one cantred called O Many (Hi-Maine) which he had granted to Robert de la Rokele in fee form."

In 1270 Galway became a walled town under the de Burghs, and Hardiman states that a by-law passed in 1518 read: "Neither O' ne Mac shall strutte ne swaggere through the streets of Gallway." And indeed it was a crime for an Irishman to live, as we shall see later on in this history.

In 1316 when Edward Bruce, brother of Robert, the famous king of Scotland, was proclaimed King of Ireland, the Irish of Connacht and Hi-Maine (including Maenmagh) assisted by those of Meath and Munster attempted to drive the Normans under de Burgh and de Bermingham out of the land, but they were defeated and King Felim O'Connor and King Tiege O'Kelly and many other chiefs were slain at the battle of Athenry in Galway. And England in her bounty to the usurpers created de Berming-

ham, Baron of Athenry.

In 1333 Burke, the "Red" Earl of Ulster and Lord of Connacht, was slain by his kinsmen. The Connacht Burkes, fearing the passing of their estates to the Crown of England, threw off their allegiance to her and adopted the name of MacWilliam and cast their lot with the native Irish; but they willingly returned to the fold of their benefactor when Burke of Galway was created Lord of Clanricarde (Maenmagh and other territories), while the Burke of Mayo was designated an earl of that place. It was during the dissensions amongst the Burkes that Amlaff III O'Maolalaidh, supported by his brother-in-law, O'Brien, King of Munster, was able to recover some part of his clan lands according to Hawkins Pedigree.

Next, Eoghan O'Madden, the Chief of South Hi-Maine who died in 1357, defeated Lord Clanricarde (Burke) and plundered the plain of Maenmagh and held it for some time. We presume that O'Madden was guarding the tribes of Maenmagh who were loyal to Hi-Maine.

In 1343 Hi-Maine was badly defeated by the Burkes and Berminghams, and Conor O'Kelly and eleven sons of Irish chieftains were slain according to the Four Masters.

We may presume that the O'Maolalaidhs were still fighting desperately for Maenmagh for they never submitted to the Burkes and only placed themselves under the protection of Bermingham when he had made peace with Hi-Maine, and when they were practically annihilated.

In 1348 the thieves had fallen out, and the Burkes banished the Berminghams who went to the O'Conors for help.

In a poem preserved in Trinity College, Dublin, it is stated that the celebrated William Buidhe O'Kelly (Wm. Boy), the Chief of Hi-Maine who flourished up to 1381, recovered all of Hi-Maine and some of the territories of his neighbors. Amongst the places recovered was Maenmagh which had been in the hands of strangers and adventurers and it was restored to the septs.

We take it for granted that the Burkes had only partially conquered Maenmagh, (for we find that they controlled little territory outside the castles and walled towns) and that the O'Mullallys still held their clan lands.

In 1375 Rory O'Conor, King of Connacht, defeated Mael-seachlainn O'Kelly, the son of William Boy who had resigned the chieftainship, and also in 1377 the same Rory defeated the same O'Kelly along with the Burkes; and the chiefs of the Burkes and O'Mannions were slain.

And we further read that the above Rory O'Conor was

the last sole king of Connacht, and that after his death in 1384, the royal family there was divided into two factions each with its own head, namely, O'Conor Don (brown haired) and O'Conor Roe (red-haired). (O'Conor Don's descendants still survive — 1940).

In 1391 Hi-Maine was again defeated by the re-united Burkes and Berminghams, and the plunder of the flower of Connacht continued.

In 1397, according to the Abbe Mageoghan's translation of the "Annals of Clonmacnoise" there were dissensions amongst the O'Conor Don and the O'Conor Roe, the Burkes and others. He further states that the inhabitants of Hi-Maine attacked O'Conor Don with their gallowglasses (soldiers clad in mail). We shall later show that the O'Maolalaidhs were famed for their gallowglasses.

Miss J. Martyn in the Galway Historical Journal states that Donhnall IV O'Maolalaidh combined his forces with those of O'Donnell of Tirconnell (presumably the chief), who was his father-in-law, in the war against Galway Burkes, and that O'Maolalaidh and O'Donnell were slain and six hundred were left dead upon the field.

Hawkins in his Pedigree of the family, states that O'Maolalaidh was "slain in battle — against Sir Thomas Burke and Sir Walter Bermingham." (Date, 1397).

Other authorities state that before 1400 that the Burkes of Galway and the Burkes of Mayo were fighting each other with as great a fury as the O'Conors ever did in their family feuds, and that the Burkes of Galway formed an alliance with the O'Briens of Thomond, while the Burkes of Mayo joined hands with the O'Donnells. We, therefore, see that the O'Maolalaidhs were still fighting against the Burkes of Galway, and hence of Maenmagh, so it would appear that they were still battling furiously for the remnant of their kingdom.

In 1419 according to the Hawkins Pedigree, Melaghlin O'Maolalaidh, styled Chief of Tully Hy-Maolalaidh, and the son of Domhnall, was "slain in Hi-Maine by Lord William de Burgh."

Again we have proof that the O'Maolalaidhs must still have been in Maenmagh for when they left there they moved outside of Hi-Maine.

John, the son of Melaghlin, succeeded his father, and died according to the Annals of Connacht in 1480. (Annals now being pub. 1939).

In 1468 and again in 1469 the Galway Burkes in conjunction with their allies, the O'Briens, attacked the Mayo Burkes,

O'Kellys and O'Donnells but were defeated in each instance. No doubt, O'Kelly was still ruling the greater part of Hi-Maine.

In concluding the record of this strife, we add that the Lord Deputy Kildare with the Mayo Burkes, O'Conors, O'Donnells and O'Kellys defeated the Galway Burkes, O'Briens and O'Carrolls of Ely at the battle of Knocktow in 1504.

(Note: Leland's History, Vol. 2, page 120, states that after the above battle, that the Viscount of Gormanstown wanted Kildare to cut the throats of their Irish allies but to this Kildare would not agree. This clearly shows the honor and chivalry of those barbarians after two hundred and thirty-five years in Ireland. D. O'M.)

By this time the O'Maolalaidhs had been definitely driven out of their principality by the predatory marauders. Miss Martyn, already mentioned regarding her article in the Galway Historical Journal, states that the family estates in Maenmagh must have been wrested from John (the son Melaghlin), referred to above as dying in 1480, as the family was resident near Tuam after his death. This seems to infer that he died there. (See Annals of Connacht when available).

Another article in the same Journal states that the O'Maolalaidhs were dispossessed of Maenmagh by the Clann Hubert Burkes in the fifteenth century (1400—1450) and that Myler Mor Burke, Chief of Clann Hubert, he who died in 1445, was most likely the one who usurped that ancient territory.

So the nearest we can come to the date of the expulsion by the invader is that it was during the Chieftainship of Sean or John O'Maolalaidh who was head of his Clann from 1419 to 1480, a period of sixty-one years, and it appears that the usurpation by the de Burghs must have been before 1445 or sometime in the quarter of a century from 1420 to 1445. Nor can the date of the expulsion of any clan in Ireland be given with accuracy, and it can only be approximated.

There can be little doubt that the resistance of the O'Maolalaidh Clann was a sanguinary and prolonged affair, and that they fought with the stubborn tenacity so characteristic of the Gaelic clans, as the love of the Irish for their clan lands often made them prefer annihilation to flight. But the situation at the best was a desperate one with the weaker clans, for the Normans had the experience of the Crusades which supplied them with a wider knowledge of military strategy and better equipment (oftentimes a new innovation) for warfare. As to the comparative valor of the two contestants there was little difference, but the Irish soldiers generally fought without armor against their mail-clad adversaries.

No doubt, the other Clanns of Maenmagh had of necessity deserted the O'Maolalaidhs and made the best possible terms with the invaders, but with the O'Maolalaidhs, as the guardians of that territory, we would expect them to be the last to admit

defeat. In fact tradition claims that they continued the unequal contest until they were practically exterminated when the Chief fled with a handful of followers to near Tuam, Galway, and placed himself under the protection of Lord Bermingham. A few more of the Clansmen, apparently, hid in Maenmagh, possibly in the bog outside Lochrea or maybe in the heather covered Aughty mountains. Who knows? No mention of them is made in the annals of either Gael or Barbarian until they were found by Dr. O'Donovan a century ago (1838). We found six families of them in 1938 still clinging to the land of their fathers, five hundred years after the destruction of the Clann, and they were still paying rent to a scion of the de Burghs for the same territory that their ancestors occupied fifteen hundred years ago. But we shall discuss them more fully under the heading of "The O'Mullallys of Maenmagh."

Of the Chief and the clansmen who fled to Tuam may we recall that they and their fathers had resisted the onslaught of the Barbarians for at least two and a half centuries, and had defended their territory from attacks of Gael, Dane, and Norseman for approximately one thousand years. Their ancestors, as already told, were chosen as a military body to halt the advance of the men of Clare, by the early Kings of Connacht. Had the later Kings of Connacht given them any assistance in return for their centuries of service, the name of Maenmagh would not now be unknown to the rank and file of Eire, nor would the O'Mullally family of to-day be scattered to the farthest ends of the earth.

The expulsion of the O'Maolalaidhs from Maenmagh makes one of the saddest chapters of the clan histories for here the records of one of the foremost Clanns of the West were destroyed and a great part of their traditions lost, while their Gaelic culture was foully murdered in the bloom of its transition and was supplanted by a barbarian culture of mongrel breed, ignoble as it was alien to the Gael. The Chiefs of the Clann had been murdered and the plain of Maenmagh strewn with corpses and ashes, and their maidens carried to the lairs of those pirates of Thule for the reproduction of hybrids to further oppress the clans of Eire. Never again would the eagle-pinioned banner unfurl upon Maenmagh, and no longer would it waft their legions to battle; nor would the rallying shout of "Oscardha Abu" strike terror to their foes. Never again could the princely Chiefs assemble their henchmen, nor would the skirl of pipe, nor tuck of drum, announce their martial tread; no more would minstrel bard proclaim their fame for the flower of the family had vanished with their heritage. The glory and valor of this most ancient

and illustrious clan name in the centuries to come was to soar to loftier heights but only individually and not as a clan one, and then it was associated with that of Tolendal when it emblazoned history's page and not with that of Maenmagh, and we have no doubt that for every drop of blood shed upon the fair plain of Maenmagh that a thousand anguished tears were shed upon the height of Tolendal. But in the turmoil and strife of the unhappy land of Eire their fate was quickly forgotten for the clank of armor and the shout of battle soon silenced the voice of the annalist for centuries then to come, and the history of Maenmagh remained unwritten but lay buried with its champions beneath the debris and carnage of the land.

When Sean O'Maolalaidh fled from Maenmagh with his bodyguard he went, as stated, to Tuam-da-ghualann (meaning "the mound of the two shoulders" — a sepulchral mound), the modern Tuam. Here he leased eighteen townlands from Lord Bermingham of Athenry, one of them the famous Tulach-na-dala (meaning "the hill of meeting or parliament or dail") where tradition claims that the ancient parliament of Connacht was held. The present name of the place in English is Tullinadaly, while the corrupted form in the records of France and Dr. O'Donovan is Tolendal. (Tullinadaly is situated four miles north of Tuam and slightly west of the northern part of Hi-Maine, and about thirty miles north of the north-western corner of Maenmagh).

This territory had been wrested from the original owners by the de Berminghams when they came into Galway in 1225 along with the de Burghs, and it was the ancient patrimony of the Conmaicne Cinel Dubhain who were of the family of Dubhan, the descendant of Conmac, who in turn was the son of Fergus, the ex-king of Ulster and Queen Maeve of Connacht (q. v.). Lughaidh, the son of Dubhan, gave to Saint Patrick and St. Benan (Benignus) the site for the church of Kilbannin (within the Fort of Dun Lughaidh) one and a half miles north-west of Tuam (where many of the O'Mullallys lie buried). This clan was later called Conmaicne of Duna Moir (or Dun Mor) after their principal fortress. Later, the territory was designated the Barony of Dunmore after the latter name, which is also the name of a village near there. This ancient family took the surname of O'Sheelin, but their power was broken by the Norman invaders and they apparently disappeared. They were a kindred people to the Corca Mogha of Hi-Maine (q. v.)

The hill of Tulach-na-dala is an esker (a narrow ridge of gravel and sand of glacial origin) extending for some miles. Upon this hill, over-looking the ancient dail, was built the famous

Castle of Tulach-na-dala or Tullinadaly. Here the O'Maolalaidhs (O'Mullallys) became nominal tenants of Lord Berminghams, paying only five shillings per quarter of one hundred and twenty acres of land. Placing themselves under the protection of Lord Bermingham safe-guarded them from attacks by other Normans. Here, again, they attained some of their former power according to local tradition, and here they clung tenaciously for another two and a half centuries until their estate was arbitrarily confiscated by the Crown of Britain and the Chiefs banished and the Land of the O'Mullallys was known no more. Though a few of the Clansmen remained as tenants of tyrants, quite recently the last of the Lallys migrated from that place (but three old men remaining) and nothing of them but their tombs remain.

(Note: We have been most explicit in regard to the personal and place names as we shall find it necessary to make frequent reference to them.)

CHAPTER X

THE STAR OF THE WEST

But allow us to turn from the devastation of warfare and the sadder aspect of the picture to the social and more pleasant features of the same.

According to our old and reliable Book of Lecan (apparently toward the end of the thirteenth century—probably 1290) Prince Maeleachainn O'Kelly, son of Donnach Muimhnech O'Kelly, the King of Hi-Maine who died in 1307, and a great-great-grandson of Tadhg (Tim) Tailltenn, married the daughter of O'Maolalaidh. They had a son named Diarmaid O'Kelly.

We have termed this O'Maolalaidh as Dermot for this grandson as well as other descendants are so named. It was he, no doubt, who fostered Mahon O'Brien, son of the King of Munster.

This O'Maolalaidh was apparently, the Chief of his Clann as the term "O'Maolalaidh" in Gaelic is generally interpreted as "The O'Maolalaidh" in English. In Gaelic the article "The" is merely implied though not used and signifies "The Chief". Though the Hawkins Pedigree does not give the name of the head of the family at this time, we believe his son to have been Amlaff, styled "the Recouperor", who flourished in 1333. The latter would thus have been a brother of O'Kelly's wife.

William Buidhe (Boy) O'Kelly, who died in 1381 according to the Four Masters, was a junior half brother of the above named Maeleachainn. He fostered art and literature and did much to promote peace. It was he who built Kilconnell Abbey and the Castle of Ballinabanaba, both of which we shall discuss later.

According to Sir Bernard Burke, in his "Peerages", under his lineage of Brownes of Moyne we read that "Henry Browne acquired large tracts of land by his wife, Sieghle Ni Mhaolalaidh (Sheila O'Maolalaidh), the daughter and heiress of Domhnall O'Maolalaidh". (See Hawkins Pedigree also).

This Domhnall (or Donal IV) was the chief of his clan who was slain in 1397 in his warfare with the Galway Burkes.

The marriage referred to possibly took place about 1390 as Henry and Sheila had a son, Thomas Browne, who was Provost of Athenry in 1420. The Brownes were descended from the Norman le Bruns, Lords of the Marches in Wales.

In the Book of Obits, which was stolen by the English and later rested in the British Museum, appears the following notation announcing the death of a hypocrite:

"On January 26 in the year 1460 William (de Burgh), son of Myler the Great, died and bequeathed to the Convent of Friars Minor of Galway a half mark yearly in perpetuity for the future out of the rent of the fee of Maenmagh on the feast of St. Brigid."

(The original text is by the monks and in Latin).

Here kind reader, was an attempt on the part of a Norman Burke to bribe the patroness of Eire with a small token which was taken from the rent wrung from the actual owners of ravished Maenmagh. This William was the son of Myler who died in 1445 and who drove the remnant of the O'Maolalaidhs from Maenmagh. More than likely the above William with his half mark had a hand in the slaughter.

Of 1487 the Four Masters in their "Annals of Ireland" wrote as follows:

"Ua Maoilfhalaigh drumchli ~~eccna~~ Ua Maine decc."

O'Donovan's translation we give ~~herewith~~:

"O'Mullally, head of the wisdom of Hi-Maine, died."

And again in comparison we give O'Connellan's version:

"O'Mullally, the most eminent man of wisdom in Hi-Maine, died."

In this instance, we prefer O'Connellan's interpretation.

CONOR O'MAOLALAIDH, ARCHBISHOP OF CLONFERT

Referring to the foregoing item from the Four Masters may we state that the term O'Mullally in its Gaelic form might refer to the Chief of his Clann, but in this instance the Chief of the Clann died in 1517, and further, we do not believe that the Chief of the Clann was resident in Hi-Maine as late as 1487. From the wording of the sentence we believe the person to be one of the old church sages and consider the same to be Conor

O'Maolalaidh, a brother of the Chief who died in 1480, who was appointed Bishop of Clonfert in 1447. He was at any rate most likely born in Maenmagh many years before the expulsion of the Clann from there.

For information on the point, we turn to Sir James Ware's (1594-1666) "List of Bishops". Under the caption of Bishops of Clonfert we read:

"Cornelius O'Mulledy — or Mulalay as Wadding calls him — a Franciscan Frier also was advanced to the See of Clonfert by the Provision of Pope Nicholas the 5th on the 22nd of May 1447 and on the 16th of April — or rather August the 22nd — the year following, was by the Pope's Provision also translated to Emly."

"The Bull of Pope Nicholas the 5th, for the Promotion of Cornelius O'Cunlis to this See expressly calls John With, Bishop of Clonfert, and saith that he resigned voluntarily by the Hands of Cornelius O'Mulalay his Proctor," in the words of Father Luke Wadding.

(Note: The predecessor of Cornelius O'Mullally in the See of Clonfert was John With, a Franciscan, and his successor was Cornelius O'Cunlis according to Ware. D. O'M.)

Ware in his Bishops of Emly states: "Cornelius O'Mulledy— or Mulalay — a Franciscan Frier also was translated to this See from that of Clonfert by the Provision of Pope Nicholas the 5th on the 6th of April 1448 — or rather on the 29th of August that year as appears by the Bull for this Translation." (Reference given being "Regest Pontif' in Wadding's Ann. Tom 5, page 368").

(Note: The predecessor of Cornelius O'Mullally in the See of Emly was Cornelius O'Cunlis—or O'Ricalis—who was translated to Clonfert on September 29th, 1448, while his successor in Emly was one William O'Hedian about the year 1459 according to Ware. Apparently there is a name omitted here by him.)

Hawkins in the O'Mullally Pedigree states: "His (the Chief's) brother Connor O'Maollalla was Bishop of Clonfert in 1447."

From the foregoing it may be readily understood that the Cornelius and Connor mentioned above are one and the same as the Gaelic form of the Latin Cornelius is Conn or Connor or Conor, and it may be further noted that in the articles of Ware's contemporary, the Franciscan, Luke Wadding (1588-1657), the name is given as "O'Mulalay." Ware's lists were originally written in Latin (from Latin MSS) and the annotations between dashes are all apparently by his English translator (while those in brackets are our own. D. O'M.).

There can be no doubt that Ware was mistaken in the name for Gaelic names were confusing to the Anglo-Irish, and he may

well have fallen into error by the omission always made in the Latin (and sometimes in the Gaelic) of the aspiration point over the terminal 'd' of the name, thus making the name O'Maolalaid (instead of O'Maolalaidh) which is really incorrect and changes the pronunciation, and might easily cause misinterpretation of the name. It could become by omission Mulledy through a fallacious form of analogy as in the case of MacDiarmaid becoming MacDermody.

We are unable to follow the record of Cornelius O'Mullally as Ware lists several by the name Cornelius with the surname omitted, such omission being a custom very common with friars. However, there was one Cornelius, Bishop of Elphin, according to Ware, who, it appears from "the Epistle of Pope Nicholas the 5th" to the said Bishop and dated October 16th, 1453, converted the Church of that place into a monastery "for the use and Habitation of Friars Minor", and was praised for his good work by the Pontiff. The successor of the said Cornelius (one named Nicholas) resigned in 1494.

If this Cornelius is not the one who was Bishop of Clonfert in 1447, then we do not know what happened to him, but we believe them to be one and the same.

With the last record by the Four Masters anent the Clann Maolalaidh, so ends all reference to them in the Gaelic Annals of Ireland. Henceforth, (outside of the Latin texts of the ecclesiastics) as the Hottentots of Africa we must go to the so-called State Records of the Barbarian for our information (and also misinformation), and so we cast aside our Gaelic guides until such time as the Gabriel of the Gaels rallies his hosts.

Thus equipped, we return to the slaughter.

THOMAS O'MAOLAL Aidh, ARCHBISHOP OF TUAM

In 1517 Dermot O'Maolalaidh, Chief of Tulach-na-dala died. He had married the Princess Brigid, daughter of O'Kelly, the King of Hi-Maine. He was a nephew of Conor O'Maolalaidh, Bishop of Clonfert just named, and also a brother of Thomas O'Maolalaidh, Archbishop of Tuam.

In reference to the successors of St. Jarlath as Archbishops of Tuam, the following item appears:

"A. D. 1513 Thomas O'Mullally"

He had been previously Bishop of Clonmacnoise to which See he had been appointed in 1508. This fact is proved by a letter in the Vatican Archives written by King Henry VIII of England to Pope Leo X on the 18th day of June 1515 in which Henry refers to the See of Clonmacnoise as "vacant by the translation of Thomas, latest Bishop of that place to the Archbishopric of Tuam." (Translation from Latin text of Thiener's

"Monumenta Hibernorum historiam illustrantia", page 515).

Ware in his list of Bishops of Clonmacnoise, when giving the successor of Walter Blake who died in 1508, states: "One Thomas succeeded and this is all I find relating to him." However, Ware in his list of "Archbishops of Tuam" writes:

"Thomas O'Mullally 1513-1536"

"Upon the death of Maurice de Portu (O'Fihelly), Thomas O'Mullally or Lally was appointed to succeed him. He presided at a Synod held at Galway in 1523 at which — not to say anything of the Abbots etc. — Mathew (surname unknown), Bishop of Kilmacduach, Cormac (surname unknown), Bishop of Achonry, Cornelius, Proctor to George (Brann), Bishop of Elphin, and Padin, Proctor to Richard (Barret), Bishop of Killala, assisted. There were also present out of the Province of Armagh, Quintan (a Franciscan), Bishop of Clonmacnoise, and out of the Province (Archbishopric) of Cashell, Maurice (apparently O'Brien) Bishop of Kilfenora, and Bonaventure (a Spaniard), Bishop of Ross. The Canons made in this Synod are — for anything I know — lost. Archbishop Lally (O'Mullally) died on the 28th of April 1536 and was buried in the Franciscan Church of Galway under the same monument with his Predecessor, Maurice."

(Translation by Walter Harris 1739. All bracketed notations are our own. D. O'M.)

Ware further states that "the successor to Thomas was Christopher Bodekine (Bodkin) who was translated to the See of Tuam — by favor of Henry VIII — on February 15th, 1536." This would make it appear that Henry VIII had appointed Bodkin as a reformed churchman before the death of Thomas, but the Journal of the Galway Historical Society states that Bodkin was appointed to Tuam on 15th of February, 1537.

To straighten the matter, we referred to the Patent Rolls for Ireland of Henry VIII, Vol. 1, membrane 24, article 75, which reads: "Grant to Christopher Bodkynn, Bishop of Kilmacduagh, of the Archbishopric of Tuam, vacant by the death of Thomas, late Archbishop; to hold 'in commendam'. February 15th, 28 of Henry (1537)."

The above clearly shows that the Galway Historical Journal is correct and that there is an error in the date of the invaluable work by Ware.

It would seem that when Bodkin was appointed by Henry VIII, February 15th, 1537, that he took the Oath of Supremacy. On October 7th on the same year, the Pope appointed Arthur O'Frazil to the same See; Tuam then had two Archbishops on through the reign of Edward VI and into the reign of Queen Mary when Bodkin became reconciled with Rome, and O'Frazil

resigned with the Papal sanction about 1555 and Bodkin was recognized as the Catholic Archbishop of that See. In 1558 he took the oath of allegiance to Elizabeth. He died in 1572 when he was succeeded by William O'Mullally, the first Protestant Archbishop of Tuam. Although Bodkin swayed with the wind, he is considered to have been the last Catholic Archbishop there, while O'Frazil who held the office for eighteen years under Papal sanction is not now counted in the list of Catholic Archbishops of that See. (Strange indeed!).

Abbie MacGeoghagan agrees with Ware in the statement that the Canons or Statutes of the Synod of Galway presided over by Thomas O'Mullally are lost. (Annals of Clonmacnoise).

Elsewhere we read that: "The Archbishop of Tuam, Dr. Wm. Joyce (1485-1503) on August 17th, 1501, united the vicarage of Kenlaghyn and Sruther (Shruel) to the Wardenship of Galway but (later) two of the diocesan clergy, Meyler and Thomas MacShonyn (apparently sons of John de Burgh), having laid claim to the living obtained letters from Rome allowing their claim under which they received all the fruits, rents and profits of the vicarages. The warden and the vicars charged them with having obtained these letters fraudently and of having concealed the fact of the union; and the then Archbishop (Thomas O'Mullally of Tuam) having been consulted by a decree dated January 9th, 1526, annulled the adverse claims and confirmed the previous union. Further dispute arose about the rectory and vicarage of Roscam which had been previously united to the College (Galway) by the Archbishop (Thomas O'Mullally) but was claimed by Edmund de Burgh, Archdeacon of Enachdune (Anaghdune). On the petition of John Dermody (MacDiarmaid), then Warden of College Church (Galway), to Cardinal Wolsey, Papal legate, a commission was issued to the Dean of Kilfenora (in See of Cashel) to hear and determine the matter, and by his decree, dated May 5th, 1529, the right and title of the College was confirmed. (Thus Archbishop Thomas was upheld and the incident seems to have been closed).

(From Galway Historical Journal, Volume 6, but the annotations are ours.)

Another item of interest in connection with Dr. Thomas was the Will of Black Dominick Lynch, the founder of Collegiate Church. The abstract of the Will is dated July 12th, 1508, while the probate of the same was granted his son, Stephen, on March 27th, 1523 at the Provincial Synod of Prelates and clergy as described by Ware. The grant was attested by Archbishop Thomas O'Mullally and nine Bishops and ten Abbots and clerics, while one other cleric, Dermod O'Cluyain, notarized it.

Still another Will was that of Geoffrey French, a merchant of Galway, which was written in Latin and unsigned by the said

French as it was unnecessary at that time for the testator to sign his own Will, for the notarizing and witnessing of the article was all the law required. It concludes in this manner:

Dated at Galway October 11th, 1528

Marcus Morony

Notarius

(Notary)

Thomas Tuamen

Manu propria

(with his own hand)

In this instance Thomas Tuamen signifies Thomas (Archbishop) of Tuam which then was the customary way for such an ecclesiastic to declare himself.

The above Wills are very interesting from a legal point of view.

Another item from the pen of Dr. John Lynch (1599-1673), the Jesuit Archdeacon of Tuam and author of *Cambrensis Eversus*, wrote in his Latin text, viz., *De Praesulibus Hiberniae* the following as translated:

"Thomas O'Mullally, Archbishop of Tuam erected an altar in our Convent of Kilconnell and this inscription was read in letters of gold: 'Lord Thomas O'Mullally, Archbishop of Tuam, an extraordinary benefactor of our order' — for with singular regard he cultivated the Franciscans. I, Lynch, as a youth, have seen his effigy and name on the altar, which was placed to the left as you enter the choir of Rosserilly and he, himself, dying at Galway on the 4th of the Kalends of May, 1536, was buried in the church of the Minors and in the tomb of his predecessor." (Rosserilly is Ross Abbey, Headford, Galway. D. O'M.)

A list of names compiled supposedly by Archbishop Ussher, Protestant Primate of Ireland, in 1624 from the Book of Obits of the Convent of the Friars Minor at Galway reads as follows:

III Kalendas Maii:

Thomas O'Mulalaid, Archiepiscopus, Tuamensis obiit et sepultus, est cum Magistro Mauritio Archiepiscopo 1536."

Translation (our own):

"Fourth of the Kalends of May (April 28th) —

Thomas O'Maolalaidh, Archbishop of Tuam died and was was buried with Dr. Maurice, the Archbishop, 1536."

Ware's list written from the same Obituary Book and now in the British Museum reads:

"Mense Aprilis

Hoc die, (28 Aprilis) Thomas O'Mulalaid, Archiepiscopus Tuamensis obiit et sepultus cum Magistro Mauritio Archiepiscopo, 1536."

The translation of the latter is, of course, in substance, the same as the former.

In short, we find that Dr. Thomas was appointed Bishop of

Clonmacnoise by Pope Julian II in 1508 in succession to Dr. Walter Blake, and was elevated to the Archbishopric of Tuam by Pope Leo X in 1513 in succession to Dr. Maurice O'Fihelly; and when he died in 1536 he was buried beside O'Fihelly in the Franciscan Church, Galway. Their tombs were destroyed by the ghouls of Cromwell in 1652, but were located as late as 1840. However, we were informed on visiting there (1938) that their bones now rest beneath the floor of the new Franciscan Church — and may they rest well.

CHAPTER XI

EXTRACTS OF THE HAWKINS PEDIGREE

Before proceeding with the pedigree of the O'Maolalaidh family at Tullinadaly we wish to acquaint the reader with, or at least give some idea of, the social prestige of the remnant of the Clann at or near that place, so we present the findings regarding the Inquisition taken at Athenry, Galway, on August 16th in the year 1617 before Sir Charles Coote. We may add that the Inquisition only includes the Chief and his two sons, and does not include the report on any of the Clansmen, so we may conclude that even at the date given above that they were holding their lands according to the Brehon Code and not under the Barbarian one.

Forthwith is the Inquisition (and make a mental note of the name of Coote).

The Inquisition finds that, "Isaac Lally (the Chief of Tullaghdaile (Tullinadaly), Gentleman is seized in fee of the Castle, towne, and lands of Tullaghdaile, Gortneponry, Lisbally, Drum, Temnynane, Carrowanmonine and Carrownegarane in the barony of Dunmore paying yearly chief rent of five shillings out of each quarter (one hundred and twenty acres) to Lord Bermingham; also William Lally of Ballynebanaby (in the barony of Killconnell), Gentleman is seized in the fee of Carrownehahie (now Brown's Grove and midway between Tuam and Dunmore), Curin etc. (in the barony of Dunmore) paying yearly chief rent of five shillings out of each quarter to Lord Bermingham; and Daniel (Donal) Lally of Lisbally (the town of the fort), Gentleman is seized in fee of Rathnemanre, Carrownalahy and Lisbally in the said barony (of Dunmore) paying yearly chief rent of five shillings out of each quarter to Lord Bermingham.

Strange as it may seem, Isaac, William and Daniel obtained a patent on the above lands the following year although they had been in possession of them for many years. Following is the

record of patent.

Calendar of Patent Rolls of James I

The 16th year of James (1618), page 369;

Grant from the King to the following persons:

To Isaac Lally of Tullaghnedallie, gentleman. —

In Dunmore Barony — The castle, town and lands of Tullenedally (sic) Carrowcaslane, one quarter; Gortneponry, one qr; one-eighth of Lisbally, four qrs; half of Drum qr; five-eighths of Tomniname qr; half the qrs. of Carrownemonine and Carrownegarrane.

To William Lally of Ballybannibby, gentleman. —

(In Dunmore Barony) - Half of Carrownelahie qr; one-eighth of Lisvally (sic), four qrs; one-fourth of Curine qr. — In Kilconnell Barony — The castle, town and qr. of Ballynabanby (sic); Gortfoill, one cart; Lisumolly, one-half cart; Gortegalagly, one-half cart; Cloonenanowill, one cart. (Cartron: Possibly from M. E. quartron meaning a fourth or quarter).

To Daniel Lally of Lisbally, gentleman. —

In Dunmore Barony — Rathnamanry, one qr; half of Carrownelahie qr; one-eighth of Lisbally four qrs.

(Also) to Donogh MacConnell O'Lally of Kilconnell — Cormenan, one qr.

(Note: The Inquisition and the Patent Roll are identical or nearly so. The notations in both are ours. The name Lally is entirely of English origin and spelled Laly in the Inquisition. The family was Gaelic-speaking at this time, and there is only one rendering of the name in that language which is O'Maolalaidh. Many of the townlands mentioned are not recognized at present on account of the corrupted English spelling due to the inability of the English officials to spell Gaelic names or even English ones correctly.)

We shall now proceed to the Hawkins pedigree which was written apparently in 1777 at the instigation of the Marquis O'Mullally or as he was known in France, the Marquis Lally-Tolendal, who was the last male heir of the senior branch of the O'Maolalaidhs of Maenmagh and Tullinadaly, and the son of the famous Count Lally and grandson of the last native born Chief of the Clann Maolalaidh, namely Sir Gerard O'Mullally, sometimes called Lally. The original document is somewhere in France, while the article under discussion is merely a synopsis written by the Marquis, the then recognized Chief of the family in 1817, for his second cousin Thomas Lally Sr. of the district north of Tuam, who was the designated sub-Chief or Senior Representative of the O'Maolalaidh Clann then resident in Ireland. A copy of the Tuam brief was published by Dr. John O'Donovan in 1843, and was also given and enlarged upon by the late Miss J. Martin in the Journal of the Galway Historical Society (Vol. 4, page 198) in 1906 from the original said brief which was then in her possession. At present this brief which was in the handwriting of the Marquis is lost in the Tuam vicinity.

Miss Martyn's article is entitled "The Sept of O'Maolale". Forthwith is the brief of the above named pedigree which is the only document in existence left to posterity of the once famous House of O'Maolalaidh.

"Extracts of the Genealogy of the most ancient and illustrious House of O'Maollalla afterwards O'Mullally and O'Lally of the Kingdom of Ireland collected from M S S and Books of Pedigrees as well as from Records preserved in the Exchequer Auditors-General and Rolls Offices in the said Kingdom. By Sir William Hawkins Esquire, Ulster King-of-Arms and principal Herald of all Ireland under the Seal of his office etc."

XIII. Amlaff III or Amlavus "Benadugadoir" O' Maollalla of Tulloghnadaly, thirteenth in descent from Maollalla flourishing about 940-970 A. D., then Prince of Maenmagh — now Clanricarde — who gave his name to his posterity and surnamed "Usagar" (Oscardha) i. e. "Just and valiant", the motto of the family. Amlaff III, the fifth from Amlaff II O'Maollalla, killed by (de) Burgos who would strip him of his principality of Maenmagh, was surnamed "Benadugadoir" i. e. "The Recuperor" (Recouperor) because in 1333 after the murder of the "Red" Earl of Ulster (de Burgh) by his own relations during the discords and civil wars between all the septs of the De Burgos, Amlaff III O'Maollalla united himself with their divisions to recover some part of the vast territories of his ancestors. This Amlaff's wife was Helena, daughter of Murtagh and sister of Mahon O'Brien surnamed "Moenmoy" because he assisted very strongly his brother-in-law in his exertions against the (de) Burgos.

(Note: The last of the O'Maolalaidhs mentioned in the book of Lecan is Amhlaibh (Amlaff) whom O'Donovan believes to be the one referred to by Hawkins as flourishing about 940 to 970 A.D. He would, therefore, be Amlaff I, who is No. 67 on our Milesio-Heremonian line, but apparently Amlaff III is thirteen generations farther down the descent, leaving him therefore, No. 80, but as he is fifth in descent from Amlaff II, the latter must be No. 75, and so we have the Amlaffs placed which prevents possible confusion. (O'Hart gives the date of Mahon O'Brien's death as 1369.)

XIV. Donal IV or Donal MacAmlaff O'Maollalla (i. e. Donal, the son of Amlaff O'Maollalla), Chief of Tully Hy — Maollalla (Chief of Hi-Maolalaidh of Tullinadaly), slain in battle in Connacht 1397 by Sir Thomas Burke and Sir Walter Bermingham. He married the daughter of O'Donnell and had by her : (XV).

(Note: Miss Martin adds that Donal and O'Donnell of Tirconnell, his father-in-law, were slain in the war against the Galway Burkes. There were two Domhnalls or Donals mentioned earlier in the Book of Lecan, and as this Chief is Donal IV then there must have been a Donal III which we believe should be placed between Amlaff II and Amlaff III. See our pedigree near end of book as well as Dermot No. 79 in "The Star of the West.")

XV. Melaghlin MacDonal O'Maollalla, Chief of Tully Hy-Maollalla, slain in Hi-Maine by Lord William De Burgo 1419 A. D. He married Mary, daughter of Tiegue O'Dowda (O'Dowd), Lord of Tireragh, County Sligo. She died in 1430;

by her he had:

XVI: John MacMelaghlin O'Maollalla, "happy Chief of his name." He died according to the Annals of Connacht in 1480. He married Moore or Merlin daughter of Melaghlin O'Bryen of Tir-Brien. His brother Connor (or Cornelius) O'Maollalla was Bishop of Clonfert 1447 (and Emly 1448).

XVII: Dermot O'Maollalla, "fortunate Chief of his name", died at Tully Mullally (literally Mullally's Hill, i. e. Tullinadaly) Anno 1517. He married Brigid, daughter of Tiegue O'Kelly, Lord of Hi-Maine. His brother Thomas O'Maollalla, commonly called Lally who was Archbishop of Tuam, died in 1536. (Therefore, Dermot and Thomas were nephews of Bishop Connor or Cornelius.)

XVIII: Melaghlin MacDermot O'Maollalla submitted himself, vassals (tenants) and lands by indented articles of agreement 1541 to Sir Anthony Ledger, Lord Deputy, and delivered his son John MacMelaghlin then twenty-five years (of age) as a pledge for the performance of the articles. He married Margaret, daughter of Cormac MacRoger MacDermott, Chief of Moylurg, County Roscommon, by whom he had: (No. XIX).

(Note: Henry VIII in 1537 appointed Ledger as chief of Connacht to survey lands and inquire into titles. This shall be discussed at length later. The matter of giving a pledge or hostage here means that Dermot, the Chief, had to surrender his son to the English authorities, and he remained a loose prisoner in English custody and lived only as long as his father bowed in submission to the alien power of England — a most cruel weapon in the hands of a foreign Barbarian.)

XIX: John MacMelaghlin O'Maollalla, Chief and styled Baron of Tully Mullally or Tullenalally or Tullendally or Tolendal. He was surnamed "Giallaoch", i. e. "Warlike hostage", because in the siege of Boulogne (Boulogne-Sur-Mer, France) 1544 he distinguished himself very much by his gallowglasses etc. (John mentioned above was the one who was the hostage of the English. Lord Herbert of Cherburg gave a brilliant description of the siege in his Life of Henry VIII). He (John) married Shely or Judith, daughter of Hugh O'Madden, Chief of his name and Lord of the territory of Sil Anmchadha (Sil Anchia) County Galway. His brothers were William O'Lally (Protestant) Archbishop of Tuam 1573, Commissioner of Queen Elizabeth for a pacification of Connacht an(no) 1585, ob(iit) 1595; and John O'Mullally who dissatisfied with his father's submission to the Crown of England and with the Supremacy of Henry VIII went to Rome with his red eagles painted black on his scutcheon (the family coat-of-arms on his shield) and offered his services with many companions to the Pope and warred with Octavia Farnesse (in the struggle for the territories of Parma and Piacenza).

(Note: Alessandro Farnesse, the kinsman of Octavia, was then occupying the Papal throne as Paul III. Consult Catholic Encyclopedia and others. Apparently there were two brothers named John in the O'Maolalaidh family; such a custom was not uncommon but they were given distinguishing qualifying terms such as with

Eogan Finn and Eoghan Buac. We shall refer to the two Johns again.)

XX: Dermod O'Maollalla, and the second styled Baron of Tully Mullally, died at the same place 1596 as it appears from the Inquisition taken at Athenry 1621 in which he is qualified "Principalis Suae Nationis" (i. e. "Captain or Chief of his Clann"). In 1585 Dermod went to Ballinrobe at the head of his vassals (tenants or clansmen) as (should read "and") O'Kelly, Berminhams, and others and joined Sir Richard Byng-ham (Governor of Connacht) in his march against the rebel (de) Burgos (who were attempting to throw off the yoke of England according to the Annals of Loch Ce). In the battle of Ardmary (1585) of three thousand rebels not above seven escaped. He married Mary, daughter of William O'Naghton (O'Neachtain) of Tuneo, (Lismagh) County Roscommon, by whom he had:

XXI: Isaac O'Mullally of Tullen Adalla alias Tully Mullalla, the third styled baron of that Country, Chief of his name, of full age at the time of his father's death (1596), ob. 12 May, 1621, married Mary, daughter of John Moore of Briezes (Briess) Esquire by Lady Mary Burke, daughter of Richard "Sassenach" ("English" Richard Burke), Earl of Clanricarde (Maenmagh and adjacent territory), sister of Jane (Lady Jane Burke), lady to Sir Lucas Dillon of Lough — Glin (Loughlin) knight, second son of Sir Theobald, first Lord Viscount Dillon, by whom he had: (XXII).

(Note: While Dermod the father died in 1596, the son Isaac died 1621. In regard to the Burke sisters, Lady Mary became Mistress John Moore and Lady Jane became Lady Dillon. We wish to note also that Isaac rebelled against Queen Elizabeth.)

XXII: James O'Mallally or Lally Esquire, Chief and the fourth Baron of Tullymullally, by corruption Tullenadally or briefly Tolendal, of full age in 1621, married in 1623 Elizabeth, daughter of Gerald Dillon of Freymore in the County Mayo, Esquire, brother of Sir Theobald, first Viscount Dillon (not first, possibly fifth). He (James) forfeited part of his estates by Cromwell 1652 and ob. at Tullenadally, 5 Sept., 1676. His brothers Donal and William Lally (mentioned in the Athenry Inquisition of 1621) having followed King Charles II were outlawed and the whole of their estates seized viz. Ranamary, and Carrownalegy in the barony of Dunmore, Ballinabanaba, Gorta, Golloglie and Ballydoogane (in Maenmagh) barony of Kilconnell. William married Francis Butler and had Edmund Lally who married Elizabeth Brabazon (O'Brollaghan).

(Note: Edmund, the son of William of Ballinabanaba, became the ancestor of the O'Mullallys of Tipperary. It was the above named James who died in 1676 who built the Lally Monument at Ballytrasna, near Tuam. The love of the O'Mullally for Maenmagh is shown by the fact that they were again in possession of part of it in 1652 for Ballydoogan was part of their ancient patrimony.)

XXIII: Thomas O'Mullally or Lally, Chief and fifth called Baron of Tully Mullally or Tolendal and inherited the estate of

his father, tested June 7th, 1677, leaves his estate to his eldest son James Lally (later Col. James Lally M. P.) and heir male of his body lawfully begotten, and for want of such heir to Gerard Lally (later Sir Gerard Lally) his second son, and so gradually and perpetually (sic). He married Jane Dillon (a second cousin) sister of Theobald, Seventh Lord Viscount of Costello Gallen, father of Arthur, Count Dillon, Lieutenant in the French service. She survived her husband and took her second, John Burke Esquire. She was adjudged by the trustees of Irish forfeitures in Dublin (where her husband's Will' was supposed to be on file as late as 1922) in 1700 to her dower on the lands of Tollendally etc. After the attainder of her eldest son James Lally. His brother Wiliam Lally (later Capt. William) was ancestor to the Lallys of Milltown and the Grange (just north of Tullinadaly). The present Chief (sub-Chief) of this branch is James Lally of Milltown Esquire who by his marriage with a daughter of H. Kirwin of Balligady (Ballygaddy) near Tollendally, Esquire, has a son Thomas Lally (the same who later received these "Extracts" from the hand of the Marquis) now 1777 (present tense) sixteen years old. James had two brothers, Thomas, an old friar and Patrick, father of two sons.

XXIV: Colonel James Lally the sixth and last styled Baron of Tollendally, governor and sovereign of the noble corporation of Tuam for King James II in 1687, member of his last parliament 1689, outlawed in the same year. Colonel in the French Service and commander of Lally's Battalion in Dillon's Regiment 1st June, 1690. (Lally and Dillon were first cousins). Killed 1691 during the blockade of Montmelian (Savoy), unmarried. He had four brothers and four sisters:

1. First sister (Mary) married to Walter styled Baron Jourdan, (Chief of the Barony of Gallen);
2. Second sister (Bridget) married to Nicholas Nangle styled Baron Costello (of Norman descent);
3. Third sister married to N. O'Gara Esquire (Chief of the Barony of Coolavin);
4. Fourth sister married to N. Betagh (O'Biadha) Esquire of Danish extraction to be traced to County Meath.

XXV: (Should still be XXIV). His second (eldest) brother Sir Gerard Lally, Baronet, most distinguished in army, died Brigadier-General and designated Marechal de Camp 1737, married Marie Anne de Bressac.

3. Third brother, William Lally Captain in Dillon's regiment, killed 1697 at Barcelona (Spain);
4. Fourth brother, Mark Lally, was an officer (Captain) in Dillon's regiment;
5. Fifth brother, Michael Lally, married Helen O'Carroll

by whom he had a son Michael Lally, a Brigadier-General ob. at Rouen 1773.

XXVI: (Should be XXV) General Thomas Arthur, Count Lally of Tolendal (executed 1766), Colonel of Irish regiment of his name, son of XXV (Gerard) etc. married Felicity Crofton and had by her:

XXVII: (Should be XXVI). Trophime Gerard, Comte et Marquis de Lally Tolendal, Peer of France, Minister of State, etc. married Elizabeth Charlotte Wedderburn Halkett having a common grandfather with the late Alexander Wedderburn, Peer of Great Britain under the title of Lord High Chancellor of England and Earl of Rosslyn (the wife of the Marquis and this Earl were first cousins) by whom he (Lally) had a single daughter, Elizabeth Felicity Claude de Lally Tolendal, wife of Count D'Aux to whom the peerage of his father-in-law shall descend.

"I warrant the exactness of these Extracts and summary accounts of our family.

Authenticated by Signature 29 October, 1817

Lally-Tolendal

Peer of France, Minister of State."

(Note: The Marquis Lally added the last few lines of his own record or the part written after 1777 for he had no titles until 1778. All words and annotations in brackets are ours. D. O'M.)

Additional information supplied by Miss Martyn in her article on the family shall be given under different headings where we feel it most convenient for our use.

SUPPLEMENT TO THE PEDIGREE

A second pedigree of the family in the possession of Mrs. Mary Mullally Hanly of Ballycullen, Mullinahone, Tipperary, though possibly based on the same origin as the Hawkins Pedigree tends to supplement the same in part. Mrs. Hanly had no idea of its origin as it descended in the family with other papers for some generations. We forthwith present it with corrections and annotations:

XIII: Amlaff O'Maollalla

XIV: Donal O'Maollalla

XV: Melaghlin O'Maollalla

XVI: John MacMelaghlin O'Maollalla

XVII: Dermod O'Maollalla

XVIII: Melaghlin MacDermott O'Maollalla submitted himself, vassals and lands etc.

Sons:

1. John MacMelaghlin
2. William B. A., 1555 of Oxford
3. John

4. Ellen Lally, the wife of Toole (Tuathal) O'Donnellan of Ballydonnellan.

XIX: John MacMelaghlin O'Maollalla

XX: Dermod O'Maollalla of Tullynadally

XXI: Isaac O'Mullally — had a grant from James I by Patent dated 30 May 1618 of the Castle and lands of Tullaghnadally, Carroweaslane, Gortnepory, Lisbally, Drum etc. in the barony of Dunmore County Galway, died 12 May 1621.

Children:

1. James
2. Jane
3. Elizabeth, wife of Tiege (O) 'Kelly of Clinnsan
4. Donel or Daniel
5. William (of Ballinabanaba mentioned previously in Inquisition of Athenry)

XXII: James died 5 Sept. 1661 (1676) Inquisition post mort(em) married Elizabeth Dillon, died 1680

Children:

1. Thomas
 2. Michael of Cregana in County Galway, 2nd son, Will dated 1727, married Mary —.
 3. Anne Lally
 4. Bridget
- Michael and Mary of Cregana had; 1. Nehemias; 2. Elizabeth; 3. Mary; 4. Appollonia (according to Will).

XXIII: Thomas (son of James) married Jane, daughter of Captain Robert Dillon of Lough Glynn House, sister of Theobald Kt. Vic. (Viscount) Dillon.

Children:

1. James M. P. for Tuam 7th May 1689, forfeited Estate of Nicord, Drum, Ballyrussell, Cungillag, Shanballymor (the old and big town) etc.;
2. Gerald (or Sir Gerard) Lieut.-Col. in Dillon's Reg. and Brig-Gen. French service, created Bart. by James II by patent dated at St. Germaines 7th June 1707, died 1734. (Created Baronet by so-called James III, 7th July 1707 and died 1737.) Married Anne Mary (Marie), daughter of Charles Jacques de Bressac, Siegneur de la Vache and Conseilleur do Roi in his Parliament in Dauphiny;
3. Michael Lally of Ballyveck in County Galway, Will dated 1750 proved at Tuam; married daughter of brother Isaac (sic); (could be daughter of brother William).
4. Isaac; Will dated 1736, proved at Tuam obt. S. P.;

(Note: We do not understand the writer's data at this point; if he means S. P. to stand for "sine prole" or "without issue" then how did Michael marry Isaac's daughter? Hawkins lists Helen O'Carroll also as the wife of Michael. Michael's children are listed below).

5. William, Captain in Dillon's Regt. 1697 obt. S. P. — S. T. (See Hawkins, #23);
6. Mark, Captain in Dillon's Regiment;
7. Mary, wife of Walter Jordon 1700. She claimed 100 pounds under her father's Will from Commissioners at Chichester House;
8. Bridget, made same claim as above.

XXIV: Thomas Arthur, Count (Lally) married Felicity, daughter of John Crofton of in County of Longford obt. Jan. 25th, 1752 (Apparently it was Felicity and not her father who died in 1752).

XXV: (This generation should be No. 26 as the generation of Col. James M. P. and his brother Sir Gerard is not numbered, while in the Hawkins Pedigree this same generation is counted twice).

Trophime, born March 10th, 1751 in the Parish of St. Sanveur in Paris, died March 11th, 1830.

Children of Michael, Number XXIII (3) above (and brother of Col. James and Sir Gerard or Gerald) namely:

1. Michael, Col. in Lally's Regt. died at Rouen 1758 (1773)
2. Sible, wife of Dillon
3. Cecily, wife of Garvey
4. Jane, wife of Timothy Flynnne
5. Bridget

(Those names were possibly obtained from father's Will).

There are some errors in the above article which are apparently honest ones, and while some items were omitted that were contained in the Hawkins Pedigree, additions deserving notice were also supplied. On the same paper and with above pedigree there was further given the branch pedigree of the English section of the family which we shall present under the heading of "The O'Mullallys or Lallys of England".

(La Feile Brigid—Feb. 1st, The Feast Day of St. Brigid-1939).

CHAPTER XII

THE ONSLAUGHT OF "DOUBTING" O'DONOVAN

We took great pleasure in presenting the so-called Hawkins Pedigree of the family even though it was only an extract of the original which has apparently disappeared in France. We are

now placed in the unenviable position of defending the same against one whom we considered our mentor and the greatest scholar of his time, or else discarding it, and casting our history back into the oblivion from which we have rescued it. We refer to the erudite Dr. John O'Donovan. For almost a century the O'Mullallys and others alike dared not use the record of the Clann as given in the Book of Lecan or the Hawkins Pedigree either, for Dr. John placed both records in his well-known book "The Tribes and Customs of Hy-Many" published in 1843, but what he built up with one hand, he rent asunder with the other. He appears to have been a man possessed with an uncontrollable temper, and so we find him making sarcastic attacks upon his learned contemporaries and the authorities who lived immediately before or with him, such as Sir Wm. Betham, Hardiman, (his benefactor), Dr. O'Brien and the Abbe MacGeoghagan; but the writings of the early annalists he treated as the Scriptures though many of them were not written by the church fathers. He had a great dislike for the latter-day pedigree writers, but in his attack on Hawkins he was in error in his dates and attacked the wrong man. Moreover, Dr. John was ill or else insincere when he made his unkind onslaught on a vanished Clann. He died quite young (52 years of age) and he may have been unwell for years. And while his attack was made on Hawkins, it was really the name of O'Mallally which suffered, so if we cannot restore the Clann name to the esteemed position which it once held, then may it be forgotten. Forthwith is the dastardly assault:

1. O'Donovan, impugning the family pedigree on trivialities, states that there is much spurious material in it and claims that it was written by Sir William Hawkins in 1709. The Editor of the Galway Historical Journal (1906) cannot understand where O'Donovan got the date. It was apparently written about 1777 for that date is spoken of in the present tense. There was another Hawkins, Herald for Ireland between 1725 and 1750 but none of the name in 1709.

O'Donovan next defiantly questions "Where it may be asked is the historical authority to show that O'Maolalaidh, the progenitor of the family, was called 'Usagur' and where is the evidence to show that this word would mean 'Just and valiant'? Or that this was the motto of the family in Ireland?" Then he claims that the cognomen 'Usugar' was clearly fabricated by Hawkins at whose suggestion Count Lally adopted it as his motto and that the pedigree was written for the said Count.

Answer: The pedigree was not written for the Count but for the Marquis. The "historical authority" was, no doubt, obtained from the Lally family papers to which several references are made from time to time in this history of the Clann. We

have already shown under "Coat of Arms" that the word "Usagar" was a corruption of "Oscardha" (pronounced as "uscarra") and it means "Just and valiant" as O'Donovan must have well known. Gaelic, though a spoken language was scarcely a written one in 1777. It seems to have concerned the attacker but little if he were out merely or nearly seventy years in his dates.

Would Dr. John have us believe that the O'Maolalaidhs as Kings of Maenmagh had no motto or battle-cry? How did he know that this was not the motto? And if not, what was the correct one? And did he consider the Marquis Lally, who was Chief of his Clann and a King's Advocate, to be an imbecile? Did not Dr. John translate the sentence anent the family, namely: "Their fight is overpowering in the conflicts"? He well knew that every clan in Ireland worthy of the name had a battle-cry. That of the O'Maolalaidhs was "Oscardha Abu" and to O'Donovan and his kind we repeat it.

An Act of Parliament (10 Henry 7th or 1491) was passed which interdicted the Irish names or words Crom Aboo (of Fitzgeralds), Butler Aboo (of Butlers), etc., etc. (Finlayson).

In time all war cries and mottoes disappeared through legislation and the breaking up of the clans. (See Fr. Dinneen's dictionary which gives the meaning of "Oscardha" as "heroic or brave". Webster's International records the meaning of "heroic" as "just and valiant, etc.")

2. The great Gaelic scholar showing his erudition (or lack of it) alst states that there is no proof that the word "Benadugadoir" means "Recouperor", and that this word also was fabricated by Hawkins.

Answer: Why should Hawkins manufacture a word even though Amlaff III was not "nick-named" as stated? There were plenty of genuine words in Gaelic for him to choose from when he so desired. Had this word been in the Annals of Ireland Dr. John would most certainly have ferreted out its meaning. He has us at a disadvantage for the word is supposed to be seven hundred years old or of 1333 A. D., while "Usugar" was of a thousand years back or of about 940 A. D. The words surely are corrupted. But with the word Benadugadoir some of the letters are not aspirated as they apparently should be. "Bain" means "take" or "pluck"; "bainidh" or "banadh" is the old form of the 3rd person singular indicative. (See Christian Brothers "First Irish Grammar" page 34). "Doir" placed at the end of a verb means "doer" or "agent", while a derivative of "doer" is "ughdoir" or "ughdar" meaning "authority", and so we have the synthetic Gaelic word "banadhughdoir". This looks difficult in English regalia but in Irish it appears as "banadugdoir"

with the aspiration point above the first 'd' and also the 'g'. If we allow for the slight change in spelling coming through the centuries we find the two words to be the same and meaning "the agent or authority who takes" or in short "the Recouperor". While the translation of both the disputed words is our own, we have had them verified by a professor of Gaelic, and if there are still any "Doubting O'Donovans" may they do the same.

We have written previously of Amlaff III and King Mahon O'Brien attacking the de Burghs in 1333 during the dissensions amongst the latter. It was the obvious thing to expect; and then O'Hart mentions O'Brien's association with Maenmagh.

So much for the erudition of our great Gaelic authority.

3. Next, O'Donovan states that Hawkins was wrong in his contention that Maenmagh was co-extensive with Clanrickard but admits that the great Roger O'Flaherty, authority on Galway makes the same error. O'Donovan further admits that he does not know the exact boundaries of Maenmagh but states that Clanrickard was much larger than the latter. However, a map of Hi-Maine (a similar sketch appears in this volume) which Dr. John presents in his book on that place, appears to show Maenmagh much larger than he states it to be. It is difficult to compare the size of Maenmagh before the onslaught of Conor O'Conor in 1180 with the Clanrickard of the Burkes as described in the "Composition of Connacht" in 1585. It is a matter of dispute and O'Donovan may be correct or partly so.

4. Next Doctor John states that Hawkins in using the term "Chief of Tulla Hy-Maollalla or Tullaghnadaly" (No. XIV) pretended that the first name of the place as given was the ancient form of the latter.

Answer: In this instance O'Donovan could scarcely be more unfair for under No. XXI of the Pedigree, Hawkins writes "Tullen Adalla alias Tullymullalla". According to this was not Hawkins honestly trying to correct the mistake which he felt was being made, and which Dr. John charged was created by Hawkins alone? Apparently O'Donovan fired a broadside before he had completed the reading of the pedigree.

We know that the original name was Tulach-na-dala of which Tullendalla is a corruption. Hawkins also gave under No. XIX the forms of Tully Mullally, Tullenalally, Tullenadally or Tolendal. The last two names are known to history while the first and second names merely mean Mullally's or Lally's Hill. The O'Mullallys or Lallys lived there for two and a half centuries. Why would it not be dubbed locally as Mullally's or Lally's Hill? In 1938 we encountered no difficulty when enquiring for Lally's Hill from the natives although they did not understand what Tolendal meant for they called it Tullinadaly.

Tully Mullally is an equivalent form of Castle Kelly (Kelly's Castle); Castle Barry (Barry's Castle), now Castlebar; etc.

O'Donovan states that "the original name of the place is Tulach-na-dala, i. e. the hill of the meeting or assembly", but that the modern form of it is Tulloghnadaly "which the French civilized to Tolendal". (And this from Ireland's greatest Gaelic scholar). Strangely, he was unable to spell either the English or French forms of the name consistently. The French merely corrupted the name and O'Donovan followed suit.

In his tirade against Sir William Betham (p. 241 of Ordinance Survey) he refers to Gaelic as "a certain rude language". He apparently was no friend to Gaelic culture which he considered barbaric.

In referring to Healy's translation of Ogygia he states that the author was ignorant of Latin or else drunk when he made the translation. Here was "a certain rude language" indeed.

During the same Survey he claimed that the amount of work to be done in Galway nearly knocked him stupid. Possibly he was overworked, but why take revenge on the Lallys?

However, what does it matter about the name? The fact remains that the castle of the O'Mullallys was on the hill mentioned. There is a similar confusion with many families such as the O'Hanlys near-by in Roscommon who were Chiefs of "Cinel Dobhtha" (Dofa) or "Tuaohanly" or "Dooly Hanly".

(There is a Mullally's Hill in Canada. Why not in Ireland?)

5. Next, the matador of the genealogical ring in referring to the slaying of Donal IV in the year 1397 charges wildly to the kill shouting "Where is the authority for the date?"

Answer: The Annals of Clonmacnoise, which O'Donovan quoted from freely, stated that there was great dissension in that year as we have already noted, and Miss Martin enlarges upon the statement of Hawkins. (See the Pedigree).

6. Still crying for proof O'Donovan questions the veracity of the statement that Melaghlin O'Maollalla was slain in 1419 by proclaiming, "This date and event evidently fabricated. If not, where is the authority? Surely not the Annals of Ireland."

Answer: What proof did Dr. John have that the date and events were fabricated? None whatever. Would he have us believe that Melaghlin was immortal? And in referring to the Annals of Ireland let us see how much the widely proclaimed scholar knew of the said Annals. We quote from his letters of 1837 and 1838 while he was in the employ of the English government at Dublin Castle during the Ordinance Survey. Those letters have been published by the Rev. Michael O'Flannigan in recent years. From Roscommon he wrote anent the O'Neachtains: "I must pause till I see their pedigree. I am surprised

that there is nothing about the O'Naghtans in the Hy-Maine Tract preserved in the Book of Lecan or in the Annals of the Four Masters."

Later O'Donovan translated both books and greatly enhanced his education for he not only found the O'Neachtain pedigree and associated with it was that of the O'Maolalaidhs in the Book of Lecan but on his translating of the Four Masters he must have been well-nigh astounded on the number of references found there regarding the O'Neachtains. So this was the great authority!

Then from Tuam, Sept. 9th, 1838, he wrote "What does O'Brien say of this family (Lallys) in his Dictionary?"

Writing from Galway to headquarters, Oct. 2nd of the same year, he asked, "What churches do our Ecclesiastical writers place in Maonmaighe?"

Next from Lochrea he states, "This territory is very often mentioned in Irish history but it is strange that no mention is made of any church or place except Loughrea and Moyode." He ends his letter in this elegant manner:

Oidche Shamhna 1838 (Hallow E'en 1838),
A Baile Locha Riach (Town of Louchrea),
Ni Moenmaigh in Uibh Maini (Maenmagh in Hi Maine).
(The translation, of course, is our own.)

In the previous breath to his attack on the family he included in his introduction to the Hawkins pedigree this truthful and explicit statement: "This family (O'Mullallys) sunk into insignificance at an early period, so that the Irish annalists have scarcely preserved a single notice of their history."

How contradictory his statements appear!

He condemned Hawkins for not quoting the Annals, and then stated that there was scarcely any reference to them in history. He claims that no places or churches were named, but we have quoted the names of several places which he later found in the Annals and placed in his Tribes of Hy-Many in 1843.

The O'Maolalaidhs were almost annihilated by 1419, and there were thousands of the lesser chiefs who died and whose obituary notices escaped the eye of the annalist or else were destroyed by the invaders, but the families of the Chiefs did not soon forget and they generally kept records — written or traditional. In this respect Hawkins had the advantage of O'Donovan for the latter did not see any of the family private records. He wept copious tears and did much gnashing of teeth at his inability to view the "Book of Hi-Maine" but he would tear the lone fragment of the scattered and leaderless Lally Clann to shreds. (O'Donovan admitted they were).

7. John O'Maollalla No. XVI on the pedigree is termed "happy Chief of his name" while his son Dermod is styled

"fortunate Chief of his name", but O'Donovan is relentless. He asks "Where is the authority for these cognomens?"

Answer: Who are the questions addressed to? Surely not to the dead Hawkins, nor yet to the extinct family of the Chiefs in France and at Tuam. Possibly the authority for those endearing terms lay buried in the Lally tomb. Could not Dr. John allow a little for family pride? He did not hesitate to write a sketch pedigree of his own Clann whom he declared had been neglected by the genealogists. (We wonder where he found the authority, for he certainly gave none.) Could not the "fond terms" mentioned above have been used by the immediate families and friends of those two Chiefs without their appearance in the scattered Annals of Ireland? (Thank goodness, John, the terms are not given in Gaelic!) Both Chiefs mentioned were resident at (or near) Tuam and the tradition of that vicinity to this day is that the Lallys became wealthy men of influence, so why not term them "happy and fortunate"? In time the greed of England robbed them of their estate; O'Donovan would rob them of their good name. (We make no reference to a Shakespearian quotation).

8. We now arrive at the high point of O'Donovan's aberration. He refers to the account of the marriage of John, (referred to above) to the daughter of Melaghlin O'Bryen of Tir Brien as "All apocryphal but the fabricator (notice his term) must have in view Melaghlin O'Beirne of Tir-Briuin na Sinna." (This, of course, means Melaghlin O'Beirne of the territory of Brian on the Shannon, a place in Roscommon.)

Answer: Here is where we pin O'Donovan on his own assertions if we have not already done so. Dr. John brands Hawkins as a liar but he fails to give the proof of his assertion. But we are going to be kinder to Dr. John than he was to either Hawkins or the memory of the Clann Maolalaidh.

O'Donovan in his "Tribes of Hy-Fiachrach" states that the family of O'Birn in Roscommon (that is of the family of Tir Briuin) was "Anglicized Bruin by the peasantry and O'Beirne by the gentry." So according to his reasoning if Hawkins followed the peasantry in the pronunciation of the name he was a prevaricator but when O'Donovan copied from the gentry he was correct. Strange indeed! Bruin is a variant spelling of Broin or Brain and is not an Anglicized form as O'Donovan states but the original Gaelic form of O'Bruin with the "O" omitted. The Anglicized forms are Brynes and Burns.

Father Woulfe in writing of the O'Beirnes (O'Byrnes) of County Down, states that there is much confusion as to whether the name was derived from O'Birn or O'Broin. However, we know that the O'Broins of Wicklow took the latter name of

O'Beirne or O'Byrne. (Father Keating refers to them as O'Broin or O'Brain). So, too, did the Chiefs of Lough Gealgossa who were almost adjacent to those of Tir-Briuin. There is a dearth of data on our friends, the O'Beirnes of Ballinrobe, though we once knew them well. So we see that the names were interchangeable on translation into English and a certain amount of confusion exists with the following names as given by O'Hart: O'Briain (O'Brien, O'Brian, O'Bryen), and O'Braoin (O'Breen, O'Brien, O'Brown), and O'Broin (O'Bruin, O'Birn, O'Byrne)—and these terms were often transposed.

John O'Hart gives the name of this family in Tir Briuin (on the border of Corca Mogha) as O'Broin or Burns (from O'Birn or O'Beirne) clearly showing the metathesis or transposition of the letters, which we also find in the names of O'Cruitin of Ulster becoming O'Curtain, and O'Broith (or Brit) of Leinster becoming O'Berth. It is merely the "slipping" forward of the letter "r" for euphony.

We must remember that Hawkins wrote the pedigree at the period when Irish names were going through the throes of transition into English, when there was a great variance in spelling, but we feel that he was explicit enough on this point that even O'Donovan in spite of all his bias understood the names quite well. In our list of family names of Hi-Maine we have treated this transition quite fully.

We must further consider the change in the sound of the English vowels, for O'Brien was originally pronounced o—breen; while O'Neill was formerly sounded o—nail.

All said, the term of O'Birn of Tire-Briuin of the Four Masters seems to imply that the progenitor of the clan was Bran and that his descendants took the name of O'Brain which was later changed to O'Broin and O'Bruin (O'Donovan—see above) and then later transposed to O'Birn, O'Beirne, O'Byrne and the alias Burns; while the territory retained the old spelling of Tir Brain or Tir Briuin.

We believe it quite possible that John O'Maollalla may have married Merlin O'Brain or O'Bruin or O'Beirne or O'Byrne but that the officials in Dublin Castle were lax in their duty and hence Dr. John was unable to locate the record. They were only married four hundred years when the Czar of the Ordinance Survey found the omission.

(Note: Tir-Briuin means territory of Bran, while O'Brain or O'Bruin or O'Beirne means the descendants of Bran).

9. O'Donovan, smelling blood, girds his lions for a greater onslaught. In referring to John (the brother of John Mac-Melaghlin No. XIX who "went to Rome with the red eagles painted black on his scutcheon and offered his services with many

companions to the Pope"), he states this to be "a pure fabrication" and that "the man was a mere farmer and tenant of Lord Bermingham and not able to bring ten men well-armed to the field."

Answer: What a distortion of the truth! It is a well-known fact that the rank and file of Ireland never accepted Henry VIII's Church Supremacy. It would not be surprising if many young men of spirit did leave the country. Moreover, Hawkins does not say that John O'Maollalla equipped an army as O'Donovan would have us believe. Sir William merely stated that John had many companions and possibly he (Hawkins) infers that John was the leader of the group but he does not say as much.

As the Pope was at war with neighboring princes at that time, he no doubt, would gladly equip any new recruits. We know that thirteen hundred Irishmen went to the assistance of the Pope in 1870, and thousands more would have gone on the same venture had they not been prevented by the alien government of England from doing so. Possibly the Vatican Archives will yet support the claims of the O'Maollalla family, and incidentally Hawkins.

His statement that Lally "was a mere farmer and tenant" is a rank misrepresentation as shown from the Inquisition of Athenry in 1617 which Dr. John published along with the Pedigree, and which we placed before the same. This showed the family to have large holdings in two baronies and that they were not tenants in the ordinary sense of the term, as they could not be evicted from the land and their rent which was nominal, was only one cent or a half penny per acre, (i. e. five shillings per quarter).

As to placing men in the field, do we not find them later raising the Dillon Regiment and taking it to France and leading their Irish legions there? Did Dr. John forget so soon what those "mere farmers" did? The Lally Brigade? The Lally Regiment? Etc.

10. The next foray of the Mad Doctor from Dublin deals with the statement that Dermod who is No. XX on the pedigree "went to Ballinrobe at the head of his vassals as O'Kelly and Bermingham and others." Then he raves on: "What a perversion of history is here! Lally of Tullaghnadalie who held a few quarters of Land under Bermingham having O'Kelly and Bermingham and others as his vassals. The Heralds of Hawkins time bore a low character for veracity and were guilty of barefaced fabrications." He then quotes a long tirade, written by some other person against the latter day pedigree writers.

Answer: We must remember that when O'Donovan speaks of "the Heralds of Hawkin's time" he is referring to a period

around 1709, which is before Sir William Hawkins was born. Sir William was the Herald of Ireland from 1765 to 1787. But this error on O'Donovan's part of about seventy years was a mere trifle to him. It is most unfair to brand all Heralds in this manner. Sir John Bernard Burke, author of Burke's "Peerage", etc. was a great and honorable authority of O'Donovan's day but no one was safe from Dr. John's attacks, neither the living nor the dead. He even placed a terrible stigma on the family of Oliver Goldsmith and in such language!

In regard to the passage about Dermot O'Maollalla going to Ballinrobe, we feel that there is a copyist's error here and that it should read, as we noted in the pedigree, "Dermot went to Ballinrobe at the head of his vassals **and** (meaning **and with**) O'Kellys and Berminghams and others." Miss Martyn with the original "Extracts" before her took this meaning as given by us though she wrote the article on the family in her own words. At any rate, Sir William Hawkins could never think that the Marquis Lally would be credulous enough to believe that the O'Kellys, Kings of Hi-Maine, were vassals to the O'Maolalaidhs in 1585, nor that the overlords of the latter, namely the Berminghams, could be at the same time their tenants.

O'Donovan's procurement of the copy of the "Extracts" was a bit of innuendo on his part. In writing his "Tribes of Hy-Many" he went to Dennis Kelly of Castle Kelly for information for his copious notes to the said volume. Kelly was apparently delighted to assist and supplied the ungrateful author with many records of Hi-Maine, and even sent to a lawyer in Tuam by the name of James Henderson for a copy of the O'Maolalaidh Pedigree, for Thomas Lally Sr. had died six years before in Henderson's house and had left the "Extracts" of the Pedigree and other heirlooms there. Henderson gladly sent a copy of the said "Extracts" to Kelly which Kelly gladly handed on to Dr. John. No doubt both Henderson and Kelly were gratified to have the record of the scattered Clann recorded in O'Donovan's book and thus show honor to them. What must they have thought when they saw the defamation of their late friends — the greatest libel of Erin's dead?

Elated with his success in the service of Dublin Castle he turned about with his murderous, though not infallible pen, and wrote his words of venom. Moreover, he had no one to fear, for poor Hawkins was dead; the king's advocate, the celebrated Marquis Lally, was dead; and the last two recognized Chiefs of the Clann had lately passed away with the condemnation of O'Donovan ringing in the ears of the last one, Thomas Jr., as we shall show in a later chapter.

In the copy of the "Extracts" which was many times re-

written, first by the Marquis, then by Mr. Henderson, and possibly also by Mr. Kelly, it would be easy for the word 'and' to become 'as' during the multiple transcriptions of the article. And it is not beyond the realm of possibility that O'Donovan may have accidentally made the mistake himself for he somehow found the date 1709 when the writing could not have been earlier than 1777 — certainly later in its conclusion. (The Editor of the Galway Journal with the "Extracts" before him could not account for Dr. John's error in date as has been noted).

(Note: As stated, Thomas Lally, Sr. left the said Extracts with Mr. Henderson in 1837. In 1906 Miss Martyn in writing of the Clann, obtained this same document from the Henderson family. Possibly she returned it to them and they may still possess it, or it may be lost at Tuam for Dr. Costello, President of the Galway Historical Society, informs us that Miss Martyn died in the Midlands about thirty years ago, while the Henderson family removed to California previous to her death. Nevertheless, diligent search by us failed to locate the "Extracts" at Tuam, nor have our friends had better success in their efforts to trace the original Pedigree of the Lallys in France.)

11. Next, Isaac O'Maollalla (No. XXI) comes under the verbal lash. Hawkins refers to him as "the third styled Baron of that country." This statement drove O'Donovan into such a frenzy that he literally fell exhausted and meekly accepted the balance of the pedigree. Here is the last wild charge of the pseudo-iconoclast; "It is a shameless fabrication for in the Inquisition of 1617 above given in full this Isaac Lally who is called of Tullaghnadalie is called simply Gent., and described as a tenant under Lord Bermingham. He never was a Baron under the Crown of England and though head of his name holding only a few quarters of land under Lord Bermingham, he was a mere farmer and could hardly be considered an Irish chieftain. Shame upon such fabricators!"

Answer: Just whom did Dr. John refer to in his final sentence? Surely, his conscience was not bothering him!

In offsetting his denunciation we have ample proof that Melaghlin O'Maollalla at the time of the signing of the agreement with Sir Anthony Ledger in the year 1541 (even O'Donovan did not dispute it) delivered his son John MacMelaghlin as a pledge to guarantee his performance of the said agreement. (See the Pedigree). Considering the policy adopted in Ireland in the above year and suggested by Cardinal Wolsey to Henry VIII before his death in 1530 "that instead of annihilating the Gaels they should be received as subjects and confirmed in their lands", (See Matthew J. Byrne's translation of "Irish war of defense" by Archbishop Peter Lombard), is it not quite probable that this same John might have been granted the title of Baron, possibly as much out of policy as out of courtesy, while he was being held as a hostage, probably at the Royal Court in London? Or he might have been granted the title for his gallant services at the siege of Boulouge which Miss Martyn refers to in a con-

vincing manner. Anyway, he is the first referred to with this title.

Lord Herbert of Cherburg in his "History of King Henry VIII" (1649) states that Henry took thirty thousand men to Calais "and divers brave Lords, Knights, Gentlemen and others, not a few Welsh and Irish filling up the numbers." Then after describing in a clear and vivid account the taking of Bologne, he continues "And now finding the Season to be advanced and little else to be done our King — after he had knighted certain Persons of Worth — prepared to be gone —"

Sir Bernard Burke, already referred to in our defense, states in his "Extinct Peerages" that some Barons were appointed by "parliamentary writ" and some by "military summons" only.

We know that the said John MacMelaghlin flourished in the reigns of Henry VIII and those of his three children, namely, Edward VI, Queen Mary and Queen Elizabeth and history states that King Henry gave the same recognition to the Irish chiefs as to the territorial nobles, and that they were appointed to sit in the Irish Parliament with the English lords, and it appears from Miss Martyn's article that Melaghlin O'Maollalla, the father of John, was a member of that body. And further, we read in many histories that Sir John Perrott (alleged natural son of Henry VIII, and if so, a half-brother to Queen Elizabeth) "appointed a commission in Connacht in 1585 whose purpose was to transform the tribe chiefs into nobles or territorial lords holding directly of the Crown. This policy gave satisfaction until upset by Stafford in 1635." (Glynn's History of Ireland, page 235).

At any rate, it seems that the Marquis would know whether his forebears were Barons or not, and surely Thomas Lally, Sr. who died aged 76 in 1837 would know whether his grandfather was the son of a Baron or not. Family tradition dies hard in Ireland. Further, why did Count Lally accept the title of Baron of Tolendal if it were not a resurrection of the old title? He refused other Irish titles. We do not consider it an honor to receive a title from England, but all said, we feel that John MacMelaghlin received his title where Dr. John received his commission, namely, from the British Crown. As further proof of this, we find John's brother, William, much favored by Elizabeth and ever the servant of Her Grace.

It is quite possible that John's title of Baron was granted in France in 1544 and never patented or else the record is buried under the debris of the Anglo-Irish records in the London archives. (Possibly the Lallys were Sugan or "Straw" Barons like others in Ireland with disputed titles of Baron, Lord and Earl).

However, O'Donovan's statement that Isaac Lally was a

mere farmer and tenant under Lord Bermingham is as false as it is misleading. All chiefs had their allotment of land, even before the coming of the English, but they could scarcely be classed as farmers, and we have already shown from O'Donovan's record that they (Lallys) were merely nominal tenants and had placed themselves under the protection of Bermingham to prevent molestation from the Anglo-Irish. We have further stated that King Cathal (of the Red Hand) of Connacht as early as 1206 was forced to pay a nominal rent to King John of England for his lands, though not even O'Donovan would deny that Cathal was King of Connacht, yet, he was careful not to mention such a fact when impugning the name of Hawkins and of Lally. (Tradition claims the Lallys to have been more powerful than the Berminghams).

But allow us to end our lengthy defence of this scandalous attack.

12. Dr. John, the foremost scholar in a nation ground down into illiteracy under the heel of the alien, thus spoke from his pedestal in Dublin. He continues his attack on the phrase "Baron of that country" vociferating "Tullaghnadaly in Irish Tullach na dala i. e. 'hill of the meeting' is the name of a hill and small townland and it is most absurd falsification to call it a 'country'."

Answer: Again O'Donovan enmeshes himself by his own contradictions, so we shall allow him to hang himself. Again, we recall O'Donovan's charge No. 11 for now we must consider No. 11 and No. 12 together. He draws attention to the Inquisition of Athenry to prove his point. We also draw attention to it to disprove his contention. This said Inquisition placed conveniently before the pedigree, shows that Isaac, the Chief, had several other places besides the townland of Tullinadaly, while Isaac's sons, William and Donal, had several named lands and some of them at least were townlands (some names we cannot identify) in the Barony of Dunmore, while William (who happens to be the progenitor of our branch of the family and of most of the O'Mullallys, but not of the Lallys) owned the townland of Ballinabanaba in the barony of Killconnell, and this latter point Dr. John knew well. In his notes in another part of the same book ("Tribes of Hy-Many"), he states that the townland of Ballinabanaba which had formerly belonged to the O'Lonergains was in possession of William Lally at the taking of the Inquisition of Athenry in 1617. Here Dr. John is fairly trapped in his prejudiced attack. Nor is that all. O'Donovan disregarded the Inquisition of Athenry in 1621, so that he could belittle the Clann and more easily discredit them, little thinking how he was discrediting himself. In this latter Inquisition, Dermot O'Maollalla, he who "went to Ballinarobe at the head of his vassals" and who

died in 1596, is qualified by the English authorities as "principalis suae nationis". Latin authorities translate this as "Chief of his own Nation or Country." "Miss Martyn claims it to have meant originally "Chief of his Clann". Other Gaelic authorities claim it to have meant in English of that time, "Captain or Chief of his clan or territory or country" which destroys O'Donovan's last contention that Isaac could scarcely be called Chief for Dermod was Isaac's father. Moreover, we know, and so did O'Donovan, that the clan lands were often termed "countries" as "Joyce's Country", "O'Naghtens' Country," etc. So why not "Lallys' Country"?

The tradition of the power of the Lallys at Tullinadaly is very strong today, and it would seem that they formed a confederation of clans for the natives still speak of the Lallys as the only government they knew before their flight to France. Every native, no matter how unschooled knows well the tradition of the Lallys, though he may often not know his own.

In adding the "coup de grace" to O'Donovan allow us to quote from two of his letters of the Ordinance days.

Tuam Sept. 9th, 1838: "Tom retained no part of the original property of the Lallys of Tulnadal which consisted of eighteen Townlands in the Parish of Tuam." (Tom rented part of the original estate. D. O'M.)

Lochrea Oct. 25th, 1838 "In this parish (Fohannagh) is situated the townland of Ballynabanaba which contains an old castle said to have been built by one of the O'Mullallys or Lallys, a family of the Hy-Many who were anciently located in the Territory of Moinmoy near Loughrea but were afterwards removed to Tulnadal near Tuam."

Thus did those eighteen townlands, mentioned by Dr. John in 1838, shrink at his whim to one small one in 1843.

In conclusion we wish to state that we are sorry that we found it necessary to cross swords with the eminent Dr. O'Donovan but he was the aggressor throughout. The burden of obtaining the proofs lay with him as the challenger of the validity of the pedigree, but he proffered none, and therefore, attempted to brand himself as a vandal of family tradition. We have taken the defensive throughout for we felt that the very paucity of information in the document was proof of its genuineness. Had Sir Wm. Hawkins been insincere surely he would have filled in the ten blanks at the beginning of the pedigree (or was it the Marquis who omitted them?)

The effort to combat O'Donovan's generally accepted derogatory statements has been a heavy one. It has forced us to re-study the Annals and histories of Ireland and search the State papers of the Anglo-Irish period; and we have tramped on

foot every part of Galway concerned over which O'Donovan rode in State. But if the readers vindicate us and accept our fragmentary pedigree, then we are well satisfied. Anyway, we bear no ill-will to the great Dr. John O'Donovan, F. R. I. A.; and may he rest in peace and may Irish soil lie gently upon his bosom. Beannacht leat, a Shean, agus 'Oscardha abu'! (A blessing with you, John, and the 'Valiant to victory,!)

(Since writing the foregoing we read of the death of Dr. John's last surviving son. May he, too, rest in peace with his father.)

MALEDICTION REFUTED

We would much prefer to proceed with the genealogy of the family under discussion, but we again find it impugned from another angle. In this instance the slur comes from the pen of the alleged grandson of William, the first Protestant Archbishop of Tuam (whom we fully prove by State Papers in a following chapter to be not only an apostate but a traitor to Ireland); and this said grandson would brand the O'Maolalaidh Clann with the stigma of bastardry, possibly to injure the standing of the Catholic branch which claimed descent from Dermod, the nephew of William. The latter died in 1595, while Dermod the Chief died in 1596. Allegedly, both had a son named Isaac, hence the confusion at this date. We would feel inclined to disregard the slander were there not a few credulous enough to believe it and circulate it. However, we presume that the majority of Irishmen will ridicule the insidious article back to the oblivion in Angleland from which it was inadvertantly or unwisely resurrected.

Here are the facts:

In a volume entitled "Funeral Entries of Ireland", page 85, appears an item from a M S S Vol. in the British Museum (page 114, No. 190) which contains the said slander.

Following this in "Notes and Queries" of 1902, Dr. George D. Burtchaell, the Athlone Pursuivant King-of-Arms, referred to the above "Funeral Entry".

This, no doubt, aroused the curiosity of the Galway Historical Journal, and so they wrote (Vol. 7, page 16) as follows:

"It appears from the Funeral Entry dated 1638 of Isaac O'Mullally of Tullaghdaly (Tullinadaly) who died the 16th July 1631 that said 'Isaac was the eldest son and heir of Dr. William O'Mulally (or Lally), Archbishop of Tuam, who was the eldest son and heir of Dr. Thomas O'Mulally, Archbishop of Tuam'".

Previous to this (Vol. 4, page 210) the editor of the Journal commented (in refutation of Miss J. Martyn's article) that O'Donovan claimed that there was much spurious matter in the

pedigree, but that he had missed the greatest error. The editor then in a gossipy manner attempts to trace the chieftainship through the two Archbishops and states that Isaac O'Mullally, who is No. XXI on the Hawkins pedigree, was not the son of Dermod but the son of William the Archbishop (he entirely ignores the Inquisition of Athenry 1621 which names Dermod who died in 1596 as Chief of his Clann to be the father of Isaac), and continues that Isaac did not marry Mary Moore of Briezes but married Marion, the daughter of Nehemiah Donnellan, Archbishop of Tuam 1595 to 1609. He further states that Isaac died in 1631 and not in 1624 as stated by Hawkins. (Hawkins stated that Isaac, the son of Dermod, died May 12th, 1621 and not 1624.) He continues his tirade: "The remorseless Hawkins appears to have manipulated the pedigree as to get rid of both the episcopal ancestors of his French client, because episcopal descents would not appear respectable in France." (Remorseless, eh?, Mr. Editor).

Possibly the Journal and the editor felt that "episcopal descents" would be welcomed in Ireland. Whether any incidents arose within the councils of the Journal we cannot say, but we do know that mention of the name Mullally or Lally is now always merely incidental as it has been for more than a quarter of a century.

But going back toward the source we find that some one wrote to Notes and Queries (page 328 of 1902) an enquiry anent Amelie, Comtesse du Lally and also Sir Gerard Lally, and the marriages of the French emigres in England. Dr. Burtchaell had no information for the enquirer but he gave a gratuitous answer by pulling the alleged skeleton from the cupboard literally by "the hair of the head". Here is the unkind answer: "...the grandfather of these gentlemen (Sir Gerard Lally and brothers) was Isaac Lally or O'Mullally who had a grant from the Crown of Tullaghnadaly and other lands in 1618. (The Inquisition of Athenry of 1617 shows Isaac living at Tullaghnadaly at this latter date, i. e. 1617). He was the eldest son of William O'Mullally, Archbishop of Tuam 1573-95, and married Marian, the daughter of Nehemiah Donnellan, Archbishop of Tuam, 1595-99. (Should be 1595 to 1609). When the family went to France their descent from these Archiepiscopal ancestors was not considered respectable and consequently they invented or had invented for them a new one, making out the O'Mullallys to be much more important people than they really were, and leaving out the descent from the Archbishops, in direct contradiction of the funeral certificate of Isaac O'Mullally who died 16th July 1631."

Thanks, to Dr. Burtchaell for the bouquet, but what of the Countess du Lally and the emigres? It is too bad that he did

not read O'Donovan's translation of the Book of Lecan and learn who the Kings of Maenmagh really were.

Peace to him and to his honored name. May the hand of the slanderer pass him by.

When all arrangements were made to send to the British Museum for the document referred to but not quoted, we procured it in Funeral Entries through the assistance of the National Library of Dublin to whom we are most grateful.

Here is the so-called document in full:

"Isaac O'Mullolly of Tullaghdaaly in Comm: Galway Esquire eldest son and Heir of most Revd Father in God William O'Mullolly, Archbishop of Tuam, Eldest son and heir of the most Revd Father in God Thomas O'Mullolly, Archbishop of Tuam Afforesaid descend-d from Mayfalla O'Kelly 2nd son of O'Kelly of Atherin in the said County. The said Isaack took to wife Marrun Daughter of the Revd. Father in God Nehimerus Donelan Lo-d Archbishop of Tuam in the said County by whom he had issue of 7 sons and 5 daughters viz. James O'Mullolly Son and heir married to Elizabeth daughter of Richard Dillon of in the County of Gallway affors-d Gent.; William 2nd Son, Isaack 3rd, neither of them married, Richard 4th died young and without issue, Rich-d 5th, Edmond 6th and Francis 7th, all young and not married, Sisly O'Mullolly eld--t dat-r died young and without issue; Margaret 2nd Daughter marryed to William Garvy of in the said County Gent.; Mary 3d Daugt-r married to James Pirceval of in the said County Gent.; Eliz-h 4th, not marr-d, Bridget 5th Daught-r died young. The first mentioned Isaack died in Ballymott the 16th of July 1631 and was Interred in the Cathe-ll Church of Tuam. The truith of the premisses is testified by the Subscrip-n of Isaack O'Mullolly 3rd Son of the Def-t who hath returned this Certiff-t into my office to be there record-d. Taken by me Thomas Preston Esq-r Ulvester King of Arms the of 1638." (Apparently there were two Richards; Ulvester means Ulster).

The above article is one of the most diabolical attempts ever made to add lustre to a degenerate line. To begin with, the O'Mullally family was not, as proved by O'Donovan and the Book of Lecan, descended from the O'Kellys but were senior to them—certainly the name of O'Mullally was never adopted by any branch of the O'Kelly family. Nor is there any record of a Mayllalla O'Kelly of Atherin. (Possibly the last word is a misspelling of Athenry as the names of O'Maolalaidh and O'Mullally are misspelled). We defy the Galway Historical Society to prove by the Book of Hi-Maine, or as sometimes called the Book of the O'Kellys, or by any other recognized authority to show where there ever was a Maylfalla or Mullally O'Kelly at Atherin or any-

where in Ireland. Again, why should a younger son (the 3rd) be selected to present the credentials of the family to the King of Arms unless it were to obtain a spurious and so-called respectable pedigree? There certainly must have been a dishonest and ulterior motive for this unknown Isaac to endeavor to place a bar sinister on his escutcheon and the stigma of bastardy upon his clan. Why was he so anxious to advertise the fact that Thomas, the Catholic Archbishop of Tuam, had an apparently large family of which the Protestant Archbishop was the eldest? However, let him be a Bishop's whelp if he willed it. But again, why should the late Dr. Burtchaell and the Editor of the Galway Journal accept this record in preference to the record of Sir Gerard Lally and his family. There should be stronger proof submitted in besmirching the record of any family than is required in establishing a pedigree of importance, and we fail to see the importance of the Museum specimen. The fact that Isaac registered his record with Preston, the Ulster King of Arms, was merely routine procedure, and it must be remembered that the records of the French branch including old parchments (Evening Telegraph May 27th, 1889) were carefully examined by the Marquis de Bressac before agreeing to the marriage of his daughter to Sir Gerard and that the pedigree of the family was also verified by Hawkins, the later King of Arms.

But allow us to dissect the monumental mummy of the Lallys which was found amongst the Pharaohs of Egypt by an exploring party in the British Museum. Here are the facts:

The spurious document with which the erudite of Ireland were hoodwinked was announced to the world in 1902, three hundred and sixty-six years after Archbishop Thomas passed away. It was alledly written one hundred and two years after the said Archbishop Thomas' demise. It was written at a time when the stigma of bastardry was much more respected by the lords of England than was the stigma of Catholicity, and it was registered by a hireling of Britian and carefully secreted in the Archives of the Tyrant. This volume from the Museum is one of a set of eighteen, the other seventeen being in the Library of Dubin Castle. How did this one only reach the Museum you may well ask?

What a wonderful opportunity for such slander at the hands of the "Black Sheep" of an honored clan!

Further, the pedigree document overlooks the fact that William who died in 1595 outlived his alleged father by fifty-nine years, which is a long time for the "eldest" son to out-live his father who died apparently at an advanced age, for he was twenty-three years an Archbishop of Tuam and five years a Bishop of Clonmacnoise that we know of. According to the Hawkins

pedigree, Archbishop Thomas was the granduncle of William but the Museum article would make him the father of William and grandfather of William's son Isaac who died in 1631, the two generations of William and Isaac thus covering a space from 1536 to 1631 or almost a century, which scarcely follows the rule of thirtf-five years to a generation. Hawkins in the same period lists four generations from the death of Dr. Thomas' brother Dermod in 1517 to the death of the Isaac who died in 1621, namely, Melaghlin, John, Dermod and Isaac for a period of one hundred and four years of twenty-six years to a generation which sounds more plausible.

Next, Isaac in the spurious article states his eldest brother, James, (also the son of an Isaac) married Elizabeth, daughter of Richard Dillon . . . Gallway, Please note, he gives few names of places and no dates whatever anywhere in his article, but Hawkins at this same generation states clearly that James of full age in 1621, married 1623, Elizabeth, daughter of Gerald Dillon, Freymore, in the county of Mayo, Esquire, brother of Sir Theobald, first Viscount Dillon. It would seem that Isaac was afraid to give particulars of the marriage of James, his alleged brother, but whom we believe to have been James, the son of Isaac who was the son of Dermod who died in 1596. Apparently the Isaac with the so-called episcopal record was attempting to prove himself to be of the senior line, but he falls short of this. His alleged grandfather, Archbishop William, died in 1595. Had he been of the senior line his son Isaac would have succeeded him as Chief, but we find Dermod was Chief until 1596 when he died and was succeeded by his son, also named Isaac, according to the Inquisition of Athenry taken in 1621. Therefore, neither Dr. William, nor his son Isaac, nor the said Isaac's son, James, are of the senior line as claimed by the document of 1638, and also by Dr. Burtchaell and the Galway Historical Journal.

Dr. William may well have been the heir of his granduncle, Dr. Thomas, but not his son.

Furthermore, it would appear from the Ballytrasna monument (q. v.) built by James, the Chief mentioned by Hawkins, that he was a Catholic and we can scarcely regard Isaac Jr., the framer and defamer of his pedigree as such, nor yet his alleged brother James.

As a last shot at the traducers of our Clann, we ask them to read D'Alton's "History of King James' Army" (Vol. 2, page 261). We quote: "In 1604 Isacke Lally of Tullinadaly sued out a license of pardon and protection."

This Isaac Lally of Tullinadaly had apparently been in rebellion against Elizabeth. Would the supporters of the Museum specimen have us believe that Isaac of son of Archbishop William

who had served her Grace diligently, rise in rebellion against his Queen when the bounty of England lay before him? It is far more likely that Isaac, the son of Dermod, of the Catholic branch, would rebel; and that Isaac, the son of Archbishop William, would aspire with his alleged tribe to be the Queen's or the King's O'Mullally.

We would not be adverse to the blood of an Archbishop or so coursing in our veins, but we defy anyone to brand a scarlet letter on our brow or the brow of our Clann, nor will we listen silently to the tongue of scandal heaping opprobrium on Dr. Thomas — the patron of his family.

Go raibh siothchain agat, A Tomas!

(May peace be with you, Thomas!)

We conclude with a word from Archbishop William himself bearing directly on this same blemish which he was certainly not inflicting upon himself.

Here is William's message:

"Calendar of State Papers for Ireland 1566 (?)

Article 87, page 322. William Lealy (Lally), Dean of Tuam, to Mr. Secretary (Cecill). Inconvenience which might arise to Ireland by preferring the natural son to the legitimate and natural issue. It would be repugnant to conscience. It would cause the machinations of the death of the first-born, as it befell the son of O'Neill, and would cause the disquiet of the country much more than in the case of Shane O'Neill." (Translation in English from Latin original).

Had William (who later became Archbishop) been the illegitimate son of Dr. Thomas, then dead thirty years, would he have written as he did to the Secretary of Ireland? Or did poor innocent William fail to learn the secret of his birth and his ambitious grandson learn of it considerably more than a century after the said William's birth and forty-three years after his death? Or was the said grandson merely ambitious? Possibly the whole truth may be learned some day, and so we end our defence by saying "Oscardha Abu!" (Uscarra Aboo!)

(Note: The Tipperary Pedigree procured somewhere by Micheal Mullally who died in 1872 lists the children of Isaac, the son of Dermod the Chief, as: James, Jane, Elizabeth, Donal, and William, while the children of Isaac who was the alleged son of Archbishop William were listed at a later date on the finding of the Museum article as: James, William, Isaac, two Richards, Edmund, Francis, Sisly, Margaret, Mary, Elizabeth, and Bridgett. Of five names in the first list, three are duplicated in the second one.

(This day, February 1939, His Holiness, Pope Pius XI died. This Prince of Peace was a fluent Gaelic speaker — Ave atque vale! — Dia do bheatha agus beannacht leat!)

BLACK GADDY AND THE LALLYS OF TULACH-NA-DALA

Arise, O Men of Maenmagh, and to the ramparts of Tulach-na-dala for the irascible thief known from time immemorial

throughout Gaeldom as Gadui Dubh or Black Gaddy has once again sallied forth from his robber's den at Ballygaddy, where the last Chief of the O'Mullallys died and which said demise has possibly lent courage to Black Gaddy and his legions of henchmen and they are marching upon the adjacent fortress of Tulach-na-dala. Black Gaddy is always invisible, but not so his warriors. We recognize his two chief aides as old acquaintances, and notice that their battle-cry is as follows, (but a broadside from Isaac, the rebel, will send them to cover):

Dr. Burtchaell in 1902, as stated, claimed that "Isaac Lally or O'Mullally had a grant from the Crown of Tullaghnadaly and other lands in 1618."

The Galway Historical Journal, possibly taking the cue from Burtchaell, states, "... in 1618 Isaac Lally or O'Mullally, son of William Lally, the Protestant Archbishop of Tuam, got a patent from King James I of Tulinadaly." (Vol. I.)

On account of the existence of this Patent both the Doctor and the Journal, disregarding the notorious operations of "The Commission for the Discovery of Defective Titles", asserted that the O'Mullallys did not come into possession of Tullinadaly until 1618.

While it is true that Isaac Lally received the grant of Tullinadaly and other lands from James I according to the patent rolls of 1618, both the said Doctor and Journal overlooked the fact that Isaac was in possession of these said lands as listed in the Inquisition of Athenry in 1617 which we have placed in the introduction to the Hawkins pedigree. Of course, the Inquisition of 1621 showed Isaac to be the son of Dermod and not of Archbishop William.

A further oversight by the above Doctor and Journal is the pardon mentioned by D'Alton and contained in the same book of patent rolls as the one from which they quoted the item of 1618. It is as follows:

Patent 1 of James I (1604, page 18)

"Pardon to Isacke Lally of Tullanedally, gentleman: (also to) Edward O'Molaly of Ballaglasse; (and on page 19) William oge O'Mullally of Tullanedally; as well as Donogh MacConnell O'Lally at Kilconnell."

The above patent roll clearly shows that the O'Mullallys or Lallys were at Tullinadaly in 1604, so why arbitrarily set the date at 1618? And why may we ask, were only part of the patent rolls examined? Isaac should indeed put the quietus on Black Gaddy, but apparently he has escaped for the moment.

Again the Journal states (Vol. 1) according to a list of Castles of Galway, obtained from the Public Record Office of

the State Papers, London, and dated March 27th, 1574, that "Coisin MacEgan" was the proprietór of the Castle of Tullene Daly in the Barony of Dunmore. Then they further comment: "Coisin MacEgan was Cosnavach MacEgan of Tullinadaly, three miles to the north of Tuam. This branch of the MacEgans were expropriated from Tullinadaly early in the 17th century for in 1618 Isaac Lally etc."

How, we ask, does the Journal arrive at the conclusion that it was early in the 17th century and not late in the 16th when there are no records in Ireland anent the matter?

They also state that Coisin means Cosnavach. Why? Merely because there was a Cosnavach MacEgan in another part of Ireland who flourished about fifty years earlier.

The principal holding of the MacEgans was at Duniry in South Galway but there was a small branch of them at Park, Galway, some miles north-east of Tuam, still there is no record of their removal to Tullinadaly, nor yet from there.

Neither is there proof that the names "Coisin" meaning "little stem" and "Cosnavach" meaning "one who pleads" are interchangeable.

But allow us to examine a small part of the numerous castles listed, and the words of Colonel J. P. Nolan M. P. who procured the list for the Journal:

Col. Nolan states in part: "I must warn the casual reader against accepting as a surname any Mac or Fitz. These are generally Burkes but in the O'Kelly country sometimes O'Kellys. The remark possibly also applies to O'Flahertys and O'Maddens."

But the Colonel only warned the casual reader, and so we find the members of the Galway Society looking upon Coisin MacEgan as "a real MacEgan", although he most likely belonged to some other family. Anyway, it certainly is no foundation upon which to "build a castle".

On the list of castles is a note, apparently from the clerk whom Col. Nolan states was recommended to him, as follows: "It is not quite clear whether these names (designated) are opposite the right castles. T."

Herewith is a partial list of the castles with their alleged owners all in the Barony of Dunmore as presented on page 117 of the Galway Journal:

NAME	CASTLE
Thomas Balve	Dunbally
Coisin MacEgan	Tullene Daly
Lord Brimingham	Tulaghmoghane
Richard Brimingham	Beallaghore
Edmund MacMelaghlin	Castle moell
Tharchbushop	Tuame

(See Carew M S S for full list of castles with owners)

We feel that the clerk was correct in his surmise that some of the names were not opposite the proper castles. Nor are all the castles listed for we miss Ballinabanaba in the Barony of Kilconnell which must have been in the possession of the O'Mullallys at the above date, for they are mentioned in the Fiant as being of Kilconnell in 1570. (This castle was built by Wm. Boy O'Kelly long before 1400).

Tharchbushop, of course, was Archbishop William O'Mullally of Tuam, but we believe that all the others named in our list were Berminghams. Thomas Balve was really Thomas Ballagh Bermingham for "ballach" meaning "freckled" was a "nick-name" for some of the Berminghams. In the Patents of James I for 1618, page 371, which the Galway Society will verify, we read:

"To Redmond Ballagh Bremigham and William Ballagh Bremigham of Castlemoile, gentlemen — Two-thirds of the castle and one-half qr. of Castlemoile."

The above mentioned item also infers that Edmund MacMelaghlin of Castle Moell must have been the son of Melaghlin Bermingham for the surname of MacMelaghlin was unknown in Ireland. Therefore, from analogy we may safely presume that Coisin MacEgan was the son of Egan Bermingham for Egan or Aedhagain (little Hugh) was a personal name as well as a surname.

It is very well-known that the Berminghams were the overlords of Tullinadaly (and Ballinabanaba also) and as such may have been classed as the owners. It is further possible that the O'Mullallys may have occupied the townland named above without occupying the four walls of the castle, but it seems unlikely that the MacEgans conducted a school in the latter.

The Chief of the O'Mullallys at the date given (1574) was John MacMelaghlin O'Mullally but there is nothing to indicate the inclusion of him in the list under any form of the name. However, Miss Martyn and other members of the Galway Society at a later date indicated that the O'Mullallys left Maenmagh for Tullinadaly in the fifteenth century, apparently between 1420 and 1445 as previously related, and not about 1200, not yet 1618.

Regarding the patent which Isaac obtained for the lands which his fathers must have occupied for at least a century and a half, may we state that it was customary for the king of England at that time to cancel titles to property, thus forcing the owners to obtain new ones; such form of extortion being a source of great revenue to the Crown. It is in the realm of

possibility that this "Commission for the Discovery of Defective Titles" did not operate in the case of Isaac. As Mayor of Tuam, for which position he was chosen in 1612, he may have been looked upon with royal favor and in this wise able to secure patent for the lands which he already held, but which were nominally listed in the name of the Lord Bermingham. The O'Mullallys had once more attained a degree of both affluence and influence in the region of Tullinadaly, and from this time onward they again became famous in history, showing at all periods a dog-like allegiance to the Stuarts.

No doubt, Lord Bermingham would be reimbursed by Isaac and his Clansmen, for the loss of his annual rent of one cent or a half penny per acre.

We sincerely hope that the foregoing explanation will clear the Hawkins Pedigree of all suspicion for the ages yet to come. As to the Galway Historical Society we wish them well, and hope that they continue their great work indefinitely, and in regard to Dr. Burtchaell, may he rest in peace. But as for Black Gaddy, we can only say bad cess to him, though we doubt much that he will care.

LALLY, THE REBEL BECOMES SOVEREIGN OF TUAM

We feel it appropriate to here introduce the facts concerning the installation of Isaac O'Mullally, or Lally of the English records, as Sovereign or Mayor of Tuam. Isaac, as stated, had been in rebellion against Elizabeth and that infamous tyrant had passed away without Isaac submitting to her. This may have placed him in the good graces of James I who could never forget the barbarous imprisonment and execution of his mother, Mary, Queen of Scots, by the ogress of Saxonland.

In answer to a petition of the city of Tuam to the English Government in Ireland for the granting of a Charter of Incorporation, we find the following entry in the State Records:

"Calendar of State Papers relating to Ireland of the reign of James I (1611-14), Article 586, page 307, date 7th December 1612; (Carte papers Vol. 62, article 118, Date, December 11th, 1612).

The Lord Deputy (Archbishop Jones) to the Attorney-General. Order to draft a fiant of incorporation of the town of Tuam, County Galway, by the name of Sovereigne and Burgesses of Galway. Chichester House.

List appended: — Isack Lally, Sovereigne and thirteen Burgesses (named). Orig. Signed at beginning. Endd: "Tuam."

(Note: There were thirteen burgesses counting the Mayor who was also a burgess. We have omitted the additional

names. D. O'M.)

The charter was granted almost immediately as shown by the Patent Rolls which we give only in part.

"Patent Roll II of James I. Date 26th December, 1612"

The Charter stated that there was to be nominated "Isaac Lally to become and to be the first and present sovereign of the said borough (Tuam) to continue un (sic) the same office until the feast of St. Michael the Archangel next ensuing after the date of the presents and the aforesaid Isaac Lally shall in due form take as well the oath commonly called in English 'The oath of Supremacy' as his corporal oath to well and faithfully discharge the office of Sovereign" The charter further stated that in the future nominations and elections were to be made "annually upon the Feast of the Nativity of St. John the Baptist."

We thus see that the first Sovereign under this charter as well as the last one before the flight of the Lallys from Tullinadaly was a Lally.

Mr. Comerford in his article on Tuam in Vol. 15 of the Galway Journal states that there is a tradition that the above Isaac was related to Archbishop William. It is significant that the tradition does not claim him to have been a son of William's. Frankly, we believe that William's reputed son, like Black Gaddy, only lived in fiction for while the State Papers make reference to William's wife, there is no mention made of his alleged son, nor was there a Protestant branch of the Lallys at Tuam.

CHAPTER XIII

IRELAND, THE LAND OF OPPRESSION

The English parliament decreed in 1362 that thereafter the English language only was to be used in the courts of law. So passed out of existence the hybrid Norseman and henceforth his mantle draped the shoulders of the Briton, and his legacy of England, Ireland and Normandy passed to the jurisdiction of the same Tyrant. Thus, we see that the pseudo-civilization of the Norman yielded to and was absorbed by a more potent type of savagery. During the five centuries before the invasion of Ireland the greatest accomplishment of the Augustinian Missions, that had succeeded those from Iona's Isle, was to cloak the baser nature of the English Barbarians in a mantle of hypocrisy. Instead of staining their bodies with berry juice, they now wore clothing; and instead of reproducing children for the slave markets of Europe, they now reared them to spread oppression and enslave other nations.

As a result of this transition in England the fate of the Gael became a sad one indeed and he was doomed to centuries of the vilest servility and humiliation, for what the resuscitated Saxon savage could not overwhelm by the terror of force of arms he attempted to win by the most ingenious legislation in the records of the Barbarian Code. We, thus, see that of the three barbarian invasions of Ireland, Danish, Norman and English, that while the Norman one was worse than its predecessor, the English one was much more intense and extensive than the other two combined, and indeed Greene, Protestant historian of England, states that of all the Teutonic tribes that over-ran a goodly part of Europe that the Anglo-Saxons were the only ones to destroy all civilization with which they came in contact; and he stated in his private correspondence that were he to tell the whole truth about his early barbarian ancestors that his history would not be read in England.

Forthwith are a few laws taken at random from the "Barbarian" or "Draconian Code".

In 1357 the King of England or Barbary (for the two terms with us are synonomous though not of our invention) declared it treason for the Anglo-Irish to intermarry with the Irish or to hold relations of fosterage with them.

(From the date of the invasion, the Irish chieftains had married off their daughters to the usurpers. Thus we find Richard de Clare, known to history as "Strongbow", marrying the Princess Eva MacMurrough; William de Burgh, the Butcher of Connacht, marrying the daughter of The O'Brien; and the Fitzgeralds, the uncrowned Norman kings of Ireland, marrying the daughters of the O'Neills, etc.)

In 1359 a law was enacted stating that "hereafter no mere Irishman could be mayor or bailiff or officer of any town within the English districts, nor could he under pretense of kindred or other cause be received into holy orders or advanced to any ecclesiastical benefice."

The result of this diabolical legislation was that Ireland was at the mercy of a horde of needy adventurers from Barbary, both lay and clerical, and it was a common thing for English ecclesiastics to hold civil office, and for priors, bishops and archbishops to march with armed bands to rob and plunder the unfortunate Irish, and these same clerics, many of whom sat in the so-called Irish parliaments, heartily endorsed the Draconian laws and penal enactments of the Barbarian kings. Deny it who can. (See Fr. Cotter's statement in next article.)

THE STATUTE OF KILKENNY

In the year 1367 was passed the infamous "Statute of Kilkenny" which stated in substance that there was to be no intercourse between the Irish and English such as intermarriage,

use of Gaelic, trading, adoption of Irish customs, dress, mode of riding, laws, etc. Nor were the "mere" Irish to wear Irish dress, speak or teach Gaelic, follow their traditional customs and mannerisms, nor avail themselves of their own laws, nor pasture their cattle on "English" lands. The infringing on this Statute was considered High Treason to the Crown of England punishable by death.

The Rev. Dr. Cotter, well-known Catholic writer, states regarding this period: "In the order of grace no benifice was to be conferred on anyone who did not speak English nor could any man even though having a heavenly vocation thereto, dare to become a monk in an English ruled abbey in Ireland. The Crown named the bishops for Papal approval. The Gaelic clergy named their bishops. Such being the condition it is not a subject for surprise that eight English bishops, sitting in the Parliament of Kilkenny, voted for these inhuman statutes." (From "Tabloids of Ireland").

(Note: From the time of the English invasion up to the Reformation every Archbishop of Dublin was an Englishman.)

Thus we see that the pirates of the Elbe wore the tiara of Rome as lightly as their successors did the usurped one of Canterbury and that a Catholic heart in an English bosom beats as falsely as does its Protestant counterpart.

We further find many a pseudo-Irish historian in the writing of "his story" stating that the Normans in time became "More Irish than the Irish themselves" and as proof copy the phrase of some renegade to corroborate this, namely, "Ipsis Hibernis Hibernioret", but this is a canard on the Irish race, for the Normans could never be relied upon in a crisis and the only time we find them fighting on the side of the Gaels is when the greed of England forced them to defend their ill-gotten gains, and when the hapless Irish chose them as the lesser of the two evils and supported them in their wars against Britian.

The result of the above Barbarian Code was that, O'Neil, King of Aileach in 1364, O'Brien, King of Munster in 1369, Art MacMurrough, King of Leinster in 1375 and lastly O'Conor, King of Connacht in 1414, made war upon the invaders in such force, for they foresaw that English policy was one of extermination, that the possessions of the British Crown were reduced to the city of Dublin and its environs; and its power outside of this territory, known as the "Pale", did not extend beyond the nominal allegiance of the Butlers, Burkes and Geraldines.

(Note: We have already discussed the warfare in Connacht and Hi-Maine in detail at this period.)

OTHER LAWS OF THE "DRACONIAN CODE"

Sorrowfully, as we continue the "Draconian Code", we find

that in 1432 that the English were again forbidden to trade with the native Irish.

In 1442 was enacted another statute (if we may call it such) authorizing every liege man to induce the Irish to come amongst them in times of peace and truce and learn their secrecies and then execute them without judge or jury when the information was obtained. (How honorable! And how truly English!)

Again in 1447 a law known as the "Statute of Trim", because it was concocted at a conference held in the English controlled Abbey of Trim, decreed that every Irishman should shave the upper lip or be treated as an enemy of England and executed for treason without a trial. And in a parliament held at this same place in 1465 another law was passed that stated every Irishman in the "Pale" should take the name of an English town, color, art, science or office under pain of forfeiting possessions. Thus, we see that the Irish were marked as the slaves of old who were branded on their foreheads.

Several laws were also passed commanding the Irish to cut their flowing locks, and we read that in the year 28th of Henry VIII (1537 A. D.) of a new law which included both cleric and layman in one bold stroke. It stated that the Irish were not to be shorn nor shaven above the ears, nor to wear glibbes or Coullins (long locks) on their heads, nor hair on their upper lips called Cromneal. And so the poet sadly sang the requiem:

"The Lords of the Castle had murdered him there,
And all for the wearing that poor lock of hair."

However, the custom of cropping the hair did not become general amongst the country people until shortly before 1798, when they were called "Croppies" by the English butchers and bigots, and hence the famous song of "Croppies lie down" which is still sung in some parts with much gusto.

Next, the practice of "Coyn and livery", somewhat similar to the Gaelic one of "Bonnacht", was enforced upon the impoverished people. This above named robbery was the privilege of the soldiers of the invader quartering themselves upon the native Irish free of charge and for whatever period of time they desired. Needless to say, the excesses of those savage Barbarians was of such a nature that it cannot be described, and of course their crimes remained unpunished.

And we also read (Prendergast) that at one time a fine as high as "five marcs" was levied on the English settlers for the killing of a native Gael, but upon the protest of the said settlers that the law was extreme, it was repealed by the so-called Irish parliament, and that henceforth there was an "open season" upon Irishmen for those jolly sportsmen of Barbary, and Irish

babes were born but for the slaughter. (Who objects to the Scriptural terms of Barbary and Barbarian?)

In 1465 it was declared "lawful to kill any Irish Gael who was found robbing either day or night or when going or coming to rob or steal having no faithful man of good name or fame (such piety!) in their company in English apparel". Thus we see that the murderers had only to be sure that the victim was an Irishman, for if the poor wretch were not coming from a robbery, who was there to prove that he was not going to one?

Further, as a reward to the murderer, he might levy a tax on every household in the barony where the supposed "thief" was found. Thus did the killing of Irishmen become a source of great revenue to the cutthroat hordes from England.

In fact the best defense any Englishman could offer for a crime committed was that his victim was an Irishman. (See Prendergast and others).

In 1475 in a parliament held in Dublin by William Sherwood, the Lord-Lieutenant of Ireland, and incidentally the hypocritical English Bishop of Meath, it was decreed that any Englishman injured by a native beyond the "Pale" (that is on the land of an Irishman) that he (the Englishman) might take vengeance on the entire clan of his aggressor. Here was an opportunity for slaughter and confiscation that could only be invented by the ingenuity of fiends, and thus we see how the dissolute sons of the Saxons were made predominant in the fair though fettered land of Eire.

The crowning act of all this barbarian legislation was the passing of "Poynings Act" by a parliament assembled at Drogheda in 1494. It stated that henceforth no legislation should be enacted in Ireland until the bills were first submitted to the king and council in England and returned approved by them. Bad and partial as the Anglo-Irish parliament had been, it was the essence of righteousness compared to the British legislation hereafter unleashed within the land, for the last barrier to English law was removed and henceforth Ireland lay prostrate before the terrible monster known as British Justice or the "Barbarian Code".

Weep not, my friends, but spare your tears for the centuries still in store for the ravished Rosaleen had but merely felt the lash of her tormentors — those licentious and lustful libertines who were yet to feast to satiety as parasites on her wounds, and as leeches suck the lifeblood from her aching anguished heart.

Do not charge us with arousing old and religious hatreds for England was then still Catholic, or Roman Catholic to be explicit. We are merely attempting to show the glory of the

Gael under the Brehon Code, the transition of subjection and degradation under the "Barbarian Code", and Eire's gallant effort after seven and a half centuries to resurrect her former grandeur. The story has the consistency of continuity so on to those Tudor Tyrants and the destruction of a nation.

CHAPTER XIV

THE SO-CALLED REFORMATION

We have now discussed the different phases of our genealogical background, martial, political and social down to the beginning of the sixteenth century and this completes the first division of Irish history after the Anglo-Norman invasion. The second division constitutes the following four centuries and the line of division is the so-called Reformation.

Heavy as Ireland's load had been during the earlier period, her burden was now tenfold greater in the latter one. This statement is not made in a spirit of prejudice, and must not be construed as an attack on Protestantism for which we have the greatest respect, and may we add that many of our forebears were of that faith. It is merely made to show that a difference in religion is a dangerous instrument when placed in the hands of the unprincipled, and in England's case it was merely one more murderous weapon with which to bludgeon and throttle the national life of Eire.

At this point allow us to correct one of the greatest errors of history — the erroneous idea that Henry VIII was the founder of the Reformation in England. Catholics are too anxious to name an immoral man as the founder, while Protestants are prone to make martyrs out of the rascals who were guilty of treason through rebellion in Mary's reign. Henry merely displaced the Pope as head of the Church in England, not so that he could marry Anne Boleyn for she was already one of his harem, but most likely because he wished for a so-called legitimate male heir and also on account of his desire to rob the monasteries which had grown over-rich. It most certainly was not immorality that caused Henry to make the break with Rome for laxity in morals was then recognized as a king's privilege, and indeed the Kings of France and Scotland at that time were as bad or worse than he.

In fact to guard against any change in the doctrines of the Church of Rome, Henry had published the "Bishop's Book" in 1537. Again in 1539 he had enforced the "Statute of the Six Articles" insisting on the same fundamentals of belief as previously taught by Rome — the breaking of this statute being

punishable by death, it was, therefore, dubbed the "Bloody Statute".

The story is often told of six men being drawn together in a cart to the place of execution to prove Henry's inconsistency, for three were excuted for not acknowledging Henry's church supremacy and three as hypocrites. This is a gross misconstruction of the affair. The three so-called hypocrites were attempting to make a change in the ritual of the Church which Henry resented — the other three refused to recognize him as the lay head of the then named Catholic Church or Roman Catholic if you wish it so-called, for the terms Roman Catholic and English Catholic were then synonomous.

Henry realized the danger of a new church coming into being and he took every precaution against such a move — even resorting to murder to prevent it. How then may we ask did Henry start the Reformation in England?

It is true that the regency during young Edward's reign did attempt to widen the breach with Rome, for the lords feared the loss of their stolen church property; but Mary on coming to the throne acknowledged the Supremacy of the Pope, a Papal Legate was once more sent to England, and as the lords were not forced to part with their plunder of the monasteries, the Catholic Church of Rome was still supreme (in England) and the breach of Henry's time was mended and almost forgotten. Again, we ask how did Henry start a new church?

Mary died in 1558 and when Elizabeth ascended the throne, England was still Catholic. But in the eyes of the Church, the Queen was illegitimate, (In fact her father declared her to be so in 1536). And indeed Pope Paul IV commanded her to abdicate the throne on account of this alleged stigma but not before, it is true, she had substituted English for Latin in the church service. The sole result of the Papal edict was to make Protestantism and patriotism synonomous in England, for Elizabeth then not only declared herself the head of the Church, as her father had done, but she founded a new one with a vengeance and cruelty so indicative of the Tudors. She not alone changed the ritual of the service but dropped several of the sacraments, but so loyal was the clergy to Rome that all but one bishop resigned and not above two hundred priests out of a total of five thousand followed the dictates of Elizabeth, but she remedied this defect by appointing tools of her own making. Thus, we see that the "Virgin Queen" of the English or "An Cailleach" of the Irish was really the founder of Protestantism in England.

We do not question the right of Elizabeth to bludgeon her

subjects in England into her newly devised institution by rack and rope and confiscation. Possibly it was a queen's prerogative; but when it came to enforcing her doctrine on a foreign people—the Gaels of Ireland, the Savors of Christianity in Europe, on the Island of Saints and Scholars — it is more diabolical in scope than the seven deadly sins combined and a crime that calls to the high heavens for vengeance. Nor does the precedence nor occurrence of intolerance elsewhere minimize one iota any single act of persecution of this Tyrant of Barbary.

THE "BLOODY CODE" OF ELIZABETH

With the introduction of the new religion in Ireland by the illicit love-child of Henry, that diabolical monster known as intolerance stalked forth throughout the land. Elizabeth was queen of Britian for forty-five years. She possessed all the sagacity and savagery of the Tudors, and her inventive and vicious genius has never been surpassed in the annals of Barbarian Crime. While she is known to English history as "Good Queen Bess" and the "Virgin Queen", the Irish writers of that period refer to her as "An Cailleach" (The Old Hag) and also "Bloody Liza".

All the clergy of the old or Catholic Church in Ireland were declared guilty of treason and hunted down as beasts of prey throughout the nation, and all lay Irishmen were assessed fines who did not attend the New Church on Sunday — the so-called Church of Ireland (!!!).

In Burton's Parliamentary Diary under the date of 1567 we read the words of Major Morgan who protested against increasing the taxation of Ireland in those words: "We have three beasts to destroy that lay burdens upon us; the first is the wolf upon whom we lay five pounds if a dog, ten pounds if a bitch; the second beast is a priest on whom we lay ten pounds—if he be eminent more; the third beast is a Tory (Raparee) on whom we lay twenty pounds if public — forty shillings if private". (See Prendergast's Cromwellian Settlement also).

The priest (and the teacher was classed with him) was considered more of a nuisance than the dog-wolf and was placed on a par with the bitch by the Britons, and both were mercilessly slaughtered when captured, the only difference being that the wolf's death was more humane and greater expediency was shown. And we may add that the three varieties of beasts mentioned above were hunted most relentlessly by three other well-known beasts, namely, the grey-hound, the wolf-hound, and the Anglo-Irish variety.

Those who were captured were generally convicted of

treason at mock trials, unless they apostatized and professed the New Faith. And the punishment on conviction was to be hanged until half-dead — then cut down and disembowelled and the entrails burned before the so-called culprit's face. He was then decapitated and quartered and his head was impaled upon a pole in some conspicuous place. (What a touch of barbarian artistic finesse!) Of course, the execution was always preceded by torture of the most inhuman nature.

Thus was the New Religion ushered into being in both England and Ireland. If necessary in England, why so in Ireland?

You may well wonder what was the result of this war of extermination. It appears that the wolf, possibly because most of his retreats were then occupied by human refugees was in time exterminated by the wolves in sheep's clothing. (Last four-legged wolf killed in 1786 in County Carlow). The priests of Ireland in defiance of the God of Elizabeth and Cromwell and others of their ilk, thrived better than ever, and in time many of them went forth as of old to again evangelize Britian. Such Irish audacity!

And the greater the terrorism, the faster the Tory multiplied according to the Fiants of Elizabeth. Indeed, most of the Irish of to-day are descended from those patriots; and it is one of the proudest boasts of our family that we descend from such stock in spite of the fact that our English history calls them "bog-robbers".

Barbarous England! O, Land of Hypocrites! Who we ask were the real robbers in that unhappy land? Thank goodness the last of them disappeared in 1922. But back to that famous English sport!

As an illustration of the duplicity of "Good Queen Bess" she promised safe conduct to France of all priests who would surrender. Forty-two of Limerick were gullible enough to take the word of this hoyden of the nations, according to O'Heyn. When the ship reached mid-ocean they were all thrown overboard on Elizabeth's explicit order (1602). Even our family tradition states that Irishmen were rent asunder by the hitching of four horses to their limbs, though we have never seen this corroborated in history. In fact all Irishmen, lay or cleric, were subject to fine, imprisonment and death; and those laws against the Catholics (or Papists as the English preferred to call them in derision) remained in force for more than two centuries then to come.

We would advise the readers to peruse "The Making of Ireland and Her Undoing" by Mrs. Alice Stopford Green, wife of the great English historian. We can only give a couple of

quotations here which show the nefarious work of the English government tools in Ireland. To satisfy the English peasants that the massacres and confiscations in Ireland were just and necessary we read that the Deputy, Sydney by name, in the time of Elizabeth reported that the people of Desmond were singing "Papa Abo", that is "The Pope Over All". This was to drive the English masses to a religious frenzy. Next, it was reported that the Irish were a beastly lot, living in caves (where the English had driven them, if so), and going entirely naked. And further, "They seldom or never marry, and therefore few of them are lawful heirs by the law of the realm to those lands they presently possess." And "they never esteemed lawful matrimony to the end they might have lawful heirs."

The above was all part of a scheme to confiscate or steal land in Munster, according to Mrs. Green, from the lawful heirs, which was enacted with a vengeance in 1585 and again in 1602.

The propaganda of the English was as insidious and selfish then as it is at present.

But allow us to end this unwholesome discussion by giving a passage from Lecky, the English Protestant historian (and no friend of Ireland's). He states that the Irish were slaughtered like wild beasts, deliberately and systematically, and that the suppression of the native race surpassed Alva (the Spaniard) in the Netherlands, and was seldom exceeded in the pages of history. Further, Cobbett, also a Protestant of England, corroborates this by stating that the persecution of Elizabeth was "worse than forty Spanish Inquisitions." And the Protestant Hallam in his "Constitutional History" confirms the foregoing in these words: "the rack seldom stood idle in the Tower for all the latter part of Elizabeth's reign."

(Still the English history of our youth falsely states that none were put to death on account of their religious beliefs. Indeed our teachers dared not tell us otherwise).

Nor was this the extent of her diabolical scheme. In 1549 a law had been enacted which stated that no poet (bard) could "compose any poem of anything which is called Auran (possibly Erin) except to the King (of England) under pain of forfeiture of goods." This law was later amended by her to read that all harps were to be broken when found. (Such was English culture).

As this law proved to be ineffective, Elizabeth had the bards hanged as traitors when found (apparently because they did not sing her praises). This was the time when the bards sadly though fondly sang, "My girl with the nut brown hair", and

"My Dark Rosaleen", and you may rest assured kind reader that they were not singing to "An Cailleach" or "The Old Hag" of Britian.

From the reign of Henry VIII onward, but particularly in the reign of his daughter, Queen Elizabeth, we find at the English Royal Court, members of the ruling clans of Ireland, such as the O'Neills, O'Donnells, O'Conors, O'Reillys, O'Mullallys, Mac-Guires etc. Those people were often taken to England literally in chains and there detained and they were educated and trained to the English point of view and held in reserve to be returned to Ireland at the appropriate time as rivals to the legitimate chiefs, thus weakening the strength of the clans involved or else bringing them over entirely to the English side. Such was the strategy of the "Virgin Queen".

THE PASSING OF HI-MAINE AND MAENMAGH

It was not by conquest but by special Act of the Anglo-Irish parliament that Hi-Maine passed out of existence. Though the Irish Chiefs maintained a semi-independence even after this, the might of the English tyranny supported by an English army finally enforced the new law. In 1562 "Good Queen Bess" decided to re-arrange the territorial divisions of Ireland as her half-sister, "Bloody" Mary, had done in Laoighis (Leix or Queen's) and Offaly (King's) counties, but it is only with Connacht that we are concerned. We read that she divided that province into six counties, namely, Clare (now in Munster), Galway, Roscommon, Leitrim, Mayo and Sligo. Thus passed the ancient Kingdom of Hi-Maine, and with it that of Maenmagh, into oblivion after an existence of over eleven centuries; and so another epoch in the history of Ireland was completed.

Hi-Maine was rent asunder as follows: That part lying between the Shannon and the Suck rivers being incorporated with Roscommon and the balance being assigned to Galway County, except two small portions, one of which was included with Clare and the other with Offaly in the Province of Munster. And it is sad to record that the Hi-Manians and the O'Mullallys and other Maenevians were to forget even the names of their patrimonies and were to be cast adrift on a world of sorrow. And with the passing of those lands went the gift of holy Grellan and the whole structure of the culture within them in a round of lamentation. (Note: According to O'Flaherty, Galway took its name from Gailleamh, a princess who was drowned in the river near the town of the same name, the transition being Gailleamh, Gallive, Gaillve (pronounced Gal-we), Gallway and Galway. Even now the local English pronunciation is Gal-

we. We believe the original spelling to have been Gailleadhe.

Roscommon means "the wood of Coman", for St. Coman built a church near that town in ancient times.)

In 1585 when the Galway Burkes rebelled and Dermot O'Maolalaidh, the Berminghams and many Hi-Manians marched (under the banner of Sir Richard Bingham, the barbarian Governor of Connacht) against the said Burkes, the Irish were choosing the lesser of the two evils, for they had suffered much at the hands of those same Burkes; though indeed they could expect little consideration from any of those aliens, whether Bingham, Burkes or Berminghams. And we find the Lord-Deputy accusing Bingham of condoning acts of cruelty by his soldiers and of fostering rebellion amongst the people, which indeed was the English custom then as now, for by so doing he and his henchmen could greatly enrich themselves by the plunder of warfare and the confiscations which were bound to follow rebellion.

However, in this instance Elizabeth absolved Bingham from all wrong-doing. The logical conclusion is that he was guilty of the Lord Deputy's charges, and Joyce and other historians confirm this.

But hold for a moment while the O'Maolalaidh Clann passes on parade, where they were all in step but William.

WILLIAM O'MULLALLY ALIAS LALLY, APOSTATE AND TRAITOR

We have read in the past with a blush of shame of the "Queen's O'Reilly" and the "Queen's MacGuire" and others of their brand who faithfully served Her Grace, but we little thought that one of our own Clann would desert the tradition of his fathers and listen to the subtle suggestions of the Sachem of the Saxons and design with her the ravishment of his Dark Rosaleen. And were it not for the fact that others of the name atoned for his treachery by the making of the supreme sacrifice in defence of that same Roisin Dubh, we would hang our heads in shame at the mention of our family name, and we would cast this article into flames of the forgotten past, and pray that the ancient memory of our Clann would sink deeply into the dim oblivion to which it would rightfully belong, and from which we have lately retrieved it.

In some instances desertion to the enemy was one of prime necessity for the preservation of the clan and its holdings, but we find many clans, as the O'Byrnes and the O'Moores of Wicklow, fighting for centuries in the midst of the Sassenach, and who

gladly faced massacre and decimation but yet never treated with their ancient and alien foe. Nor did the O'Maolalaidhs of Maenmagh ever seek quarter from the savage invader. But William "oh" Lally was one of the "faithless sons" who betrayed his country and his Clann brothers for there were no so-called extenuating circumstances in his case; but his cupidity for glamour of power and church preferment was too great a temptation for this weak willed son of Eire and the "Black Sheep" of our Clann.

He severed his name on his apostacy (for did not Queen Elizabeth personally request the Irish to drop the prefixes of "Mac" and "O" for she feared that they tended to foster the clan spirit?), and he is known to history as Archbishop William Lally, for he was ever the faithful servant of Her Grace. His elder brother, John MacMelaghlin had been held as a hostage by the English Crown as we have already seen, and during this period of semi-confinement had served Henry VIII most faithfully in his battles. The third brother, also named John, had enlisted in the Papal legions and fought valiantly in Pope Paul's war of aggression. All three brothers might well have served better masters.

One of the earliest references which we have found regarding him is as a witness in a Deed of Appointment by Aodh O'keally (Aodh or Hugh O'Kelly) as Attorney to collect and levy all tithes and alterages belonging to the Rectory of the said Monastery both within and without the town of Galway.

It is dated the 25th day of March 1557, the witnesses being: Christophoro Tuemensis Archiepiscopo (Christopher Bodkin, Archbishop of Tuam); Ulliamo O'Mullally (William O'Mullally); Florentio MacCunnelle (Master Florence MacConnell — Master is modern Mister); Johanne Branagayn (John O'Branagain); Cormaco O'Cayvan (Cormac O'Cavan or O'Caomhain).

The article is written in Latin, but it shows conclusively that our own William used the longer form of the name at that date, and his association with the other Catholic churchmen leads us to believe that he was in holy orders at that time.

It is appropriate to introduce here a few words from Sir James Ware regarding William. In his List of "Archbishops of Tuam" he states: "William Laly or Mullaly a native of County Galway — was educated at New-Inn, Oxford, where he took his Degree of Bachelor of the Civil Law on the 3rd day of April 1555. Returning to his own County — he advanced to the Deanery of Tuam — on the 7th of November 1558. He was

afterwards consecrated Archbishop of Tuam in April 1773 — being promoted to that See by Letters Patent dated the 14th of that month. He held the See of Enaghdown (Anaghdown) together with the Archbishoprick, yet not content in 1584 he made Application to Queen Elizabeth and obtained a Warrant to the Lord Deputy, Sir John Perrot, — See Perrot's Life, Page 180 by Rawlinson — for holding the Bishoprick of Kilmacduach in Commendam to which another See was then United, viz. Clonfert, so that he would then have held four Bishopricks in Connaught together. But the Lord Deputy stayed his Warrant and made application to the Queen and Council of England to supercede it which was accordingly done: For upon the translation of Stephen Kerovan (Kerwan) from Kilmacduach to Clonfert in 1582, the former of these Sees continued vacant five years; and then Roland Lynch was in August 1587 advanced to it and held Clonfert also by Dispensation. Archbishop Lally died in 1595". (Original in Latin).

(Note: Words between dashes apparently by Ware's translator. Commendam merely means the custody of a benefice with its revenues. At the time of William's graduation from Oxford and also on the date of his appointment to the Deanery of Tuam, the Catholic Queen Mary was ruler of England, dying November 27; 1558, D. O'M.)

It seems likely that William had absorbed the ideas and culture of England while in that country for he possibly spent some years there. We have no exact data on the time of his apostacy, nor do we know where he took holy orders. Suffice it to say that he was appointed in 1573 by Queen Elizabeth in succession to Archbishop Bodkin as the first Protestant Archbishop of the See of Tuam. As to his joining the Church of England, we have no criticism — other than it was a foreign institution at that time — and consider it merely a personal matter, but as to his action in using his position and birth to bring the Kingdom of Connacht under the aegis of England by subterfuge and deception is one for which no opprobrium is too mean and no epithet too vile.

However, William not only had his price but also demanded his pound of flesh as this item from the Galway Journal (vol. 6) shows in substance:

Enaghdown (Anaghdown) Monastery was given to the Warden and vicars of Galway 20th September 1578. It included the monastery, buildings, lands, rents etc. and a moiety of the tythes and other spirituall profits in Ballincourty, Ballinclohy, Owranne, and Creganne belonging to the said rectory — the other moiety thereof belonging to the bishop of Tuam (William Lally) and the vicar that serveth the cure, etc.

This seemed ample provision, but later on in the year 1585 "Sir" Henry Burke, the Warden (of Galway), was arrested

by the order of Archbishop Lally of Tuam and detained in prison "for fifteen marks due for small benefices."

In his defence Burke stated that the said benefices were in desert country and that the College (Galway) was reduced to great poverty. There is no further information given.

Allow us to now follow William's trail through the maze of the British Archives and learn of the attitude of Elizabeth's government toward an Irish traitor.

"CALENDAR OF STATE PAPERS OF IRELAND"

1. Date July 16th (?) 1559, Vol. 1509—73, page 155, article 49.

Summary of requests of Earl of Clanrycard (de Burgh), Earl of Ormond (le Butler), William Lealy (Lally), the Dean of Tuam, and several others (named).

2. Date July 16th, 1559, page 156, article ——

A memorial of such answers as the Queen hath given to sundry private suits, delivered to the Lord Deputy to proceed therein viz: Earl of Clanryckard, the Dean of Tuam (Lally), and the several others.

3. Date July 16th (?) 1559 Page 157, article 67

Petition of William Lealy (Lally), Dean of Tuam, and Sir John Bermyngham, Archdeacon of Enachdune, now Anaghdown, to the Privy Council. To be informed of their determination as to granting the Cocket of Galway to the Earl of Clanrycard.

(Note: Cocket in English law was a certificate—now disused—that certified goods were duly entered and duty paid. D. O'M.)

It does not appear that the people of Connacht took the matter of Lally's treachery lightly according to the following:

"FIANTS OF ELIZABETH"

4. Date Jan. 26th, 1560, No. 287.

Protection for William Lealy, alias O'Mullally, clerk and confirmation, under queen's instructions (see Cal. Pat. Rolls, Page 448, article 93) in the deanery of Tuam, the rectories of Bolomy, Aghasgarraghe, Killosaylaryn, and the prebend of Lekaghe, in the dioceses of Annaghdone, Tuam and Elphin, obtained by provision from the Court of Rome. Marked "Enrolled" and endorsed "Presentation in 1, 2, 3, 4, 5, 6, and 7 (years) of Queen Elizabeth."

It would seem from the above fiant that Lally had recently apostatized and that Elizabeth was confirming him in the earlier appointments made by the Pope.

"CALENDAR OF PATENT ROLLS FOR IRELAND"

5. Date Oct. 28 (?) 1560, Vol. 1, page 448, membrane 12,

article 93.

Whereas the Earl of Clanrickard (de Burgh), Archbishop of Tuam (Bodkin) and Bishop of Clonfert (Roland de Burgh), have written to Her Majesty in favor of the Dean of Tuam (William Lally) for confirmation unto him of the deanery and the parsonage of Ballomy, Aghasgaragh, Killosailaryn and the Prebend of Leekage (Lekaghe) and which Her Majesty is pleased to leave to the discretion and judgement of the Deputy.

(It seems that there is a mistake in the date of this patent roll as it appears to preceed the foregoing fiant.)

"CALENDAR OF STATE PAPERS"

6. Date April 17th, 1562, Kilcolgan, page 192, article 86.

Earl of Clanrycard to Cecill (later Lord Burghley) for the favor to the bearer, Mr. William Lealy (Lally), Dean of Tuam, in soliciting that their Majesty's former letters patent, which he had obtained certain years past, may be thoroughly performed and brought to effect.

7. Article 87 (following).

Instructions for William Lealy (Lally) to be exhibited on the Earl of Clanrycard's, to Queen Elizabeth and the Privy Council, at his arrival. (Verbatim copy. Apparently means that Cecil gave instructions that Lally was to exhibit the communication from Clanrickard to Elizabeth and Privy Council. D. O'M.)

8. Article 88 (following).

Petition of William Lealy (Lally), Dean of Tuam, to the Queen, for a grant to him of her letters for the little parsonage called St. Nicholas in Galway and Uram-begg, a parcel incident to the Abbey of Knockmoy, as he is contented to give over his grant of said Abbey. (Found with papers of 1563. — We presume that William received his little parcel, and that Clanrickard got the Cocket of Galway).

9. Date Oct. 21st, 1572, Dublin Castle, page 487, article 17.

Lord Deputy and Council of the Queen. Recommend W. Lealy (Lally), Dean of Tuam, to be Archbishop of Tuam and Stephen Kervan (Kerwan) for the Bishoprick of Kilmacowe als Duacensis (Kilmacduagh). Carne (John Kearney) and Walshe, formerly recommended, decline.

10. Same date and page, article 18.

Lord Deputy and Council of Burghley (Lord). To further the appointment of two (above) to the Archbishoprick of Tuam and the Bishoprick of Kilmacduagh. (Lally and Kerwan thus became immortal through the refusal of Kearney and Walshe to apostatize, while the latter two remain unknown. Such was fame at that period).

“CALENDAR OF PATENT ROLLS”

11. Date Nov. 6th, 1572, vol. 1, page 551, membrane 1, article 4.

The Queen to the Lord Deputy, directing the appointment of Mr. Lealy (Lally) to the Archbishoprick of Tuam: Stephen Kervan (Kerwan) to the Bishoprick of Kilmacowe, otherwise Kilmacduagh. (14th year of Elizabeth).

Nor does William seem to have won favor with the people whom he would sell in bondage as is indicated by the following:

“CALENDAR OF STATE PAPERS”

12. Date March 20th, 1574, vol. 1574-85, page 12, article 15.

Sir E. Flyton and Robert Dillon to same (possibly Lord-Deputy). Have returned from holding a sessions at Athlone. None resorted to them but the Bishops of Tuam and Clonfert. Necessity of a strong government in Ireland. Incloses, (1.) William Mullaly, Archbishop of Tuam, and Roland de Burgh of Clonfert, to Sir E. Flyton. Cannot pass through to Athlone on account of the number of Scots. Desire that a ship may be sent to Clonfert to bring them by water.” March 5th Kilconayll.

(We see that William was not only unable to look after his See of Tuam but he was forced to travel about by boat. The Irish chieftains at this time had hired Scotch mercenaries to fight the English and shortly before this William's own kinsmen were in revolt, if not actually at this time.)

“CAREW MANUSCRIPTS”

13. Date 1574, vol. 4, page 473 and 474.

Bishopricks of Co. Galway; “Of Anaghconen (Anaghdown), Mr. Lally (spelled Latly in original M S) incumbent”. Bishopricks of Co. Mayo, “The Archbishop of Toame (Tuam) and the Bishopric of Mayo, Mr. Lally incumbent.”

(Note: Anaghdown had been united to Tuam in 1324 so the above was really only one Church office.—Eanach Dun or Anaghdown means “the fort of the fen.”)

“CALENDAR OF STATE PAPERS”

14. Date April 27th, 1576, page 92, article 34.

“ Galway decayed through the horrible spoil of Clanrycard's (Burke's) sons. Archbishop of Tuam (Lally), Bishop of Clonfert (Roland de Burgh), and Kilmacduagh (Stephen Kerwan), the Baron of Athenry (Birmingham), O'Flaherty, O'Kelly, O'Madden, O'Naghton, O'Heyne, original Irish; and “Macowge, MacHubert and others, Burkes ”. (A rare classification!)

15. Date Nov. 4th, 1584, Dublin, page 536, article 65.

William Lealy (Lally) Archbishop of Tuam, to same Walsyngham (Sir Francis). For renewal of the former letters in his favor for uniting the bishoprick of Kilmacough alias Kilmacduagh to the Archbishoprick of Tuam. (End).

(The See of Kilmacduagh was left vacant for five years. Possibly Elizabeth did not wish to offend Lally by appointing someone else.)

16. Date April 2nd, 1585, page 559, article 4.

Perrot (Lord Deputy) to Walsyngham. Incloses:

1. Commission given by the Lord Deputy to Sir R. Byng-ham, Chief Commissioner of Connacht, William Lealy (Lally) Archbishop of Tuam, John Fitzjames Lynch, Bishop of Elphin, the master of the Rolls, and others to inquire as to the manner of payment made by the late Sir N. Malby (Nicholas) to the bands of Scots, English and Irish which he hired under the leading of Alexander MacDonnell, Richard Betagh, Greene O'Moloy and Thomas Woolf. Copy. Jan. 11th, Dublin Castle. (Dear old Dublin Castle and the shades of William of Tuam!)

(Note: Greene O'Moloy was Grace O'Malley (Grainne Ni Mhaille), the female chieftain, who was the terror of the West at that time.)

17. Date Feb. 1, 1588, page 471, article 30.

Archbishop of Tuam headed list of nobility of Connacht in Petition to Privy Council for the protection from impositions after departure of Lord Deputy. (Apparently the so-called gentry needed protection to hold their ill-gotten gains. — See Cotton M S S May 1587).

18. Date Jan. 27, 1590 (Vol. 1589-90) page 299, article 23,

Extract: "Lord Deputy to the Privy Council. He repaired to Galway with seven of the Council on Dec. 23 and issues a proclamation to the rebels." Bourks, Clandonnells (O'Donnells), and O'Dowds were named as such, while the O'Kellys and some others were "Committed for certain considerations moved by Sir Richard Bingham (Gov. of Connacht). There were further committed the Lord Bermingham and his wife, Sir Hubert Burke MacDavy, and the Archbishop of Tuam's wife, Mistress Lealy or Mullaly for considerations moved by Sir Richard Bingham"

(The above is the only mention made of Archbishop Lally's wife in the records of Ireland.)

19. Date 1591 (?), same Vol., article 52.

Discourse by Henry Malby (?) addressed to Lord Burghley on the evils arising from contrarities in religion existing in Connacht and Thomond with proposals for remedying the same. "William Lealy (Lally), the Archbishop of Tuam, and Mulaghlin or Malachias O'Moloney may be termed the English Romish Bishops of Connacht. There is no gentleman of the birth of Ireland 'toward the law' saving one, who is reckoned among the favorers of the reformed church."

(The favored one is not named. We do not know what the term "English Romish" signifies, nor do we grasp the meaning of the word "gentleman" in this particular instance. D. O'M.)

20. Date Feb. 15th, 1594, page 210, article 28.

Sir R. Bingham to (Lord) Burghley.

The Archbishop of Tuam (Lally) is not likely to recover.
THE BETRAYAL OF CONNACHT

Elizabeth with all the diabolical cunning and unscrupulousness of her race had already by bribery, threat, and massacre crushed the last vestiges of resistance and independence in both Leinster and Munster. She had by force attempted to crush Ulster but was defeated at every turn by the gallant Shane O'Neill, known also as John the Proud. Despairing of defeating him on the field, "Burly Saxon Bess" had her henchmen bribe a band of ruffians to murder him at a banquet. And we read that Captain Piers dug up the body of Shane then four days buried and sent the head to Dublin "pickled in a pipkin" for which he received a thousand marks, which the Government had priced the head. (Carew M S S March 1583). Thus the resistance of Ulster was weakened for the moment.

The queen of Britain with the scalp of O'Neill at her belt, now turned her attention to Connacht and with the aid of her disciple, Lally, endeavored to bring that province, without any armed resistance, completely under the domination of England by the most insidious and unprincipalled bartering that only an English mind could concoct.

There were at that time four Sees or Archbishopricks in Ireland, namely, Armagh, Dublin, Cashel, and Tuam. Thus we find that there was one See for each province, and that William Lally at Tuam with the might of England behind him was a more potent force in Connacht than Bingham the Governor of that place or even the Lord-Lieutenant of all the land, for Lally was of the same blood as the Connacians even though he apparently differed slightly from them in their religious beliefs; and the name of O'Mullally was a respected one in Connacht.

We have already seen how the Saxon Queen had rearranged the political divisions of that province. She now desired to rearrange the local government there on the English plan of shire and shire-reeve or sheriff. Dividing the land into shires was an easy matter, but having the Irish clans accept the foreign sheriffs with their alien code, as a substitute for their Chiefs and the Brehon Code, was a matter where misrepresentation and persuasion were of prime necessity for she was scarcely prepared for another struggle like that in Munster, and was anxious to avoid further disaster such as her army had suffered in Ulster. She found an avaricious and unscrupulous tool in Lally. And so in 1575 she appointed Sir Henry Sydney, the Lord Deputy, to make a Survey of Connacht with the above end in view.

In a letter written by the above named Lord Deputy, dated April 28th, 1576 and published in O'Flaherty's "Iar-

Connacht" or "West-Connact", he states in part:

"Touchinge the countye of Galway: first I finde the Town of Galway moche decaied both in Nomber of expert sage men of years; and younge men of warre in respect of that I have seen, which great Decay both Growen through the horrible Spoyle donne upon them, by the Sonnes of the Earle of Clanrickarde and it seameth they have not onelye lost their Wealth, but with it their Wittes and Hartes During my Abode there, the Earl of Clanricarde (de Burgh) continuallye attended on me, and so did the Earl of Thomounde (Conor O'Brien), the Archbishop of Tweom (Lally of Tuam), the Bishopps of Clonfert (Roland de Burgh) and Kilmaghogh (Steven Kerwan of Kilmacdaugh), and the Baron of Athenrie, by Surname Beriminhme (Birmingham), as poor a Baron as lyveth and yet agreed on to be the Auntientest (ancientest) Baron in this Lande (sic)"

And he further states that "Oflahertye, Okelly, Omadden, Onaughton and many others great and pettie" were with him "cravinge that they might hold their Landes immediately of her Highness." (We shall soon see how these poor dupes were disillusioned).

The foregoing extract clearly shows that Lally was deeply enmeshed in the plot, and we will prove beyond a doubt that his interest was a most selfish and traitorous one.

The secret of the whole plot revolved around the fact that the Irish clans were harassed, robbed and murdered by the English adventurers living in walled towns and they had been led to believe by Lally, the Arch-traitor of Tuam, and his two satellites, the bishops mentioned in the foregoing letter, that if the Chiefs surrendered their land to England and received them back by patents of the British Crown on certain conditions that they would therefore be placing themselves under the loving and protecting arm of Britain and would be insured from attacks by the marauders in the fortified cities.

And so when the work of proselytizing had advanced to the required stage we find that in the year 1585 that William Lally, Archbishop of Tuam, was appointed "Commissioner of Queen Elizabeth for the pacification of Connacht". (Commissioner for the robbery of Connacht would be more appropriate).

Sir John Perrott, who succeeded Sydney as Lord-Deputy, completed the work started by him and in the year of Lally's appointment (1585) drew up an agreement called the "Composition for the Cesse of Connacht" which will remain notorious for all time as being the most deceptive and relentless document

that ever a usurper and traitor foisted upon a harried and desperate people. (Cesse means assessment or taxing).

At this point Elizabeth annulled the patents to the land granted by Henry VIII (her father) to the O'Maolalaidhs and others of Connacht which we have already mentioned. Thus was inculcated upon the Gaels that iniquitous practice of cancelling titles which was done by the English sovereigns at will during the next century, and reduced the Irish owners of the land to mere tenants-at-will.

Forthwith is presented the infamous Composition in part, as it applied to Galway, but particularly to the recently obliterated Kingdoms of Hi-Maine and Maenmagh:

"This indenture made betwixt the Right Honorable (?) Sir John Perrotte knt. lord Deputie general of all Irelande for and on behaulfe of the Queen's most excellente (?) Majestie, of the one parte, and the lords spiritual and temporal, chieftains, gent. ffreeholders, femors (feudal) and inhabyttants having lands or holdings in Imany, called O'Kellies Country, on both sides of the river Suck in the Province of Connaught, that is to say, the reverend father in God William (sic), Archbishop of Twemme (William Lally of Tuam) — John, byshope of Elphine (John Lynch), — Stephen, byshope of Clonferte (Kerwan) — Edmund dean of Klonknoyse (Edmund of Clonmacnoise) — Ullicke, erle of Clanrickard (Ullicke de Burgh) — Hugh O'Kelly of Lissecallone otherwise called O'Kelly (the Chief) — O'Mannine — O'Concannon — O'Naghton — MacKeoghe — O'Murry — MacGerraght (and several other designated families).

"Wytnesseth territorie of Imanay (Hi-Maine) divided into five principal baronies, that is to wytt, Athlone, Kilconnell, Teaquine, Killyane and Moycarnane containing 665½ qrs. (quarters) of land everie qr. containing 120 acres

"Clanrickard is to consist of six baronies Loughreaghe, Leitryme, Lilletaraghe, Clare, Donkillin and Athenry of 958 qrs. (This included all of Maenmagh and other territories.)

"The Manor of Loughreghe 12 qrs. adjoining to the house and in the park 4 qrs.

"The aforesaid lords, chieftains, etc. grant to her Ma tie (Majesty) the Queene, a penny and one third out of every acre of the aforesaid 665½ qrs. which amounteth in every year to 665 marks sterling; and for lack of money to be paid, the Treasurer or general receiver shall receive kine to the value of the said rent

"The said lords, chieftayns, etc. acknowledging the manifold benefitts and easements they finde etc. doe covenant to aunsere (answer) and beare, yearle forever (note) 30 good hable (sic)

horsemen and 220 footmen well armed, to all hostings, roods and jurneys within Connaught and Thomond, and 10 good hable horsemen and 40 footmen well armed and furnished with arms, garrans and victuals to all generall hostings (military service) proclaymed in this realme. And they shall further bear, yield and pay yearly 300 sufficient labourers with their tooles and victuals to work 4 daies every year where the chief officer or commissioner of the said province shall assigne

"It is agreed by the lord Deputy, on behalf of the Queene, and the said Hugh O'Kelly, otherwise called O'Kelly and others of the Irishry above named that captainshippe and tannistshipe (chieftainship and tanistry) of the said country, which hath been heretofore used by the said O'Kellies and all collecon (collection) and Irish customary devision of lands (communal system) used amongst them, shall henceforth be utterlye abolished extinct, removed and put backe within said forever (and they) shall bring uppe their children after the Englishe fashions, and the use of the Englyshe tounge (English language) (Please note).

"In wytnesse whereof the aforesaid lords, chieftains etc. have hereunto put their Seales and subscribed their names, the sixth day of August Anno Domini 1585.

W. Tuamen (William Lally, Archbishop of Tuam)

Joh. Elphine (John Lynch, Bishop of Elphin)

S. Clonferten (Stephen Kerwan, Bishop of Clonfert)

Nehemias Claye (Possibly Nehemiah Donelan, Dean of Tuam)

O'Kelly (Hugh O'Kelly, Chief of Hi-Maine)

(Several other signatories of Chiefs)

J. Perrot (Lord Deputy)".

So passed even the memory of the ghost of Hi-Maine and Maenmagh, nor are they known to-day in Ireland outside of the Ancient Annals.

Likewise was O'Madden's Country or Silanchia disposed of, and Bermingham's Country, i. e. the Barony of Dunmore (which included Tullinadaly) and part of the Barony of Kilconnell (which contained at least the townland of Ballinabanaba) received similar treatment. The latter "Country" consisted of 183 quarters of land of which 6 belonged to the "Archbishoprick of Tweame" (Tuam) and 5 to the "Dean and parish of Tweame" (O'Donelan of Tuam), and the signatories to this latter agreement included:

W. Tweame (William Lally of Tuam)

Clanrykard (Ullick de Burgh, Lord of Clanrickard)

E. of Athenry (Lord Edmund de Bermingham of Athenry).

(One Irish and two Norman scoundrels).

And so on went the nefarious work throughout the Kingdom (or late Kingdom) of Connacht, but the climax was reached in the following clause which stated:

“That the Archbishop of Tweame (Wm. Lally of Tuam) and the bishop of Kill McKeogh (Kilmacduagh, vacant, Roland Lynch appointed 1587) shall have several quarters, all particularly named, free”, the same being dated the second day of September, Anno Domini 1585.

And so we find that while O'Kelly, the Chief of his Clann and rightful King of Hi-Maine, was left four miserable quarters or one section of land, that Lally, the Judas of the Gael, was presented with several quarters stolen from the clansmen, and for this domain and an Archbishopric with its pirated preferment he betrayed his Kingdom and his Clann into the clutches of the scheming Eliza, and the proofs of his betrayal stand out in bossed relief.

Diverging for a moment from this betrayal by Lally and the henchmen of England, allow us to consider another disparaging aspect of the times. This was the imposition of two sets of clergy on the distraught people, the one set Catholic and Gaelic and the other set Protestant and generally Irish or Anglo-Irish, who on account of their degeneracy bore the English stamp of approval and who were ever willing to sell the soul of Ireland for church preferment and they clung to the very vitals of the people as leeches sucking of their life-blood for although practically all of the native population differed from them in religion, they were forced to support them for the next three centuries or until 1871.

Thus we find that on the death of Archbishop Bodkin in 1572 that on account of the persecution of the priests who were hunted alike by alien, hound and traitor, that they were unable to meet to elect an archbishop for Papal approval, and so no one was appointed until a Franciscan friar, by the name of Nicholas Skerrett, was appointed in 1580, and indeed so limited was the field that he was but six months in holy orders. He immediately left Rome for Galway but was in such want that he finally emerged from his hiding place and was forced to open a classical school as a means of sustenance. Before long he was arrested and thrown into prison at Athlone. Luckily, he managed to escape and fled to Lisbon where he died in 1583. Then there was a vacancy in the Catholic See until 1586 when another Franciscan, Myler O'Higgin, was appointed but he died in the Netherlands on his way from Rome to Galway, and so the See remained unoccupied for five more years, when James O'Hely, also a Franciscan, was appointed in 1591 but he was drowned

at sea in 1594, when the See remained vacant for many years to come.

And, so we find a Catholic nation remaining so without the benefit of clergy; and indeed every Irishman should thank Elizabeth for turning loose the Beast of Bigotry in the land. Had the insidious policy of Henry VIII remained in force the Gaels would have been absorbed in time and Saxonized, but the barrier of religious intolerance raised by Henry's love-child has proved itself a more potent defence than either language or fortress, and it has saved the Irish race, though little credit indeed attaches to the motives of the Queen of Barbary.

Lally died in 1595 unrepentant and beloved by none, but he had lived long enough to hear the murmurs of discontent thunder throughout Connacht and to feel the denunciation of the clansmen heaped upon his hoary head by the unhappy victims of his greed and of Elizabeth's artifice. And in his dying moments he could see the red flame of revolt spread throughout Hi-Maine, and even his own Clann had thrown off their allegiance to "Bloody Liza" for the whole of Ireland was then in revolt under the Red-Handed Banner of "Red" Hugh O'Neill of the North.

Instead of the Connacians receiving protection from Elizabeth, they were left to the mercy of the same marauders in the walled towns who had previously plundered them, and though they had given up to the Deceptor the last vestige of freedom and nationalism which they possessed, agreeing to even discard the Gaelic tongue. It was therefore not surprising to see the clans rallying around their old chieftains and casting off the enslaving arm of the demoralizing English law, as administered to them, for the greater justice of the Brehon Code.

In writing the obituary of Archbishop William O'Mullally, we find that while he travelled in State throughout the land in the company of the Lord Deputy, and the half-caste lords of Galway, or else living in luxury with his body-guard in the purloined See of Tuam, his contemporaries in the same See were forced to live as beasts of prey on the crumbs that the harassed clansmen might spare them. And when the day comes that Ireland writes her Calendar of Traitors as zealously as she has written that of her Martyrs we believe that placed first on that infamous list will be MacMurrough of the Foreigner who brought the invader to Ireland; and next will stand forth that of O'Brien the Burner, who fought so valiantly for the cohorts of Cromwell; and that following the names of those two perverted Mortals will appear that of the Queen's advocate — our "unwept, unhonored and unsung" kinsman, "Lally, the Traitor of Tuam."

THE SAXON RITUAL FOR AN IRISH TRAITOR

The following articles show how the English authorities would cast William Lally aside without compunction after he had served their unholy purpose:

"Calendar of State Papers for Ireland"

1. Date Feb. 15th, 1594, page 210, article 28, (vol. 1592-96).

Sir Richard Bingham to (Lord) Burghley. Above 200 traitors rid away since the action of Maguire began The Archbishop of Tuam (Wm. Lally) is not likely to recover. Urges the rooting out of O'Donnell as a general receiver of traitors. Some of the ordinary garrison to be replaced in Ballyshannon and Beleek. Autographed.

2. Date Feb. 17th, 1594, page 211, article 43.

Archbishop of Dublin (Loftus) to Burghley. In behalf of the Bishop of Leighlin (Richard Meredith) to have the Archbishopric of Tuam upon the resignation of the present Archbishop (Lally).

3. Date Aug. 19th, 1594, page 264, article 64.

Lord Deputy Sir W. Russell to (Lord) Burghley (Queen's Councillor). For the Archbishop of Tuam (Lally) to resign his See in favor of his coadjutor Nehemios Donnellan.

4. Date Aug. 19th, 1594, page 265, article 66.

The Earl of Ormonde (le Butleir) also made the same request regarding Donnellan.

5. Date Feb. — 1595, page 300, article 59.

. . . . Nehemiah Donnellan's suit to be confirmed in the Archbishopric of Tuam. Remembrances for Francis Michell sent to the Lords of the Council by the Lord Deputy.

6. Same date (and following above), article 60.

The Lord Deputy's memorials for his servant Francis Michell to the Lord of the Council The Archbishop of Tuam's co-adjutor, Nehemiah Donnellan.

7. Date March 24th, 1595, page 307, article

Earl of Ormond to Burghley. Requests appointment of Nehemias Donnelane to the See of Tuam.

8. Date March 28th, 1595, page 308, article 132.

Archbishop Loftus (of Dublin) to (Lord) Burghley.

Nehemias Donnellan assured of his doing much good in the See of Tuam.

9. Same date as above.

Lord Deputy (Russell) to Burghley. Also recommends Donnellan.

10. Date April 16th, 1595, page 312, article 34.

Mr. Francis Mychell (Michell) to Burghley. Refers to

Sir John Norrey's 100 horse. Also to Arch-Bishopric of Tuam.

The above are some of the many efforts made to have Donnellan appointed as successor to Lally by appealing to Lord Burghley, chief counsellor to Her Majesty, and it also shows the pressure exerted on Lally to have him resign, but he clung tenaciously to the See to the end.

The date of his demise is not recorded in the State Papers but it apparently was later than April 16th, 1595, but before May 24th of the same year.

The Climax to the matter is a letter from Elizabeth, the Queen of England, herself, as follows:

"Calendar of Patent Rolls of Elizabeth"

1. Page 401, membrane 11, article 35, (vol. 2 of Morrin).

The Queen to the Lord Deputy and the Lord Chancellor.

"Right trusty and well-beloved we greet you well: where by the letters of you the Deputy, and others of the Council there to some of our Council here, we are informed that William Lawlie (Lally), Archbishop of Tuam, in province of Connaught, is lately deceased; and for his place you have recommended one Nehemia Donellaine born in that province, and brought up long, a student of divinity in our University in Cambridge, wherein, as you write, he hath spent his time so well, that he is very well able to instruct the people (sic) of that our realm in their mother tongue, and a very meet instrument to retain and instruct them in duty and religion (N. B.) for as much as we further understand, that for his fitness he was, by our Archbishop (William Lally) as also had resignation of it, for that the same William was very aged, and Donnellaine hath taken great pains in translating and putting to press the Common Book (Anglican Book of Common Prayer) and New Testament (Protestant) in the Irish language, a thing we do very well like of (sic), and therefore, do think it meet the Archbishoprick were bestowed on him; we do therefore will and require you, our Deputy, to cause the warrants and process expeditions to be made in our name for the admittance and instalment of Donnellane into the Archbishoprick with the united bishopricks of Mayo and Anaghcowne (Anaghdown) in as ample manner as the late Archbishop (Lally) had or enjoyed the same, and as in such case is accustomed; and because the value thereof is so small, as it seemeth that it cannot maintain him as were requisite, we are contented that he be tolerated to enjoy by way of commendam, such other small livings within the realm as he hath.

Elizabeth Regina, Greenwich,

May 24th, 37 year (1595)".

Such was Elizabeth's scholarly missive and such was her

solicitation for the Irish Nation. We have no doubt that she shed copious tears on hearing of William's demise after more than thirty years spent by her in the persecution of his Clann and countrymen.

Continuing the "Patent Rolls" we find:

2. Date Aug. 17th, 1595, Membrane 27, article 43.

Appointment of Nehemia Donnellaine as Archbishop of Tuam. Dublin (Castle). (See Sir James Ware).

3. Date Aug. 18th, 1595, article 44, (following above).

Consecration of Nehemia Donnellaine. (Also granted the "other small livings" referred to in above letter). Dublin.

The foregoing articles are of interest because the letter is from the Queen and it throws further light on the character of Lally who as the Archbishop passively, and no doubt actively, encouraged and abetted Donnellan in his apostitizing and proselytizing work. And it was Lally who was instrumental in having Donnellan appointed as the Dean of Tuam as well as the Dean of Hypocrites.

Father Edmund Hogan, S. J. in his "Description of Ireland" in 1598 states that Donnellan was Archbishop of Tuam "though never in holy orders". This apparently suited Elizabeth's unholy purpose.

(The fable of Isaac, that Donnellan's daughter married Lally's son, we have already shown to be fallacious. However, William's sister Ellen did marry a Toole O'Donnellan of Balydonnellan.)

THOMAS O'MULLALLY, PRIEST AND PATRIÓT, AND ENVOY OF O'NEILL TO SPAIN

The names of the Traitors of Ireland will remain immortal but those of her Patriots are often cloaked in obscurity, for we find that many are famous because so infamous. Thus it is that the illustrious name of Father Thomas O'Mullally of the Parish of Dunmore is not found on the pages of Irish history, and if it were not for his condemnation in that avalanche of English documents, known as State Papers, his name would forever remain in oblivion.

(Note: Dunmore town is nine miles north-east of Tuam and about five miles from Tullinadaly.)

The first mention of him by Elizabeth's Dublin Deputy is as follows:

"Calendar of Patent Rolls"

Date May 26th, 1595, Page 32, Membrane 37, article 32.

"Presentation of Stephan (Kerwan), Bishop of Clonfert, to the parish of Dunmore, in the diocese of Tuam, vacant in consequence of the inability and incapacity of Thomas Laly (O'Mullally), the late pretended incumbent and by lapse in the gift of the Crown." Dublin, 37th of Elizabeth.

As Thomas would not acknowledge the Church Supremacy of Elizabeth we find him branded as a traitor and a fugitive with a price on his head. His denunciation by the tyrants of the land is our only guide, and so we scan the list further.

“CALENDAR OF STATE PAPERS” (Vol. 1596-97)

Report of July 6th, 1596, Camp near Athlone.

The Lord General Sir John Norreys and Sir Geoffrey Fenton to the Council. Inclosing (the following two Extracts):

Extract IV (page 8). Report by Thomas O'Mollala (O'Mullally), Enys (Aeneas) O'Higgin and Richard Og MacJonyn (Burke?) to Sir John Norreys and Sir Geoffrey Fenton, of the hard usage of Tibbot (Theobald) Burke whom they now call MacWilliam (a common surname for some of the Burkes).

The Camp at Kinlagh, Co. Mayo, June 1596.

Extract XI (page 10). Theobald Burke, the supposed MacWilliam, to the Lord General Sir John Norrys and Sir Geoffrey Fenton. Will send Richard Og MacJonyn, Thomas Lally (O'Mullally) and Enean (Aeneas) O'Higgin to parley. Desires an absolute protection for them without condition.

The Camp (Mayo?), June 17th 1596.

Possibly Extract XI originally preceded Extract IV, that is before its submission by General Sir John Norreys to the Council. At any rate MacWilliam was in rebellion and in league with many others of Connacht and O'Donnell of Ulster. Thomas O'Mullally (who had apparently taken refuge with the rebels) and his two associates were the plenipotentiaries whom MacWilliam had sent to parley with the English in whom he placed small trust.

In contrast to the attitude of Father Thomas, who sacrificed all for his faith and fatherland, is the attitude of the English delegate to the Burkes of a few years earlier. Read it and weep.

“CALENDAR OF STATE PAPERS”

1. Date July 30th, 1586, page 132, article 47.

Sir R. Byngham to the Lord Deputy. States that he sent the Archbishop of Tuam (William O'Mullally) and other delegates to parley with the rebellious Burkes.

2. Date Oct. 6th, 1586, page 172, Article 53.

Bynham to Burghley. Sent the Archbishop (O'Mullally or Lally) and others to parley with the Burkes who were in a second rebellion. As no peace was made, Byngham executed the pledges of the Burkes. (End.)

No doubt there was treachery on the part of Byngham who was a noted cutthroat of Elizabeth's. Driving Burke into

rebellion this second time, he then executed the latter's three small sons whom he was holding as hostages.

(It would appear that Father Thomas and others of his Clann did much to retrieve the family name as the State Papers and Fiants of Elizabeth show).

Nor was this the only time that William Lally represented England's cause as the following indicates:

"CALENDAR OF CAREW MANUSCRIPTS"

3. Date June 5th, 1580, Galway, Vol. II, page 263, article 403.

The Burkes. Articles to be observed by Ulick and John Burke, sons of the Earl of Clanricard. Signed by Nicholas Malby, W. Tuamen, (Wm. Lally) and other named witnessess, and also by the two Burkes.

4. Date Sept. 7th, 1585, (same Vol.) page 406, article 581.

The Lords and Chieftains of Connacht and Thomond to the Lord Deputy:

"Where it hath pleased you to send hither Sir Nicholas White, Master of Rolls, joined in comm(ission) with Sir Richard Bingham, our chief officer etc., the composition is now certainly and indifferently set down." Prov. of Connacht. Signed W. Tuamen (Wm. Lally), Ulick Clanricard (Burke), and others also named.

"CALENDAR OF STATE PAPERS"

5. Date, July 11th, 1588, page, article 80, Dublin.

Instructions for the Chief Commissioner and Council of Connacht and the County (sic) of Thomond who were "to reduce and bring the inhabitants of the same to obedience and to the embracing of justice and English civil order and conversation (N. B.)"

Chief Commissioner: Sir R. Byngham

Assistants of Councillors: Lord Archbishop of Tuam (Lally), the Bishop of Elphin (John Lynch), also several named lay men of Connacht and Thomond.

Thus we see the contention that arose even between William and the members of his own Clann; nevertheless we bid him farewell. (See "O'Mullallys of Ballinabanaba").

We now arrive at the time of the open rebellion of Hugh O'Neill and Hugh O'Donnell who were ably assisted by Mac-William (Burke) and most of the Irish clans. As a long drawn out struggle would be fatal to Ireland they appealed to Spain for assistance which appeal did not go entirely unanswered. Their chief envoy there according to the English officials of the time was Thomas O'Mullally as we shall see.

"CALENDAR OF STATE PAPERS"

1. Date Feb. 2nd, 1598, page 53.

William Paule to Sir Robert Cecil. Extract.

Paule was a priest-hunter who was arrested for malfeasance in office but later freed. While in prison he became acquainted with a Galway man named Blackcadell, commonly called Capt. Blague, a soldier of fortune. He stated that he learned of a Jesuit (Father Robert Persons, S. J.) plot to attack Ireland, from Blague. "He bare me likewise in hand", that he (Blague) was to have come into Ireland in commission with "Signor Alphonso Cogo" and that he feigned himself sick to avoid the occasion; advertising (warning) Sir John Norrys in the interim of Cogo's coming with Bermingham, Lawley (O'Mullally), "Don Henrico de Morran" and others in the Spanish pinnace. Blackcadell affirmed that if his directions had been followed the said pinnace might have been taken, and the passengers intercepted. Paule admitted that he had assured Blackcadell of some "liberal requital". (Don Alphonso de Cobos was an agent of the Spanish king according to Lord Hamilton and also Father Meehan).

It is apparent that the above story did not come from a reliable source but if there was such a plot it must have been sometime in 1597. However, the names given are genuine.

Before proceeding we wish to state that the intermediary of both Father O'Mullally and the rebels in Ireland was this same Blackcadell, which name was an alias of many of the Blake family of Galway. He was also known as Black, Capt. Blague, Capt. James Black Caddell, Capt. Cadell, and Capt. Robert Blake which was apparently his correct name. He was one of the most unscrupulous of the international spies of his time, having a plausible manner with a command of several languages but was an arch-intriguer ever ready to serve the highest bidder. To establish himself he had served in the English army against his own countrymen (S. P. vol. 207, no. 49), and he had likewise fought under MacWilliam with the Irish "rebels" as well as doing service for the King of Spain (S. P. vol. 208, no. 68). He acted as spy and soldier for all three at the same time (S. P. vol. 163, no. 51) but England was the only one to profit by his service because they held him to be "a very dangerous man" (S. P. vol. 208, no. 68). In the end he poisoned O'Donnell in Spain at the instigation of Sir. Geo. Carew in 1602. (Carew M S S, vol. 4, page 241). Possibly it is only incidental that his brother, Sir Valentine Blake, received knighthood from England.

It was most unfortunate for Ireland and her patriots that they placed confidence in this insidious half-caste Norman informer.

But let us follow Father Thomas' career in Spain, and show how England finally conquered Ireland.

"CALENDAR OF STATE PAPERS" (Cont'd)

2. Date March 22nd, 1598 page 95, article 1, (vol. 1597-98).

Thomas (Jones), Bishop of Meath to Burghley. Concerning Tyrone (O'Neill):

"It has been disclosed to us at Dundalk by good intelligence that he still continueth the sending of messengers into Spain. Brymingham his man is undoubtedly now there — which Tyrone himself could not deny — and we have also been informed that another of this country named Lallye (O'Mullally) is an agent for him there." Extract. (Lally was agent for O'Neill).

3. Date July 5th, 1598, page 199, article 95.

The Lord Justices Loftus and Gardener and the Council to Sir Robert Cecil. They refer to doubles of letters "written out of Spain" and brought to them by a merchant of Galway (N. B.) who landed at Waterford. They contain some intelligence concerning Ireland and are some from an agent (Thomas Lally according to Editor of Calendar) residing in Spain and there employed — as it seems — to solicit for the rebellious Irish combinations. The principal parties — those to whom the letters were addressed for MacWilliam — were already in gaol in Galway. If they proved disloyal "we think it not amiss to make an example of them (sic) the more to terrify others of their condition in the most unsound and conspiring time." Inclose:

Thomas Lally to Robert Black (Blake). Makes mention of divers merchants of Galway. Letter to be delivered to MacWilliam, and Black will be sent again to Madrid. Forgot to say that he received the letters of O'Donnell and MacWilliam. "I cannot write unto you now but shortly, You shall write or send some word to MacWilliam that O'Neill shall receive some money of the King (of Spain) and 2000 footmen, there, ere it be long." (Lally's exact words). Dare not write of the appointed time, for he is sworn not to do so. Prays Black to follow his direction. Madrid, March 28th, 1598. Signed (by Lally). Directed to Robert Black at Seville. Copy.

(The Reports are much contracted, but the above quotation is in Lally's own hand and the article bears his signature.)

4. Date July 5, 1598, page 200, article 97. Dublin.

Sir Geoffrey Fenton to Sir Robert Cecil (son of Lord Burghley):

The quality of the advertiser, Thomas Lalley, being considered weakeneth much the credit of his writing. He is in Spain, a general informer, as well against English merchants, as against "particulars of this country", who trade there for wine and iron. To help out his maintenance he pretends to be a solicitor for

MacWilliam, and O'Donnell. Accounts him rather a fugitive (N. B.) who lives in Spain by the shift of his wit, than a person specially employed in the affairs he pretendeth. The forces he promises from Spain "are but comforts in the air, and hopes without fruit, dissembled by the Spaniards to hold the Irish in breath." Signed. Seal.

Of course, the English officials would applaud a traitor to Ireland but they must condemn a patriot, and the forces promised by Lally were no "comforts in the air" to the English as we shall see.

5. Date March 15, 1598, Madrid. page 492, article 80.

Thomas Lalley to Robert Blake. Cannot resolve himself more at this instant of that thing which he demanded by reason that it is not resolved of as yet. To take or to send the enclosed letter (missing) to MacWilliam and Blake will have license to go to Madrid again with favor. Hope to be able to do him then more pleasure than now. If anything grieves him, he is to advertise Lalley, who will do what lieth in him. To use diligence in delivering the enclosed letter and he shall not be the worse for it. Blake will hear of him by next post more at large.

Addressed to Blake at Seville. Copy.

6. Same date and place, article 81 following foregoing.

Thomas Lalley to David Kerwan. Incloses a letter "to be delivered to the man to whom I have directed the other letter." To use diligence therein. Kerwan will be sure to be safe and welcome at Madrid on his return if he brings "the man's (MacWilliam's according to editor of Reports) answer" with speed. Hopes there to be able to do him good. "Bring me news of all my friends, and such things as I willed you last."

Addressed to Kerwan at Seville. Copy.

This final request of Father Thomas O'Mullally is one that is most touching. Whether he heard of his friends again or not is unknown for he is not referred to again in English documents outside of Fenton's denunciation just recorded although the war continued another five years. Did he finally fall a victim of an English assassin as did O'Donnell and O'Sullivan in Spain at this time or did he survive to return to Ireland after the death of Queen Elizabeth and the end of the rebellion?

To show the hazards of the time we refer to Father Thomas' superior Archbishop James O'Hely of Tuam, who as the representative of O'Donnell to the King of Spain (previous to Thomas' flight to that country) was drowned with all on board in March 1594 according to Don O'Sullivan Beare (Tome 3, Book 2, Chapter 8) and Father Meehan's Earl of Tyrone (page 511) and State Papers of Ireland (Jan. 28th, 1595, page 265, article

66).

But Thomas O'Mullally's work was not wholly in vain according to the State Papers and Blake.

7. Date June, 1599, vol. 205, article 100.

Sir Ralph Lane to Earl of Essex. O'Neill sent Blake to Spain requesting 3000 or 4000 for Munster and Galway.

8. Date July 2, 1599, vol. 205, article 103.

Sir Geoffrey Fenton to Sir Robert Cecil.

"Tyrone (O'Neill) giveth out that a great force of Spaniards shall be sent for Ireland to descend at Limerick and Galway."

9. Date Nov. 18th, 1599, vol. 206, article 33.

Sir Robert Napper to Sir Robert Cecil.

"Tyrone would first wholly win in Connacht."

10. Date Sept. 23rd, 1601; (Abbe MacGeoghagan and other historians).

A Spanish force landed at Kinsale.

The letters of Capt. Blake and his contemporaries may be seen at the Public Record Office, London, and also at the Lambeth Palace Library. They may shed more light on Thomas. Surely there is data anent him somewhere. We are surprised that neither Don Philip O'Sullivan nor Archbishop Lombard of Armagh, both writing at that time, do not refer to him.

Possibly it is sufficient to know that he lived as a worthy member of his Clann; and may it be Irish soil that rests upon his bosom.

ARD RI O'NEILL, LAST TRUE KING OF EIRE

"Good-Queen Bess", having completely crushed all opposition in the South and West, now turned her attention to the last stronghold of Ireland — to Ulster and the Clann of O'Neill who were forced in defence to give battle in 1595. But once again Elizabeth met her master in Hugh O'Neill, ably assisted by his kinsman, Hugh O'Donnell. Her forces were shattered and soon the great Irish leader was in control of all Ulster.

Elizabeth now dispatched a new army to Ireland. Under the command of Marshall Sir Henry Bagnal her forces of Vandals marched forth to meet O'Neill. The two armies came in contact at the River Blackwater and there was fought that memorable battle of Beal-an-atha-Buidhe or the Mouth of the Yellow Ford on August 10, 1598, where the flower of Elizabeth's forces was "scattered and strewn" and the leader Bagnal, slain.

The Queen of the Saxons again despatched another great army under her favored Earl of Essex, but O'Neill out-generalled and defeated him at every turn and in the end Essex gave up

in despair and gladly made peace with him, and so returned to England to face arrest and execution. Elizabeth refused to recognize the peace treaty and so the war continued with the Saxon Queen swearing eternal vengeance. (Her letters regarding O'Neill are still extant).

O'Neill passed from victory to victory and was soon master of Ireland with the exception of two or three garrison towns, and we read that by the beginning of 1599 that "no English force was able to keep the field throughout Ireland". In 1600 he marched unmolested through the land and exercised all the prerogatives of royalty, issued commissions, conferred titles; deposed chiefs actually or passively disloyal to the National authority, and appointed others in their stead. He may well be regarded as the last national ruler of Ireland. In fact since the days of Brian Boru no native sovereign of equal capacity as statesman and soldier had been known there.

The English Queen once again sent a new army to Ireland and appointed two of her satellites, Mountjoy as the new Lord Deputy and Carew as lord president of Munster. These were two of the most unscrupulous of men, and really won by the wile of the serpent what the skill of arms had failed to do. It was only after causing dissension by forgery, bribery and threat that they dared to take the field. While Elizabeth was unable to capture O'Neill by trickery or murder him by treachery (See Lord Hamilton) she contrived an ingenious scheme which in strategy surpassed that of any military general on the field of battle. She decided on the plan of using Irish forces to conquer O'Neill.

As the war dragged on the suffering of the Irish clans became more intense for the English soldiers on their forays carried fire and pillage, destroying crops and cattle. So, regardless of the ebb and flow of battle, it was Ireland which suffered, and not England, the stronger of the two nations. It was in this extremity that the Irish clans were offered the choice of destruction and annihilation on the one hand, and pardon and the retention of their lands on the other. Thus, facing devastation many of the clans deserted to the English side, but in the majority of cases it was actual conscription by coercion. By the time that the Spaniards landed at Kinsale more than half of Carew's forces were composed of native Irish, and when O'Neill suffered a slight reverse at the above named place, the Spaniards returned home, and many more of his clans deserted. O'Donnell then went in person to appeal to the King of Spain and when his request had apparently made a favorable impression he was poisoned by Blake at Carew's suggestion, as stated. The O'Donnell

Clann, then almost leaderless, surrendered on terms, and O'Neill withdrew to his territory around Dungannon where he remained impregnable.

The English history of our youth states that he surrendered in 1602, and Elizabeth died the following year with Ireland conquered. So much for English history! Here are the facts: Elizabeth died March 24th, 1603, and O'Neill surrendered on honorable terms six days later to James I, that is on March 30th, 1603.

We read that most of the tribes of Hi-Maine sued for peace in 1602 after O'Neill's defeat in the South, and we find the O'Kellys, O'Maddens and others of that place, as well as the Irish clans of Munster rising up to attack the gallant and defiant Irish patriot, Donal O'Sullivan, Chieftain of Beara, in his terrible retreat across the country before the hordes of Elizabeth, so anxious were they to secure pardons from the Arch-fiend of the Saxons. Thus we see how debased had the Gaels become in many instances, but the hope of self-preservation and the treacherous Anglo-Norman blood coursing in their veins, may be considered mitigating circumstances.

(Note: — On the mentioning of the Chief of Beara who immortalized his Clann we bow our heads in obeisance to that honored name, for was it not an O'Sullivan (O'Suilleabhain) who was the mother of our children? D. O'M.)

No doubt the Clann Mullally had given up the fight before O'Neill's surrender in 1603, though as already shown they did not seek pardon until 1604 in which year Spain made peace with England. It is in the realm of possibility that Isaac, the Chief, was a brother of Father Thomas.

With O'Neill's surrender, the conquest of Ireland was now complete after a period of four hundred and thirty-four years of almost continuous bloodshed; and a new era was now opening for Ireland, the era of thralldom and suppression, of proscription and persecution, of execution and exile, of ostracism and denationalization, under the heel of the Vandal and Barbarian and the lash of the libertine and tyrant.

Those who have wept over Ireland's previous woes may now rend their hair in anguish, and garb themselves in sack-cloth and ashes.

(Note: O'Neill died in Rome in 1616 and his son Bernard was murdered by English agents at Brussels, the following year.)

CHAPTER XV

PLANTING OF PROTESTANTISM IN IRELAND

Although Henry VIII, Edward VI and Elizabeth had confiscated the Church property in Ireland and the latter had slaughtered the priests as beasts of the jungle throughout her long reign, as well as abolishing all the national schools of Eire, theological and secular, the Protestant religion had made no headway amongst the Irish Gaels, and had only won a few degenerate traitors at the best, who were a discredit to any sept or sect. But, we find James Stuart, King of Scotland and England, accomplishing with one fell blow what his sagacious predecessors had failed to do, and it is to him and him alone that Protestantism owes its birth in Ireland for the Planters of Elizabeth in Munster were soon absorbed and all the Plantations subsequent to the time of James, even the terrible one of Cromwell, were to disappear in time. Only the one of James' making was to survive ever as a cancer on the National life of Ireland for as usurpers and land-thieves they entered the country and with the Bible in one hand and the sword in the other, they have prayed and hurled invectives in the same breath, and possess to the present day a narrow and hypocritical form of intolerance that is but a retrogression of Protestantism, if at all it may be classified under that name.

As soon as O'Neill surrendered, King James, who was just as unscrupulous as was "Bloody Liza", planned by devious ways to destroy him; the result being that both O'Neill and the new chief of the O'Donnells fled in fear of their lives, and in the hope of gaining help in Europe. Straightway, James confiscated six counties in the North-East of Ireland, apparently by the Divine Right of Kings, and settled it with many Scotch Gaels and a few English rascals. The Scotch prevailed and though of the same blood as the Irish, held aloof and refused to be absorbed or to be reunited with their kinsmen, the Irish Gaels, and have always proved themselves to be the worst enemies of Ireland that the Gaelic race ever produced.

Lecky, the Protestant historian, quotes a Mr. Stewart, a writer and the son of a minister, who came over with the Planters, as saying: "From Scotland came many and from England not a few, yet all of them generally the scum of both nations who from debt or breaking of the law, or to be fleeing from justice, or seeking shelter, came hither hoping to be without fear of Man's justice in the land where nothing or but little as yet, of the fear of God." And "On all hands Atheism (sic) increased and disregard of God, iniquity abounded with contentions, fighting,

murder, adultery." (A most scathing denunciation by one of their brethern). Indeed Milton referred to them as "A generation of Highland thieves and redshanks." Why John Milton!

And Latimer, Protestant writer in his 'History of Irish Presbyterianism' states: "Among these settlers (Planters) were so many who left their country for their country's good that it was common to say regarding anyone not doing well that his latter end would be Ireland."

An anonymous letter of this "Planter period" and quoted by Lord Hamilton and others reads: "Notwithstanding many wise godly and virtuous yet there were out of England traitors, murders, thieves, coseners (cheats), coney-catchers (rabbit-hunters), shifting mates, running away with other men's wives, persons divorced living loosely, bankrupts, carnal gospellers, papists, puritans, Brownists etc."

Thus we see that the Planters' pretense of religion was merely a veneer to cloak their atrocities, and to win favor with England and so continue their plunder and murder of the Irish owners of the land, and those quotations given above might well apply to all the foreign settlers in Ireland — both Scot and Saxon, Protestant and Papist — for all were parasites in the land.

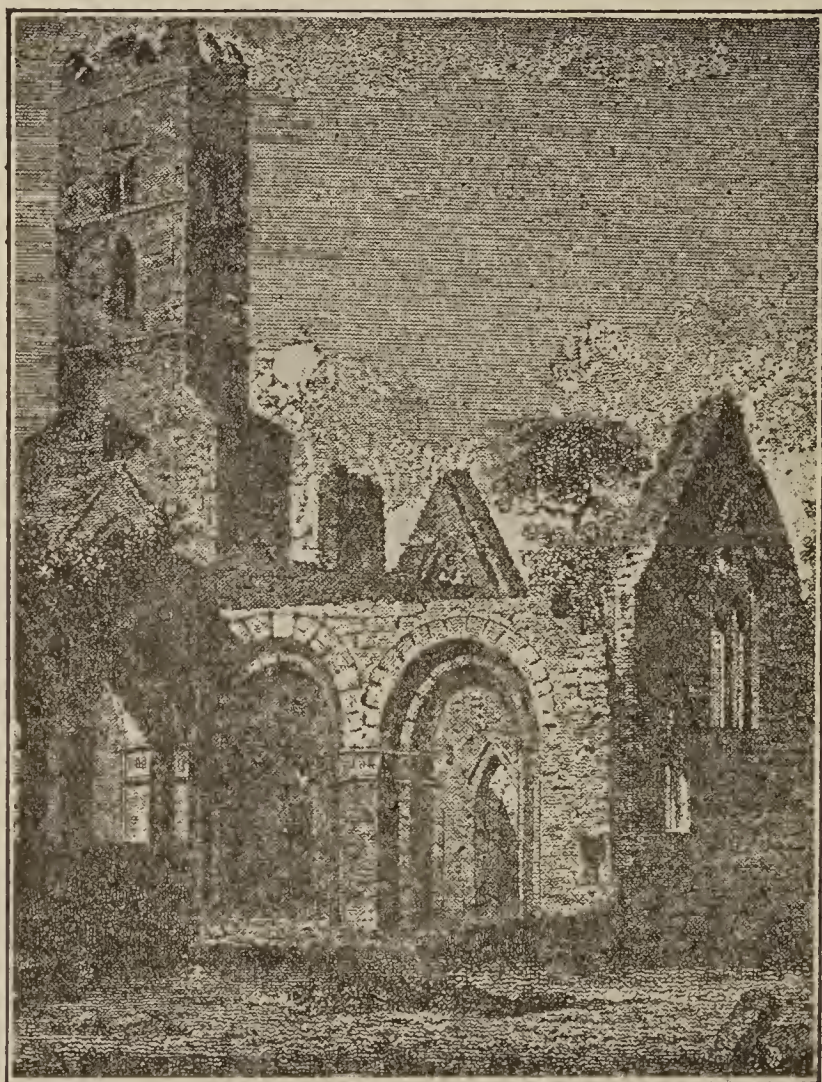
Nor did the confiscations of James and his version of the Bible end here. He next appointed "The Commission for the Discovery of Defective Titles" to detect flaws in the titles of the rightful owners. By taking a horde of spies into his pay and by the torturing of witnesses, such as roasting over a fire, he obtained evidence deemed sufficient to confiscate nearly half a million acres of land in Leinster. Of course, the owner could generally receive a new title for a stipulated amount. So remunerative did this ingenious, though slightly irregular, scheme prove to be that James now turned, with his new version of the Bible, to Connacht, the sole remaining province not treated in this manner, for "Good Queen Bess" had already attended to Munster. However, the Connacians were given a few years respite by the timely demise of James of that infamous line.

It was at this time (1618) and possibly in the above manner, that Isaac O'Mullally received his title of Tullinadaly which he already owned, but about which illusions have arisen.

But allow us to give a concrete example of the insidious attempt to introduce the new religion and in doing so denationalize the Irish nation, for regardless of the merits of Protestantism, it was the religion of the foreigner and its mere adoption by the Gaels meant the discarding of their ancient splendor and culture and their desertion to the tentets and tentacles of the enemy.

THE DESECRATION OF KILCONNELL ABBEY

The Franciscan Friary at Cill Chonaill (i. e. Kilconnell or the Church of Conall, for St. Conall had built a church in the same spot in the sixth century) was erected in the diocese of Clonfert in the year 1363, according to the Four Masters by Uilliam Buidhe O'Cellaigh (William Boy O'Kelly), the Prince of Hi-Maine. It was of course in O'Kelly's kingdom, and the ruins may still be seen on the road from Athlone to Galway about eight miles west of Ballinasloe.



KILCONNELL ABBEY

We have chosen this abbey to illustrate the destruction of the monasteries of Ireland by the bandits and Vandals of Britain partly because it is the most beautiful ruin in Ireland to-day and has a certain amount of history attaching to it, but more particularly because it was adjacent to O'Mullally's territory of Ballinabanaba and because Archbishop Thomas O'Maolalaidh was intimately connected with it, being himself of the Franciscan order — and it is possible that he served his novitiate there. At any rate he was a benefactor to it.

The O'Donnellans, located slightly to the south of this place, built a mortuary chapel there about the year 1412 and

many of their tombs may still be seen as well as some of those of the O'Daly family. Many others are of course unmarked.

The English custom of robbing the monasteries seems to have remained latent for several centuries after their apparent acceptance of Christianity from the Irish monks, but in the reign of Henry VIII it again burst forth, having lost none of its potency through having lain dormant for a thousand years. Under Henry's beloved offspring, "Little Ned" and "Good Queen Bess", the practice continued for the monks were industrious and managed to accumulate some property in spite of the spasmodic seizures of the same. However, it is true that Henry's other recognized child, "Bloody" Mary, did tolerate a few years respite for the harassed monks, but to recompence herself for this abstention she without scruple robbed the Irish of their clan lands in Leix and Offaly — thus introducing a new custom in Ireland, and bringing down both blessings and curses on her unholy head at the same time.

So much for the devil and his imps. Let us back to the robbery of Kilconnell.

We read in "Carew papers" of the year 1574:

"Rosserilla, possessed by the Gray Friars; Kilconnell, possessed by the Gray Friars."

Both, no doubt, had by then been robbed several times.

However, the story changed shortly and we see in the book of the Rev. Edmund Hogan S. J. entitled "The Description of Ireland Anno 1598" that "The Abbey of Kilconnell belonging to the Queene".

In fact we read that Elizabeth gave the property of the Abbey to one Louis Brisket for fifty years at the annual rental of thirty-two shillings of Irish money.

No doubt Elizabeth kept the Abbey well robbed, but it would appear that for matters of policy the monks were later suffered to return, though in many parts they received short shrift, for O'Donovan states the Abbey was repaired in 1604.

Nevertheless, by 1614 it would seem that the occupants were destitute. So James I having been left little to rob there, was forced to take the balance, consisting of the monastery and grounds, which he magnanimously bestowed upon a worthy receiver of stolen property, Charles Callthorpe by name, who thus was placed amongst England's unholy Immortals, the Robber Band of Ireland.

An inventory taken at this time shows that Kilconnell Abbey's wide domain consisted of: "Three acres of land on which stood the monastery, chapter house, library, hall, store-house, four chambers, four granaries, three orchards sixty ash

trees, a mill, a watercourse and four acres of arable land"; and all to the immortal Callthorpe.

Thus, we see that those landed proprietors (the Friars of Kilconnell) possessed a huge estate of seven acres, while many a canny Scot or covetous Saxon would be satisfied with six — providing they could steal it.

(Note: We rechecked the above inventory, which we had obtained from the records of Ireland, with the Rev. Fr. Francis O. D. C. of "The Abbey," Lochrea, and a recognized authority on Kilconnell Abbey, and to it he adds "O'Donnellan's Chapel and twenty-eight small chambers." D. O'M. 1938.)

But it is stated that the Franciscans of Kilconnell remained in the neighborhood (for such was the custom throughout Ireland as there was no where else to go) under the protection of the O'Kellys for another quarter of a century. And indeed, Fr. Donatus Mooney states that in 1616 there were six poverty-stricken friars at that place. It would seem that they ceased to continue as a regular order but they must have been supplemented somehow, for a few were still lingering there at the time of the Battle of Aughrim in 1691 when they were driven out by King William's officers and took refuge in Moin-na-mBrathar (the Bog of the Friars), now a pasture field, situated a half mile from Kilconnell in the townland of Ellagh where they built some cottages — "miserable shielings". Even as late as 1709 Sir Thomas Molyneux wrote that two blind and ancient members of this order were still living in the bog and dependent on the charity of the countryside.

Poor decrepit blind outcasts of English Culture! Where could they go? And Ireland was full of such parallel cases where rack and rope, gun and gibbet had not completed its nefarious work. But Rosaleen was yet to feel a more stern and severer lash in the hand of her Barbarian tormentors. (Surely, we should not call them civilized ones!)

In concluding the history of the monks of Kilconnell O'Donovan in his Ordinance Survey states that some were found in the Bog of the Friars as late as 1784, which leads us to believe that some returned there long after 1709 with the repealing of the Penal Laws.

(Thomas Lally of Milltown, an old friar mentioned in Hawkins Pedigree of 1777, may have been stationed here for it certainly was in Lallyland).

Sir Thomas Molyneux continued his narrative by stating that the churchyard of Kilconnell was surrounded by a wall eighty-eight feet long, and four feet high, and five feet four inches thick, and that the said wall was constructed of fifty thousand skulls (skulls) and other bones with the skulls facing outward, many of same being from the battlefield of Aughrim. No doubt,

they contained that of Lord Galway and others of Erin's illustrious dead. Indeed, the skulls of Ireland's Martyrs could well build a bulwark around her shores so fruitful had been the harvest of the Saxon sword and gallows. And many a man has looked upon Kilconnell's wall and gazed unknowingly upon the face of his illustrious forefather.

Apparently the above wall was later removed and the Abbey was repaired by the Board of Works in 1875 and is in fine condition at present (1938), lacking only an altar, the windows and a roof. Though there are once again many Franciscans in Ireland, the Friary of Kilconnell remains deserted, standing as a monument to Erin's ancient glory as well as to England's ignoble past.

(Note: The accompanying picture of Kilconnell Abbey is reproduced with the kind permission of the Irish World of New York.)

AN OLD SAXON CUSTOM

Allow us to now proceed from the unworthy James I to his equally unscrupulous son, known to history as "Baby Charlie". We find the miscreant resurrecting his father's "Commission on Defective Titles" which declared much of the land in Connacht to be forfeited through the intimidating of jurors and the bribing of judges. When decisions were against the Crown, torture of the jurors, such as boring holes in their tongues with red hot irons, dissipated any scruples of justice which they held and forced them to see the greater justice of the British Code in comparison to the Brehon one. In one instance in Galway when the decision was just, but against the King, the jurors were fined four thousand pounds each, while the sheriff was thrown into prison after being fined one thousand pounds — and left there to die.

However, under this mockery of Justice, the victim could always obtain a new title providing he had plenty of money as in the days of James of the Bible fame. In fact, so great was the revenue thus obtained that it seemed that the Stuarts were trying to outdo the Tudors in their ingenuity in robbing the unhappy land. And all the time the execution of the clergy continued with little remission and long since had their education been dependant on the seminaries of the Continent, while that of the masses was at an end or continued in a haphazard fashion in the Hedge-Schools of the land.

The rebellion of the O'Mullallys against this grasping and weak-willed king we discuss under the heading of "The O'Mullallys of Ballinananaba".

CHAPTER XVI

CROMWELL, THE FANATICAL CRUSADER

Wentworth, the Lord-Deputy of King Charles, along with attempting to colonize Connacht had also endeavored to stamp out the Catholic religion with great severity. The result was that in 1641 the refugees of King James' confiscation in Ulster, who had been hiding from the Planter assassins in mountain and glen, now driven to madness by the deprivation and persecution of the past generation rose in rebellion, and swooped down upon and seized their own lands from which they had been barbarously robbed. When they drove out the robbers, those unworthy sons of iniquity raised up their voices in unholy protest at the losing of their ill-gotten gains and loudly proclaimed the attack upon them was one of religious intolerance, and the echoes of the false claim reverberates to the present day.

The prime mover and organizer of this revolt was none other than the redoubtable Rory O'More, so famed in song and story. These lines by Dr. Drennan, himself the son of a Presbyterian, are most explicit:

"For the merciless aliens, with their creeds and their swords,
With war in their bosoms and peace in their words,
Have sworn the bright light of our faith to obscure,
But our hope is in God and Rory O'More."

Before long the revolt spread throughout Ireland, and shortly afterwards the people of both England and Scotland had raised the standard of rebellion against the tyrannical king, who they claimed had usurped the parliamentary power.

While in England there were only two contending parties, the Royalists and Roundheads (the latter also known as Parliamentary Party), in Ireland there were three major parties, namely, the Royalists, the Roundheads and the Confederals, the latter attempting to expel the other two parties and thus free Ireland from British or Barbarian rule.

In time amongst the flotsam and jetsam of the Roundheads there floated to the surface a leader who forcibly proved himself to be the greatest religious fanatic or else the most sinful and sanctimonious hypocrite that either the Christian or Barbarian races have ever produced, and the brutality of him and his cohorts which seemed to border on madness was never surpassed in the Annals of primitive crime.

This High Priest and Arch-apostle of the assassins and renegades, Oliver Cromwell by name, and known to Irish history as "the bankrupt brewer of Herfordshire", was a hybrid creation of savagery and sagacity embodying all the diabolical cruelty and ferocity of a Pharaoh, a Herod and a Nero combined

but unfortunately also a military genius, a quality so noticeably lacking in all other commanding English butchers in Ireland. Possessing at the same time a religious fanaticism well-nigh verging on insanity, he was well suited to command any host of barbarians, whether they be Vandals, Huns or Saxons.

Before long this Mad Mullah was master of Puritan England and ere his departure for Ireland there only remained of his tasks undone the murdering of his king, which he did without scruple, and with expediency and precision. But before the monster arrived in Ireland a campaign of butchery and massacre was carried on throughout the land. The chief perpetrator in those atrocities was Sir Charles Coote. The reign of terror began in November 1641 when the Scotch usurpers comprising the garrison of Carrickfergus slaughtered three thousand men, women and children at Island Magee. Those who were not murdered in their beds were goaded at the point of the bayonet over the cliffs or "Tarpeian Rocks" into the sea.

That the Irish clans did not retaliate in kind, and slaughter their tormentors, stands to their undying credit and speaks well for the chivalry of the Gael and the strong hand of their leaders.

Thus, we see that the Irish natives were gradually introduced to the "mercy" of the regicide, and to the most perfidious effort that one supposedly Christian nation ever attempted in the extermination of another.

Long before Cromwell appeared in Ireland in 1649 the rebellion had spread throughout the land.

On the arrival of this "demon of infernal creation" in Eire accompanied by fourteen thousand other cutthroats, all mad for blood, he issued an address to them in which he proclaimed that no mercy should be shown to the Irish Papists and that they should "be dealt with as the Canaanites in Joshua's time." And we have little doubt that he wished he could prolong the day so none might escape him.

He first laid siege to Drogheda which surrendered after a spirited defence on the promise of favorable terms. (They were promised quarter and were quartered to a man). But what was an English promise? Then took place one of the bloodiest massacres that Europe ever witnessed under barbarian rule and it was of such a fiendish nature that "the curse of Cromwell" shall remain to the end of Time the most bitter epithet ever to be hurled from a Gaelic tongue, and the most hateful designation of the Saxons is to the present day in Eire that of the Clann Oliver. The English history of our school days states (and it is corroborated by Irish historians) that of the garrison of three thousand who surrendered two thousand of them were slaugh-

tered on the spot. Of the remaining thousand every tenth man was knocked on the head and murdered as a butcher would a beast, and the balance, that is nine hundred, were sold as slaves on the Barbadoes Islands to work on the plantations of the English so-called gentry. Further, the massacre of the civilian population lasted five days, men, women and children being ruthlessly and indiscriminately slaughtered to the number of one thousand, not even one escaping. Such an orgy of blood was never before surpassed in this ravished land; nor did this appease the savagery of those beasts of Barbarian Britain, who instead of being filled to satiety at this deluge of Gaelic gore, it seemed to only arouse their baser instincts to greater fury as does the taste of blood whet the appetite of the jungle variety.

But allow us to read Cromwell's prayer of thanksgiving on this mass murder of the Innocents.

In his report to the Speaker of the English House of Commons he boasts that, despite the promise of quarter, he gave orders that all should be put to the sword as a "righteous judgement of God upon the barbarous wretches etc.". And he further blasphemes, "It has pleased God to bless our endeavor at Drogheda . . . the enemy were about three thousand strong in the town and I believe we put to the sword the whole number. This hath been a marvelous great mercy. I wish that all honest hearts may give the glory of this to God alone, to whom indeed the praise of his mercy belongs."

Even the terrible god Woden could scarcely produce such an ogre as Cromwell. (Indeed, Drogheda was the only place in Ireland that we passed through reluctantly).

Arthur Wood, historian of Oxford, writes on information from his brother, an officer at Drogheda, that the English soldiers used children as shields when attacking the refugees in St. Peter's Church of that place. What a beautiful combination—an English barbarian an innocent child and a Catholic Church! (See also Carte papers of this period.)

Well may you wonder how England received the news of the massacre that shocked all Europe.

The English Parliament on Oct. 2nd, 1649, appointed a national Thanksgiving Day for this butchery at Drogheda and put upon the Parliamentary Record the fact that they approved of the execution done at that place; and further, they voted the monster Cromwell, a grant of money and thanked him for his nefarious work. The English government was still running true to type and the whole nation, peer and commoner, celebrated the extermination of the Irish Gaels, and the rabble on the streets exulted and prayed in unison on this English gala day.

But let us on with the slaughter. Cromwell and his Cossacks next beseiged Wexford town. During a truce while terms of surrender were being discussed, the Barbarians broke into the place and the same butchery was enacted there as at Drogheda — soldiers and civilians, women and children were slaughtered alike as in the Age of Genghis Khan.

“The prattling child, the matron and the maid
And hoary age sank beneath the Saxon blade.”

The Mad Mullah of the Barbarian legion in his reports this time states, that he “thought it not right or good to restrain off the soldiers their right of pillage, nor from their doing execution on the enemy.” And he places the number massacred at two thousand.

Those reports of Cromwell's are still extant (and cannot be denied by his apologists) as are also the Saxon parliamentary records of the time.

One of the favorite sports of these English heroes was that of tossing infants from spear to spear. A great game! An Englishman's game! And one far more exciting and satisfying than cricket which had been their national game before their arrival in Ireland. Also, many suckling babes were hanged, the adage being that “Nits will be lice”.

And we read that the English government later offered Cromwell the Crown of England!

The great Irish leader of the time was Owen Roe O'Neill (commonly called “Red” Owen), a nephew of the gallant “Red” Hugh, and one of the foremost military geniuses of his time as he had already proved on the Continent from which he had been called to Ireland.

The lines of Aubrey de Vere are appropriate here:

“Owen Roe, our own O'Neill!
He treads once more the land!
The sword in his hand is of Spanish steel!
But the hand is an Irish hand!

However, after some brilliant victories as he was marching to meet Cromwell, he died presumably by poison at the instigation of Coote. Later Coote also hanged O'Neill's son. Thus, England once more with her lethal weapon left the Irish leaderless, and with O'Neill's death so vanished the last vestige of hope for victory.

Cromwell remained in the country long enough to take a terrific beating from “Black” Hugh O'Neill, a nephew of the above “Red” Owen, at Clonmel; and he was forced to raise the siege of Waterford when the soldiers pleaded illness from scurvy. No doubt the supposed sickness was really cowardice, a trait so characteristic of the English butchers in Ireland.

The residents of Clonmel still point with pride to the Arch-

way on the Main street as the point where Cromwell breached the walls, and Dennis A. MacCarthy has aptly described the defeat of the Saxons as follows:

“But see! But see! Who can these be
From out the breach that run?
What panic-stricken wretches flee
With broken blade and gun?
Can these be Cromwell's chosen troops
Erewhile so fierce and fell,
That stagger out a broken rout,
From dauntless old Clonmel?”

The return of the regicide to England directly after those two reverses brought no respite to the Irish Papists for his place in the Roman arena was ably filled by the infamous triumvirate of Ireton, his son-in-law, Coote, the butcher, and the Arch-traitor, O'Brien “the Burner”.

While Cromwell according to his apologists was sincere in his perversion of justice, and the same might apply to Ireton, no such excuse can be made for the culprits, Coote and O'Brien, whose reign of terror shocked the world and whose marches through Ireland could be traced by their pillage and the bones of their victims, and the desecration at the hands of “The Burner” so highly recommended him to the English Crown that his descendants to the present day bear a proud title in the English House of Lords, though it might cause their forebears back to beyond Clontarf to turn within their graves.

In 1551 Ormond, the Lord-Deputy of Ireland and leader of the Royalists, who then had recognized the scapegoat Charles II as king, fled the country and commissioned Lord Clanrickard as Deputy in his stead. Clanrickard was a Burke whose forefathers had stolen Maenmagh, and it was merely incidental that he was supporting the Irish Clans at this time for he heartily despised them and was really fighting for the Monarchy of England and Ireland (as had Ormond) as opposed to the Commonwealth of Cromwell.

But back to the Kalmuks and Coote. Like the other English generals in this war, he used rack and gibbet almost continuously, but his specialty was roasting his victims alive; while infants and women with child shared the same fate as the other unfortunates, and wholesale massacres took place throughout the land. However, when Coote entered Galway County and saw how strongly the city of Galway was fortified, the brave heart of this infanticide faltered. Fearing the loss of many of his craven crew who only lusted for the blood of the helpless, his courage failed him and he offered terms to Clanrickard which were agreed upon in 1652. By the terms of this treaty, known as the “Articles of Galway”, two-thirds of Connacht was to be exempt from confiscation.

But what faith could be placed in the promise of an English butcher or an English parliament at that time or even in the present?

Sir Phelim O'Neill held out in the North for another year, surrendering in 1653; and with O'Neill's submission went the last vestige of Irish liberty and the total disruption of the Irish clans, and with them disappeared the last spark of Gaelic organization, and the bard and brehon and chief were to be seen no more.

Needless to say, O'Neill, Chief of that illustrious Clann, was hanged, drawn and quartered for the Barbarian custom of desecrating the dead lingered long in Britain. Though he was offered his life at the foot of the scaffold if he would apostatize to England and her creed, like a true O'Neill, he refused.

Though the butchery of the Irish race up to this point had no equal in history, it was kindness compared with what was yet to come.

With Ireland conquered once again a terrible vengeance was taken upon the unhappy land. The wish of Cromwell, and the desire of England, was to exterminate the Gaels to the last one and people the land with Jews, but the protestations of Europe and the public opinion of the world would scarcely even at that time tolerate the wishes of the Barbarians; otherwise this story would never be written. Therefore, the Arch-priest of this pagan cult conceived the ingenious though diabolical scheme of confiscating the land of the Irish Gaels in Ulster, Leinster and Munster and giving the owners the option of going to the barren wilds of Connacht or else perishing by the sword. And indeed so terrible was this rape of the nation that family tradition of to-day in the eighth to tenth generation describes it as vividly and as accurately as do the historians of that bloody era.

And so was issued that terrible edict which was practically a sentence of death, and which stated that all "Irishers" were to leave the proscribed area by May 1st, 1654. But allow the Protestant Prendergast, drawing his information from the State Records of that time, tell the frightful story in his "Cromwellian Settlement of Ireland".

He states that the proclamation of the English Parliament directed that "by beat of drumme and sound of trumpett on some market day within tenn days after the same shall come unto them within their respective precincts", and there they were to hear the edict that "All the ancient estates and farms of the people of Ireland were to belong to the adventurers and army of England and that the Parliament had assigned Connacht for the

habitation of the Irish Nation whither they must transplant their wives and daughters and children before the First of May following (1654) under penalty of death if found on this side of the Shannon after that day."

"Connacht was selected for the habitation of all the Irish nation by reason of its being surrounded by the sea, and the Shannon all but ten miles, and the whole easily made into a line by a few forts. (9th March 1654-5). To further secure the imprisonment of the nation and to cut them off from relief by the sea, a belt four miles wide commencing one mile west of Sligo and so winding along the sea coast and the Shannon was reserved by the Act (27th September 1653) from being set out to the Irish and was given to the soldiery to plant."

"How strict was the imprisonment of the transplanted in Connacht may be judged when it required a special pass for the Anglo-Irish lords and others then dwelling in the suburbs of Athlone on the Connacht side to pass and repass the bridge into the part of the town on the Leinster side on their business; and only on given security not to pass without special leave of the governor", while the Irish were not to attempt to pass "the four mile line on pain of death".

And the records stated further that, "All of them (Irish) who after that time (May 1st 1654) should be found in any other part of the kingdom (outside of Connacht which included Clare) man, woman or child, might be killed by any one who saw or met them".

Another statute entitled "An Act for the Attainder of the Rebels in Ireland" was passed by the English Parliament of 1656 for the extermination of the Gaels who refused to go to Connacht.

And it is well known to every Gael that the English cry of jubilation as they drove the refugees before them into this Van Dieman's Land was "To Hell or to Connacht", but the Irish answer to this order of destruction was one of defiance even though one of despair and few apparently went to either place, though the land was strewn with corpses, for who could expect the Clann of O'Neill, O'Rourke, MacMurrough or O'Brien to comply? Sooner than leave their clan lands the natives took refuge in the mountains and bogs and glens, preferring death to desertion. Here friends and Englishmen was a proof of patriotism that has no parallel in the annals of history. And all the while the cohorts of Cromwell searched for the refugees throughout the forbidden land and their courses could be traced by the bones of their victims and the appearance of a Roundhead filled the countryside with apprehension; while the call of the bugle was regarded as heralding the Angel of Death more forcefully

than did the foreboding and baneful wail of the banshee. And it is stated that not a living thing — “neither man nor bird nor beast” — could be seen in a day’s march except when a human wretch in search of food crawled forth to die by the wayside and when a wolf slunk forth to feed upon his carcass. (See Prendergast, page 149).

One hundred thousand of the Irish youths of both sexes (known as the “Black Irish”) were seized and sent to New England and the British West Indies as slaves, and English companies were formed to carry on this nefarious Irish slave trade for generations then to come; and it was only stopped by that institution of tyranny known as the English Government when the supply of available Irish children ran low and the slavers were reduced to seizing English youths. Of the Irish captured under the banner of Cromwell only the boys and men of working age and the women of breeding age were spared. The rest were slaughtered like cattle. Indeed it was a common occurrence in Irish families of the times to find the father murdered or in the armies of Europe, the mother dying of starvation at the by-ways, the sons slaves on the plantations of the Indies, and the daughters decorating the harems as concubines of the cultured (?) English lords of those plantations; and it would seem that the Beasts of Barbary were glutted to satiety. Satirical apologists of depraved England deny it who dare. (Barlase, Protestant historian, estimates that twenty-seven thousand were transported in the year 1654 alone.)

As proof of the fact that both Cromwell and his son were not only connected with the slave-trade but were “white-slavers”, or traffickers in women, we submit the following letter.

On the request of the Governor of Jamaica for an additional thousand young girls for the depraved planters, Lord Henry Cromwell (dutiful son of the Lord and of the Butcher) in 1655 wrote in reply: “Concerning the young women although we must use force in taking them yet it being so much for their own good and likely to be of so great advantage to the public it is not in the least doubted that you may have such numbers Blessed be God I do not find any discouragements in my work and I hope I do not do it so long as the Lord is pleased to keep my heart upright before him.”

The historian Prendergast verifies the above as follows:

“The Lord Protector (Oliver Cromwell) applied to Lord Henry Cromwell (his son) the Major-General of the forces in Ireland to engage soldiers and to secure a thousand Irish girls to be shipped to Jamaica.”

Lord Henry continues in his missive: “I think it might be

of like advantage to your affairs there and to ours here if you should think fit to send fifteen hundred to two thousand boys from twelve to fourteen years of age. We could well spare them and they could be of use to you and who knows but it may be the means of making them Englishmen. I mean rather Christians", (Sic and sickening).

Such perverted righteousness or arch-hypocrisy has scarcely an equal!

Further, Oliver now informed all European countries at amity with England of the complete conquest of Ireland, and granted them permission to recruit soldiers amongst the Irish refugees in the hope of accelerating the extermination of the Gaels; and we learn that an estimated forty thousand of the survivors of the massacre thus escaped to Europe to become famed as teachers, statesmen and soldiers. Many others of the refugees issued forth intermittently from their hidden recesses and preyed upon the new English settlers, the usurpers of their lands. They were known to the English as Tories or "bog robbers", but to the Irish they were the patriots or Raparees and were held in esteem much as the English do their mythical Hereward the Wake. The remainder wisely preferred starvation to surrender — and death to English justice.

To show the extent of the butchery, the Protestant Prendergast states that five-sixths of the people were slaughtered or died from the oppression (page 149); while the "Down Survey of Ireland" by Sir William Petty shows in the census of 1659 that the total population had dropped to 500,091, a bare half million.

It is difficult to estimate the number slaughtered, but if the above figures are correct and one-sixth of the original population equalled half a million, then, two and a half million Gaels must have perished or were sold into slavery. But here we must deduct thirty thousand Cromwellian settlers and more than one hundred thousand of the original Scotch and English usurpers of King James' settlement. This will further reduce the number of Gaelic survivors to possibly three hundred and fifty thousand; and it is from this miserable remnant of outcasts that the Irish race, that to-day covers the earth, has sprung. (Petty places the number of Gaels in 1659 at 413,984 — this figure possibly includes many Anglo-Irish).

To end the story of the extermination allow us to announce that all Catholic priests were given twenty days in which to leave the island or else be charged with high treason and possibly hanged, drawn and quartered. And all Catholics were to attend Protestant worship on Sunday or be subject to a fine of thirty pence; and every Catholic church in the land was destroyed or

else converted to Protestant usage. And so we see St. Patrick's Church in Armagh, St. Patrick's Church in Dublin and St. Anne's of Cork with its Shandon Bells to this date (1941) as places for Protestant prayer even though they are pilfered edifices with their crypts still holding the bones of many an early church father.

(Note: As we approached Shandon Church in 1938 the bells as if by magic started sweetly singing "Come Back To Erin." Even "Fr. Prout" could not do them justice.)

Many of the priests escaped to the Continent but a goodly number were captured and executed. However, some were imprisoned on the Western Isles and a shipload of them were sold into slavery in the Barbadoes (1656), and many a slave-driver has applied the lash to priest and African alike. In the year 1654 alone, three bishops and over three hundred priests were executed and upwards of one thousand of the clergy banished.

England's apologists claim it to have been a savage age, but if so, a world of savages stood aghast for England was master of Europe.

THE ARTICLES OF GALWAY A SCRAP OF PAPER

British historians are loath to tell of the "financial backers" of Ireland though volumes has been written about the "South Sea Scheme" or "Bubble" which burst. The fact of the matter is that James I and Charles I had squandered the monies of the Exchequer, and the civil war of the Royalists and Roundheads had been costly. Thus, we find the so-called "Rump" parliament in its endeavor to raise money, selling shares in "a hunting expedition" — namely, the enterprise of extermination of the Irish race. The "financial backers" of this campaign of robbery and murder were to have their bonds redeemed by the resultant plunder of the expedition and the confiscated lands. The English soldiers on learning of this arrangement mutinied and only embarked when included in the allotment of the spoils. This placed the "Rump" government in difficulties finding estates for the "financial backers" and the soldiers also. The result was that they decided to break "The Treaty of Galway" as England had previously done regarding every treaty made with Ireland.

To be specific, all the land in Ireland whether belonging to Catholic or Protestant was confiscated. But all loyal Protestants had their lands restored with the loss of one-fifth, while the Catholics if they could prove their loyalty (when the presence of an Irish army in the vicinity during the twelve years of warfare meant proof of disloyalty to all settlers living there) lost one-third of their lands outright and were given an amount equal to the other two-thirds in the wilds of Connacht. Thus the lands

of all the Catholics in Ulster, Leinster and Munster were forfeited, while in Connacht all of the Irish lost at least one-third of their estates (many, all of them), this amount being sub-divided amongst the refugees from the other three provinces. And thus, we see "The Articles of Galway" treated as "a scrap of paper", though we find England shedding copious tears over a similar incident in Europe in 1914. So much for those Pharisees of Barbary!

THE SACRIFICE OF THE MEN OF MAEN MAGH

A land commission termed the "Loughrea Commissioners" was appointed in 1654 to return or realloot the seized land. As the task proved a heavy one a branch commission was appointed at Athlone in December of the same year, but with the one at Lochrea rested the final decision of all land cases in Connacht. Thus, we see that the headquarters of those land usurpers was in O'Maolalaidhs' old territory of Maenmagh. And, we further note in the reports of the transplantations that the inhabitants of County Catherlagh (Carlow), Waterford and Limerick were given lands in half the barony of Lochrea and half the barony of Leitrum and also the baronies Dunmore and Kilconnell, and the half barony of Longford all in County Galway. And need we say that the O'Mullallys had lands confiscated in all those places, except Longford, whether they were under Lord Burke or Lord Bermingham?

And history records that some of the family of Donough O'Carroll, brother to the Chief of Ely, were banished to Gort or Gorta. (The O'Mullallys lost their land at Gorta). This O'Carroll had thirty sons and one daughter, and his sons alone had formed a troop of horse in the Army of Charles I, and one of his descendants in Galway, namely Helen O'Carroll, married Michael O'Mullally, brother of the then Chief of Tullinadaly and they were the parents of Brigadier-General Michael Lally of the French Service. (See Kilbannin Pedigree).

And we find that James O'Mullally, the Chief of his Clann, had one-third of his estates confiscated by Cromwell, and his two brothers, Donal and William, having followed Lord Clanrickard in his support of Charles II after the death of Owen Roe O'Neill, had all their estates, as described in the Hawkins Pedigree and Inquisition of Athenry, forfeited.

Authenticating the above in part is a set of volumes entitled "An Account of the Lands set out to the Transplanted Irish in Connacht" of the period 1655-59. It contains these items:

"James Lally of Tulynedally in County Galway, date of decree October 5th, 1655. Date of final settlement, April 18th, 1656. Number of acres 528" (Volume 2, page 149).

"James Lally of Tulynedally in County Galway, date of decree April 26th, 1656. Date of final settlement May 9th, 1656. Number of acres 54." (Same page).

(It would seem that James protested the first settlement.)

"Daniel Lally of Curraghreahey in County Galway, date of decree April 6th, 1656. Date of final settlement April 6th, 1656. Number of acres 18." (Page 149 as above).

Daniel or Donal received a mere fraction of his former estates. See Inquisition of Athenry 1617 with Hawkins Pedigree.)

"Finola Kelly of Clogher in County Galway, date of decree March 29th, 1656. Date of final settlement March 29th, 1656. Number of acres 150." (Volume 2, page 145).

"Laughlin MacDonnogh Kelly and Finola his mother (place not given), date of decree May 22nd, 1656. Date of final settlement May 22nd, 1656. Number of acres 66." (Page 148)

"Finola Kelly alias Lally in County Galway, date of decree June 6th, 1656. Date of final settlement July 2nd, 1656. Number of acres 128." (Page 167).

(We have placed the last three items together for we believe that the Finola mentioned in each instance was one and the same person and that she was of the O'Mullally Clann. See also the list of O'Mullallys given in "The Merry Monarch and the Weeping Rosaleen.")

William O'Mullally of Ballinabanaba had none of his confiscated estates restored, and he and his son Edmund, according to family tradition, fled to the mountains of Roscommon where they lived the lives of Raparees. And this same Edmund had two (or possibly three) sons, namely, Malachy whose sons fled to Tipperary in 1691, and James who was sold into slavery by the agents of Cromwell — he, thus becoming one of the "Black Irish". There is no record of this latter business transaction in the Archives of Ireland as the Irish slaves were tallied as so many animals for market, but we have found some support of the tradition in America as given below.

In John Camden Hotton's "Original Lists" of Early Emigrants to America, the same including "emigrants, religious exiles, political rebels, men sold for a term of years, children stolen, maidens pressed, etc." 1600-1700, we read in the List of people from the Barbadoes to New England and to whom tickets were granted in 1678-79 the following entry (page 391): "October the fourth, 1679, James Melloly in the ship Virgin for Virginia, Tho: Allumby, Comander, — security." (Thomas Allumby, commander or captain — ticket secured).

There can be no doubt about the nationality nor the proper spelling of the name when we find with it such names as Patrick Maden, Ann Oneal etc. We may well wonder if this is the James of Ballinabanaba, and if he spent more than twenty years in slavery, and why some one was giving security for his ticket;

and if he was to again become a slave in Virginia. We find no further record of him, but his name is the first of the Clann to appear in America. Descendants of James come forward and accept the premier position in the line.

And hence, we see that the O'Maolalaidh Clann in their fruitless endeavor to serve their Dark Rosheen had run the gamut of the social scale from king to slave, for this was the era when the men of Erin "died to defend her or lived to deplore".

(This day, March 2nd, 1939, a new Pope, Pius XII, was enthroned at Rome. His cousin is our fellow-townsmen. Best wishes to both of them.)

THE RISE OF LANDLORDISM

Authorities claim, that before the time of "the great god Crom-well" that the native Irish held two-thirds of the land, but that after his confiscations they held barely one-fifth, and this practically all in the barren wilds of Connacht. And in fact, the tabulated figures on those illegal seizures by him are given as seven million, seven hundred and eight thousand, two hundred and thirty-seven acres, which amount constitutes practically one half of all Ireland. The said sum does not include the previous seizures by Edward VI, his half-sisters, Mary and Elizabeth, James I and his son, Charles I, who along with the Lord Protector constitute the most infamous sextet in the pages of Anglo-Irish history.

Thus we see that the conquest of Ireland was financed wholly at the expense of the Irish natives who were thus forced to sacrifice their lands and even life itself in payment of the yoke of slavery that was placed upon them, and the Cromwellian war in Ireland had not cost the natives of Barbary (i. e. Britain) a single penny.

Of those who had their lands confiscated in the proscribed area outside Connacht possibly fifty thousand heeded the summons of exile in the latter province, and Irish peer and peasant alike were herded as cattle into that place where they received their allotment of barren land or as in many instances none at all. And history states that after "seven years of bondage" in the wilds of "Babylon" that most of those exiles returned to their ancient clan lands on the restoration of Charles II to the throne of his father after the timely death of the ogre, Cromwell.

Those exiles, along with the many hiding in mountain and glen and who had fared forth when the "hue and cry" of the hunt had died down, rented their own clan lands from the English usurpers who apparently were more interested in the revenue derived from those stolen estates than they were in the extermination of the Gaels. And strange to say most of those spineless

land-robbers intermarried with "the degenerate Irish" and in time were completely absorbed by them. So, we see that the great scheme, concocted by the perverted ingenuity of Cromwell, to Anglicize the greater part of Ireland, came to naught, and in a generation or so only the settlement of James I remained as a monument to the perfidy of England and the said James of Biblical fame.

But while the Irish still occupied their ancient lands, a terrible change had taken place in the social condition of Ireland. Now there had come into existence the curse of the next two and a half centuries, the octopus of landlordism, which, supported by English despotism, fed on the vitals of the people as we shall later see. It had taken the place of the Irish Communal system where lands were held in common and where all were equal, and the child of the prince was often fostered by the peasant. And with the discarding of the system of land holding went also the Brehon Code with its equality in law, and in its place was introduced British justice which has always been injustice in Ireland.

This national calamity is aptly expressed in Hayden and Moonan's History of Ireland in these words:

"The Protestants developed the vices of slave-owners, becoming idle, dissipated, and neglectful of their duties. The Catholics grew, as a serf population always does grow, cringing, shifty, and untruthful. They were lazy because they had nothing to work for; lawless because they knew the law only as an enemy to be defied and evaded when possible."

In short, the English system of lord and vassal was fettered as ball and chain to the feet of Rosaleen, but the saddest chapters of Irish history still lay dormant in the womb of English Iniquity.

Many apologists of England insist that this was a barbarous era, but all unbiased authorities record that the barbarities in Ireland were totally on the side of the usurper — "Bloody" England — and that they surpassed in cruelty all other persecutions in Europe. Further, it must be remembered that the century and a half from the accession of Henry VIII to the throne in 1509 until the passing of the Cromwells in 1659 is considered by England to be her Golden Age — the Age in which she claims to have thrown off the fetters of ignorance and the thraldom of Rome, and garbed herself in the mantle of the Reformation.

Further, let her apologists recollect her treatment of Ireland during the eighteenth and nineteenth centuries before rushing to the rescue of the last of the Thirty Tyrants.

And be there any Irish degenerates, as Shoneens and Imperialists, who state that the past should be forgotten and claim

that the leopard has changed his spots and that the jackal has lain down with the lamb and does not lick his jowls at the thought of Gaelic blood, let him recall the year 1914 when the British soldiers shot down the women and children on Bachelor's Walk, Dublin, merely as target practice; and the wholesale executions of the Irish patriots for high treason in 1916 while the world stood aghast; nor can he forget the atrocities of the fiends of 1920 and 1921, namely the Black and Tans, who carried fire and sword through the country, executing prisoner and civilian alike. May the traitor recall those atrocities and bow his head in shame, and if also in repentance may he say with Moore:

"Let Erin remember the days of old
Ere her faithless sons betrayed her."

THE MERRY MONARCH AND THE WEEPING ROSALEEN

As stated, Charles II became king in 1660, and a more incompetent profligate never disgraced the throne of England. In 1652 he had denounced the "Articles of Galway" as dealing with "the bloody Irish rebels", notwithstanding the fact that he had agreed to them, for he was then courting the aid of the Scotch Presbyterians. After coming to the throne he promised the Irish Gaels, who had been loyal to him and his father, the restoration of their lands according to a "Bill of Settlement" but the promise was never kept, and apart from a few parcels of land restored to the owners in Connacht in 1676, no settlement was ever made for the land-thieves protested so vigorously that Charles dare not alienate their support.

In the Public Records of Ireland we find in the "Index Nominum to the Inrolments of the Connacht Certificates preserved in the Office of the Chief Remembrancer of the Exchequer, Dublin", (15th Annual Report, page 584) the following names amongst those being considered by the commissioners of about 1676 regarding the claims of the transplanted Irish:

"Thomas Lally; VI 30". (Chief of Tullinadaly in 1676).

"Elizabeth Lally; I. 64". (Elizabeth Dillon, d. 1680, widow of James Lally).

"Ursula Lally; V. 7", (Unknown, unless the widow of Donal Lally).

(Note: Roman numbers refers to original roll; Arabic numbers to membrane.)

Whether the above had any lands restored or not is unknown, but the Tipperary pedigree states explicitly that Edmund of Ballinabanaba had a small part of his estates returned to him by Charles II.

During the reign of Charles, the Catholics of both England and Ireland were accorded a merciless treatment, and many innocent people were executed according to English and Irish

history, but it was really the English government that was to blame for Charles had no time outside of his harem to bother with affairs of state. The only good act of his reign was the hanging of the bones of Cromwell and other murderers of his father in chains, but even in this action he was many years too late.

As Ware says of Bishop Lynch, "He lived a concealed and died a public Papist" in 1585 and was succeeded to the throne by his brother, James II, of whom anon.

(See "The Sacrifice of the Men of Maen Magh").

CHAPTER XVII

THE LAST STAND OF THE O'MULLALLYS

The chapter which we are about to write has seldom been written for the Catholic historian is loath to bring down the wrath of his church upon his head, and therefore lose sales needed to swell his empty coffers. Nor has the Protestant historian been more truthful for he fears to remind his co-religionists of a distasteful alliance between their forebears and the heads of Catholicity. Therefore, the war of William and James in Ireland has erroneously been termed a religious war when nothing could be farther from the truth. The religion of the masses on both sides, at any rate, was merely incidental — the Irish Catholics and some Protestants were fighting to regain their estates which Cromwell had confiscated from them or their fathers; while the majority of the Protestants were striving to retain their ill-gotten gains, and it is true they raised the religious cry of the hypocrite, hoping thus to secure help from England; nor was that anguished call of "Stop, thief" in vain.

(Note: We wish to state here that we are not endeavoring to stir up religious animosity. We are not writing from a Catholic standpoint, nor are we writing from a Protestant one, we are merely writing from a Gaelic viewpoint of two and a half centuries ago. Who will condemn us for telling the truth and correcting a lie of history?)

To fathom the origin of the trouble we must go back to the little known League of Augsburg. It is strange, indeed, how all school text and reference books, Catholic, Protestant and non-sectarian, have (as if by mutual accord) eliminated all mention of it. However, it is fully described by O'Callahan in his "Irish Brigades", and is referred to briefly by James Connelly, the 1916 martyr, in his "Reconquest of Ireland".

It so happened that in the year 1686 the famous though now suppressed League was formed by William, Prince of Orange, and joined by many of the powers of Europe that wished to curb the activities of Louis XIV of France who was considered a menace by the nations of Western Europe. This League was joined by Catholic and Protestant rulers alike, and the Pope

having had a dispute with Louis (in which the latter undoubtedly was the aggressor), and smarting under the humiliation suffered at the hands of the said king, and disdaining to turn the other cheek, joined the League in truly Roman style.

Guizot, a French Protestant historian, states: "The League was so powerful against Louis XIV openly or in a hidden but very real manner, sovereigns were seen to enter it who were assuredly very far from being interested in favor of civil or religious liberty. The Emperor of Germany and Pope Innocent XI supported William of Orange against Louis XIV."

Herewith we submit the full membership of this same League:

"The Emperor of Germany;
The Electors of Saxony, Bavaria and Brandenburg;
The Elector Palatine;
The Circles of Swabia and Franconia;
The Kings of Spain and Sweden;
The Dutch Republic (William of Orange, Stadtholder);
The Duke of Savoy;
The Pope of Rome (Innocent XI)."
(England joined the League in 1689 under William.)

We have now reached one of the paradoxes of history, and if we are fair to ourselves and admit that the so-called religious wars of this period were entirely economic and political, we will be the better able to bring a semblance of order out of the apparent chaos into which religious prejudice has drawn them. (See James O'Mullalla's history of 1795 in Dublin National Library).

As stated, James II became King of England in 1685 and immediately attempted to restore the Catholic religion. His headstrong attempt to restore the old faith was resented by the majority of the people who long since had been bludgeoned into Protestantism and now wished to so remain. Even the Papal representative in the country advised a milder course, and it appears that Pope Innocent XI hesitated or else refused to confirm the appointment of new bishops made by James. The said James, feeling his position insecure formed an alliance with the King of France and thus brought upon himself the enmity of the League of Augsburg.

James had publicly proclaimed himself a Catholic in 1671, although previously a professed Protestant as was his first wife who died in that year, and also his two daughters later known as Queen Mary II and Queen Anne. Possibly he regarded the Protestant religion responsible for the death of his father, and also that of Mary, Queen of Scots, instead of their own artifices.

The private life of James will scarcely sustain the claim of the Catholic faction that he was a great exponent of their faith, for his private life was abominable and at the time of his adoption

of Catholicity he was openly living with Arabella Churchill, sister of the Duke of Marlborough, and he sired her illegitimate offspring both before and after his change of worship. This may have been considered a prince's prerogative at that time, but it could never be accepted as the privilege of a religious advocate in any period.

The same applies with equal force to those who endeavor to place an aura of godliness about the name of William and falsely proclaim him to be the defender of Protestantism. None of his numerous offspring were legitimate, and his Protestantism was merely incidental. He was first and last a patriot of which Holland may justly be proud, but he was an opportunist who connived at the murdering of his political opponents in Holland with as little scruple as when he "double crossed" the League of Augsburg and the Protestants of England, and when he schemed to leave his co-religionists in Ireland to their fate.

In 1688 a group of influential Protestant Englishmen invited Prince William to come to England and redress their grievances. William, seeing an opportunity to strengthen his defence of Holland against the King of France who was then at war with Germany, agreed to proceed to England with an army and announced to both the League and the people of England that his object was to force James (who happened to be both his uncle and father-in-law) to grant the people a free and legal parliament which James had refused to do. And so the League of Augsburg supplied William with an army for this purpose. Then, the complication of history arose.

When William arrived in England with a powerful army, James' forces wishing to be on the winning side deserted after much hesitation, and James was captured but his nephew, William, allowed him to escape to France. The Protestant party was now in a predicament. They still wanted James as king, but the foreign prince was now demanding the throne. They offered him the regency during the absence of James but he was obdurate for he was now in command of both armies, and Parliament reluctantly gave him, and his wife Mary, the crown.

Here was the situation. We find Mary, the daughter, de-throning her own father, and a foreign king sharing the throne with her, both contrary to the wishes of the people; and the Archbishop of Canterbury, head of the Protestant Church, and several Protestant bishops and hundreds of the lower Protestant clergy refusing to take the oath of allegiance to a foreign king, and openly professing their recognition of James; and they formed a society known as Non-Conformists which existed for more than a century. We further see the Catholic King of Spain,

while persecuting his rebellious Protestant subjects in the Spanish Netherlands, helping the Protestant Prince of the Netherlands to hold the Catholic King of France in check and at the same time punishing the Catholic king of England for recognizing the Catholic religion. The Pope of Rome is found helping to equip an army to punish the same Catholic King of France (who persecuted his rebellious Protestant subjects, the Huguenots, with the one hand while with the other he stole the Pope's prerogatives and territories), and also to punish the said King of England for attempting to enlarge the said Pope's dominion. To crown it all, we find the Protestant party of England tiring of placing their army and navy at the service of William in his struggle with France, inviting James to return to the throne three years later, the same being prevented from doing so by an uncalled for display of the French fleet. On the death of William in 1702, caused by his horse falling over a mole-hill, both Protestant and Catholic of England alike drank the health of "the little gentleman in black velvet" (the mole) so greatly was "the Dutch king" detested.

Thus was the hero worship of William deflated everywhere but in Holland and two counties somewhere in the North-east of Ireland. We had almost forgotten Ireland — at least those two counties.

On the arrival of James in France, he lost little time in procuring both men and munitions as well as money, to help him retain his hold on Ireland where his Lord-lieutenant had already raised an army in his support. James reached Ireland in March, 1689, and the Irish quickly rallied around him for they had little desire to accept an adventurer as king, though they could have little love for James who had seized 150,000 acres of land in Ireland as his patrimony at the time of the Restoration in 1660. Still he seemed the lesser of the two evils for he promised toleration of religion.

In a short space of time the whole of Ireland, excepting a very small area in the North was in the hands of the forces of James. In the same year (1689) he held a parliament at Dublin where the Protestants pre-dominated in the House of Lords but the Catholics had a majority in the Commons. Here, it was decreed that there should be toleration of all religious creeds and that each denomination should support its own clergy, though little of the credit of those laws may be accorded to James as he had little power in that parliament. So, we can plainly see that at this juncture there was no religious dissension. It was further decreed that the Irish who had been deprived so unjustly of their lands by Cromwell should have them restored, but it

was explicitly stated that if any of those lands had been purchased that the buyer of the said lands should be reimbursed for the amount paid. However, James stated later that this legislation in regard to the lands had been "rammed down his throat". This righteous Land Act was the intolerance, so-called, of which we hear so much.

At this time the Protestant usurpers of the North, fearing the loss of the lands granted to their forebears by James I (the grandfather of James II), and dreading to place themselves under a Catholic majority after the inhuman treatment which they had meted out to the unfortunate natives for three-quarters of a century, formed an association "for the maintenance of the Protestant religion and the dependence of Ireland upon England." And, they further erroneously termed the war a religious one when there would have been no war if they would only retain James as king, which they refused to do, and they appealed to the Protestants of England for help.

Also false was their statement of a massacre by the Catholics, according to Protestant historians, just as a similar statement had no basis of fact in the time of Cromwell. We can only wonder why the native Gaels did not rise up and slaughter their tormentors — the alien usurpers who had robbed them of their heritage.

Gwynn in his "History of Ireland" (page 341) in listing the prominent members of James' parliament (1689) says, "One other should be named, Lally of Tullinadaly near Tuam. The O'Mullallys were a branch of the O'Kellys who ruled beside the Burkes in Hi-Maine — that is East Galway. And two of this family had been Archbishops of Tuam in the sixteenth century. The name shortened and Anglicized is still common in Connacht. As Lally-Tolendal it was illustrious during the last century of monarchist France."

(Note: It would be more proper to say that the O'Kellys—powerful though they were — were a branch of the O'Mullallys who were with the O'Neachtains, the older branch.)

The above named Lally was Col. James O'Mullally, the last resident Chief of his family, and the last Baron of Tullinadaly; and it was he who raised the remnant of that once mighty Clann from the obscurity into which it had fallen and caused its name to emblazon the pages of modern history. But on to the muster call.

We herewith present D'Alton's record of officers of the O'Mullally Clann as given in his List of "King James' Irish Army":

1. The King's Own Regiment
Lieutenant — Lally.
2. Col. Henry Dillon's Regiment of Infantry

Capt. James Lally (The Chief and later Colonel);
Lieutenant Gerard Lally (Brother of the Chief and later Sir Gerard).

(Lieutenant Murrough Mealaghlin — of Tara stock)

(Note: The name of the last officer has apparently been overlooked by genealogists and is merely mentioned here as he, along with Maolseachlin O'Mealaghlin of Mayo, are the last known descendants of the latter Kings of Tara.)

3. Lord Galway's Regiment of Infantry

Captain Edmund Lally (of Galway and later Tipperary);

Ensign James Lally (brother of above).

4. Brigadier Thomas Maxwell's Dragoons

Cornet Brian "MacLally".

D'Alton incorporates the above name with that of Lally and it certainly does not approximate any other name, merely meaning Brian, the son of Lally, though it is possibly a misspelling of Mullally.

(Note: Sergt. Custume (O'Cushen) and his nameless martyrs who cut the bridge at Athlone were of this regiment.)

5. Colonel Robert Clifford's Dragoons

Quarter Master — Mulhaly.

(D'Alton passes no comment on this name which seems to imply inclusion of it under his summary of the Lally Clann. De Courcey gives the above spelling as a variant of Mullally.)

In the Report of the M S S of The Marquis of Ormond K. P. preserved at The Castle, Kilkenny (Vol. II page 239 by the Hist. M S S Comm.) we find amongst the undated documents connected with the Army 1662-84 the following entries: "Regiment of Colonel Thomas Dongan"; "Sir Richard Parson's Company"; "New Men"; "William Mullally". It is just possible that this William may have been one of the above officers whose first name is omitted. We later find a strange friendship existing between the O'Mullallys and the Dukes of Ormond which we cannot explain.

There was also an Edward Mullally in King James' Army, according to the Pedigree of the Rev. W. M. Lally of England, as of Tullaghan, Roscommon.

We read elsewhere that three other brothers of the Chief, namely, William, Mark and Michael, all men of attainment, also fought under the banner of King James.

(Note: The husband of Honoria O'Mullally—the sister of Capt. Edmund and Ensign James of Lord Galway's Regiment—namely, Capt. Donal Mor O'Brien, was also of this army and was slain at the Battle of the Boyne according to the Tipperary Pedigree. We find in D'Alton's List a Captain—O'Brien in Lord Clare's (O'Brien's) Regiment of Infantry; also several others of the name.)

Sad to say D'Alton's List of officers is far from complete, and none of the names of private soldiers are given. However, according to family tradition, the Clann enlisted "to the last man"; and we may well presume that many of them laid down their lives for Irish freedom in this struggle before their Rosaleen was trampled into submission beneath the heel of the tyrant, and ere the Liberty of the Gaels was wrapped within its winding

sheet for the centuries then to come.

And we know that most of the above named officers fought from the Siege of Derry and the Battle of the Boyne until after the rout at Aughrim in 1691 and the surrender of Limerick. (Col. James and Sir Gerard in Irish Brigade, 1690).

THE SKIRMISH AT THE BROOKLET

So little did William care about the Protestants of Ireland that he delayed his departure for there considerably more than a year, and only went when he feared that the French king was gaining a foothold in the country. He reached there in June with an army composed of a medley of many nations, principally from those that were members of The League of Augsburg, and amongst them we find Dutch, Swiss, Prussians, Danes, Huguenots, English, Scotch and Anglo-Irish. The Rev. Dr. George, who was chaplain to William's Dutch general Schomberg, describes them as profligate and licentious and wallowing in vices too odious to mention. And Protestant, though they were, those crusaders carried with them the Papal support. James Connelly in his "Reconquest of Ireland" states that while the Pope's army was small, he had a large treasury and a great influence and he claims that the Pope's moral support and the money which he donated to the League treasury went to strengthen and equip the Army of William.

On the first day of July "of immortal memory" the armies of the two kings met in the Battle of the Boyne Creek. William had an army of forty-five thousand men and fifty-four cannons, while James had but twenty-three thousand men (most of them raw recruits) and only six cannons. Nevertheless, the Irish displayed "admirable courage and gallantry and charged the English ten times after they had crossed the river" according to the Duke of Berwick, illegitimate son of the cowardly James who seeing this bravery cried aloud "Spare, oh, spare my English subjects", showing clearly how little love he bore the Irish.

After seven hours of fighting the Irish were forced to retire but the defeat was by no means a general rout, and they made a second stand at Duleek — an immediate position — and from this place the Williamites could not dislodge them, and were forced to discontinue the attack. The fording of the stream by the alien army was of little consequence for the Irish forces were still intact and not even a single gun had been lost, and the war had yet to be lost and won. But King James losing heart fled precipitately the following morning to France, advising the Irish to surrender (which caused Gavan Duffy to later aptly express, "Righ Sheamus, he has gone to France and left his throne

behind"). This they refused to do, and attempted to hold their line at the Shannon.

William next besieged Limerick and after breaching the walls entered the town. In desperation the women and children joined in the conflict and so valiantly did they fight that the Williamites were driven out. And we learn that Field Marshal Count Peter Lacy as a boy of thirteen fought hand-to-hand with the alien invaders there. And Mary English carrying water to the hard pressed defenders saw her husband and brother and father fall dead around their gun; and manning it, she refused to give an inch of ground to the enemy, and so was over-whelmed and captured and hanged by the English as a traitor. And this Irish Molly Pitcher's lineal descendant, the Rev. Fr. Benedict English resides in Pennsylvania to-day. And so disastrous was the defeat that William left the Protestants of Ireland to their fate with the cry of "Sarsfield's the word and Sarsfield's the man" ringing in his ears, and he returned to Holland and saw little more of England and none of Ireland.

Again, Connelly claims that when the news of the Irish defeat at the Boyne reached Europe that the Pope had a "Te Deum Laudamus" (We praise Thee, O God) or hymn of Thanksgiving sung in Rome in the rejoicing at the humbling of the so-called Catholic King of France and his ally, the resuscitated Catholic James of Ireland, by the Protestant ruler of England and Holland. And Connelly further states that the church bells were rung in the Catholic centres of Madrid and Brussels.

How, we ask, can anyone claim the victory of the Boyne to be a Protestant one over their fellow Catholics?

Through the perverted ingenuity of England we find the hated Dutch king resurrected in 1795, and placed before the credulous and down-trodden of her accursed and insidious policies, to divide the inhabitants of Ireland into two camps, while she robbed them of their government. Those poor benighted Irishmen who each mid-summer do honor to William of Orange, entirely forgetting the Pope of Rome — unless the adoption of the Papal Calender which makes the first of July become the twelfth of same can be considered a concession to him — for the timely aid he rendered them, are not rejoicing at what they apparently believe, namely their deliverance from the Church of Rome, but are celebrating a gala day in honor of the crushing of freedom and justice in Ireland and the placing of a noose of thralldom around their necks and the necks of the Gaels as we shall see.

And so we find that the Clann Mullally and the other Gaels of Ireland in their last desperate bid for Irish freedom before the

total destruction of the resurrected remnants of the Irish clans, and in their last hope of toleration of the faith of their fathers before its eclipse, were forced to fight a goodly part of both Catholic and Protestant Europe; and it is a tragedy of history that many are prone to obliterate.

But back to that unequal struggle and the suppression of a nation.

AUGHRIM AND THE AVALANCHE

In the following year (1691) was fought at Aughrim, Galway, the deciding battle of the war. This was the battle that decided the fate of Ireland and not the one fought at the Boyne. This was the engagement fought on July 12th (O. S.), but because William and James were absent it has lost its glamor for pervaricators. The Irish commander was the French St. Ruth, while the Williamite leader was the Dutch De Ginkell. The outcome meant much to Holland and France as well as to Ireland. It was fought on the threshold of the O'Mullally Clann lands of Ballinabanaba, and here many of the Irish clans (or the remnants of them) made their last desperate stand. The battle was bitterly contested but in the moment of victory for the Irish forces, St. Ruth was slain and consequently confusion followed in the ranks of his legions from which the brave Sarsfield could not extricate them. And with this defeat the Irish cause was practically lost.

Special mention must be made here of the regiments of Colonel Dillon and Lord Galway which crowned themselves with glory at Derry, the Boyne and elsewhere. And at Aughrim the followers of Lord Galway (Ulric de Burgh) refused to retreat and were literally cut to pieces, and Lord Galway (but twenty-two years old) and Colonel Charles O'Moore (the son of the famous Rory and uncle of Sarsfield), the Governor of Athlone, were both captured and murdered in prison by the English soldiers according to George Story, Protestant historian, and others, the report of the British War Office naively and truthfully stating that they died of wounds. And further, some English regiments, returning to the scene of the battlefield the next morning, slaughtered all the Irish wounded whom they found in a glen in that place.

However, two who escaped of the Galway regiment were the brothers Captain Edmund and Ensign James O'Mullally (see Tipperary Pedigree), and they retreated to Limerick under Sarsfield as did also three of the brothers of the Chief of their Clann.

Thomas Davis eulogizes in these words:

"Sing oh! they died their land to save
At Aughrim's slopes and Shannon's wave."

And Thomas Moore, the "Bard of Erin" and of the same clan as Rary, writes of Aughrim:

"Forget not the field where they perished,
The truest, the last of the brave!"

Nor was it easy to forget "that field where they perished" for O'Connor in his "Military Memoirs" states that, "The bodies of the Irish lacerated by dogs and mangled by birds of prey became objects of horror and contagion. For half a century after, the heights of Kilcommodon were whitened with their bones". (These bones later formed the wall around Kilconnell Abbey as stated. In fact some referred to the contest as The battle of Kilconnell. See Dillon's speech 1792).

By the defeat of the Irish legions at Aughrim, Galway and the West were open to the invader, and we learn that James O'Mullally, the Chief, and his brother Sir Gerard were attainted and all of the family estates at Tullinadaly and Ballinabanaba were confiscated as well as their titles, but they had previously gone to France as officers of Count Dillon's Brigade of raw recruits, which had been sent there in exchange for King Louis' seasoned soldiers. Nor did other members of the Clann Mullally fare better for they were now completely disorganized and scattered, and scarcely more than two families could be found in any one place. There was not as much as a "skraw" nor yet a "traneen" ("a sod" nor "blade of grass") left them of their vast heritage in all that ravaged land. Several of the Clann fled to France, some fled to England as the thief hiding in prison, more buried themselves in the Claddagh of Galway town, two brothers fled to Tipperary, others fled to Dublin, while several fled to the mountains of Galway and Mayo where they still may be found, many as yet unable to speak English, and from them and their kind the New Eire must arise. There were only a few families who managed to linger on at Tuam and in Maenmagh, and in fact so complete was Britain's onslaught on this disrupted family and so terrible was the slaver's rule that almost two centuries later (November 1875) there was not a single one of the name listed as the owner of as much as one acre in the land of the Gael. In a volume of the above date entitled "Return of Owners of Ireland of one acre and upwards" we read this solitary entry anent the Clann: "Michael P. Mullally, Ballycullen, Tipperary, 492 acres, valuation £283 - 10 s". However, those with renewable leases were classed as owners, and investigation not only proved that Michael was such a lessee, but that his children were only able to purchase the said lands in 1903 and his descendants are still paying on the purchase price (1941) though their

forefathers paid for the same lands many times over in rack-rent since 1691, when they first leased this same land (two and a half centuries before).

Indeed, so distressing was the degradation and beggary of the O'Mullally Clann (and many others) that the jingle rhyme of Irish school days sung to the tune of "The Irish Washer-woman", and which ran as follows:

"Sally Mullally lived in a lane,

She was every day washing but ne'er a day clane."

portrays more than volumes the depths of poverty to which the Clann had sunk under the banner of the barbarian invader. And it is with a feeling of defiant pride that we proclaim that it is from the Sally Mullallys of Ireland that the Irish of to-day descend, and they literally arise with a sword in either hand to meet the savage and insinuating sallies of Angleland.

Thus did barbarian culture and greed cause the complete disintegration of the Irish clans; and it would seem that the English authorities considered the O'Mullally family practically extinct, for with this following record they are referred to no more in the government archives of Ireland. It is from the Inquisition taken at Galway and preserved in the Chief Remembrancer's Office, Court of Exchequer, Supplement to the eighth Report (page 605) and reads: "Conacia (Connacht), Com' Galway (Commission or County of Galway), Gulielmus III (William III), number 4, Jacobus (James) Lally, 5 Septembris, Anno 8 (September 5th, 1696)".

So was the obituary notice of the O'Mullally Clann written by the English government after an existence in Ireland as King and Chief for an era of thirty-four hundred years. The above item refers to the property of the Chief which was confiscated in 1690 but not disposed of until 1703.

Henceforth, to continue our genealogical register we must refer to foreign records and to family notes and traditions. We must write a history where apparently there is none — but wait.

THE TREATY OF LIMERICK

After a spirited siege of ~~sixty~~ days Sarsfield surrendered Limerick through lack of food and amunition, but then only on conditions. His army of fourteen thousand men were allowed to march out with all honors of war — (with all honors of war!) — with their arms, guns and light baggage and "drums beating, matches lighting, colors flying". O Eire! This was thy blackest hour.

The terms of the Treaty are here given in brief:

The soldiers had the privilege of entering the Army of William or going abroad or else remaining at home;

There was to be no further confiscation of lands, etc.;
Free trade was guaranteed to Ireland;
There was to be freedom of worship;
The Irish were to have the right to bear arms;
They were exempted from taking the "oath of Supremacy";
They were to be permitted to sit in parliament;
The confiscated cathedrals were to be returned to the Church
of Rome; etc.; etc.: etc.

The Treaty Stone on which the above dishonored treaty was written may still be seen on Limerick's street by the Shannon, while part of the old city walls still stand. We noticed a section of them in 1938 used as the back wall of a pig-sty, which caused our informant to remark that "the swine are on the outside of the wall as were those of 1691."

Of the Limerick army only a handful returned to their homes; a bare thousand enlisted under King William; another two thousand emigrated to foreign lands; while the remainder or twelve thousand two hundred went forth with Sarsfield to enter the service of France, and thereby strike a blow at England and William's League of Augsburg. They are known as the "Wild Geese", flying away with the hope of some day returning to free their Rosaleen, or else place a Stuart on the throne of England. Sad, indeed, it is to record that few ever returned but laid down their lives in their vain endeavor.

Sarsfield has been criticized by most historians for not holding out for better terms; for surrendering when he knew a French force was coming to his assistance; and lastly for leaving Ireland with his army.

In defending him we believe that Sarsfield felt that the more he bargained for, the less chance there would be of England's keeping the treaty, and anyway, England kept no part of it. Why blame Sarsfield?

The French force was too small to be of material assistance, and could only prolong the suffering at most.

And lastly, Sarsfield left Ireland expecting that with his army and the help of France to place King James on the throne of England. In the following year (1692) when the leading Protestants of England including the leader of the army and the Admiral of the navy invited James II to return to England as their King, we find Sarsfield waiting with his Irish army on the French coast for a favorable opportunity to cross over to England to join the adherents of James, when King Louis in his anxiety to humble the League of Augsburg antagonized the English Admiral, and so the English fleet joined the Dutch one and drove back the French ships.

James II died in exile in France in 1701; King William died in England in 1702; and Patrick Sarsfield was slain in the Netherlands in 1693 while striking his last blow at William and the powerful League of Augsburg. As he lay on the battle field dying, he took a handful of his life-blood as it flowed from his bosom, and gazing sorrowfully upon it, he said simply, "O, that this could have been shed for Ireland".

So died a noble Irishman, the grandson of Rory O'More.

In 1715 while the son of James II was rallying the Scotch Clans to his assistance, Sarsfield's son proceeded to Ireland to attempt a rising there, but the revolt in Scotland was abortive.

Section IV — THE HONOR OF BARBARY

CHAPTER XVIII

"THE BLACK SPOT" OF THE TREATY OF LIMERICK

We are told by Davis that the above treaty was "The treaty broken ere the ink wherewith 'twas writ could dry", while the English history of our youth brazenly states that the Irish became "the hewers of wood and drawers of water" for their English masters.

The first act of William was to confiscate one million and sixty thousand, seven hundred and ninety-two acres of land, of which ninety-five thousand acres went to his mistress, Elizabeth Villiers, Countess of Orkney and the balance to his Dutch soldiers. However, the English government in 1698 confiscated the land of the "royal concubine" and the "flying Dutchmen" and gave it to more of the "adventurers" from England, and William threatened to give up the throne in protest.

However, in justice to William, it is claimed, that he earnestly attempted to fulfill the other provisions of the Treaty of Limerick, but in this he was over-ruled by the same Barbarian government, and the answer to the treaty was the nefarious Penal Laws.

Forthwith, we shall present the Penal Code — that Bloody Code — which was more diabolical than the Draconian Code of ancient Greece or the Justinian one of Rome, and which Dr. Johnson of dictionary fame, and a Protestant, said was worse than the ten pagan persecutions of the Christians; and of which the French jurist, Baron de Montesquieu, said: "This horrible code was conceived by devils, written in human blood and registered in Hell." Further, Sir Edmund Burke, Irish Protestant Parliamentarian, said: "It (the Penal Code) had a vicious perfection — it was a complete system — full of coherence and

consistency; well digested and well disposed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment and degradation of the people and the debasement in them of human nature itself as ever proceeded from the perverted ingenuity of man."

So once again the Serpent of the Seas had struck and the Beast of Bigotry cloaked in the brutality of the Briton ran rampant in the land and the burdens which the butchers of Barbary placed upon that tragic people was her answer to the gullibility of the Gael.

THE PENAL LAWS or "BARBARIAN CODE"

We present the code in brief as it applied to all Irish Gaels except the traitors who were few indeed.

Irishmen or Catholics (the terms being synonymous in Ireland at the time) were deprived of all rights of citizenship;

They were forbidden to vote; hold public office or enter any profession, and of course, could not sit in parliament as promised;

They could not carry arms even in self defence (1692);

(This law was later repealed in 1903.)

Irishmen could not buy land nor inherit any by will or from a Protestant;

(Thus any Catholic who in some manner held his land could not leave it to his children).

They could only dwell on forfeited estates as laborers or cottiers;

(This was the most degrading of all.)

They could not own a horse worth more than five pounds (1696);

They could live only on leased land not exceeding thirty shillings in rent per year;

If the profit exceeded one-third of the rent the land went to the first Protestant informant;

(Thus if a tenant who paid thirty shillings rent made a profit of more than ten shillings (\$2.40) on his miserable patch of land in one year he was liable to be dispossessed for his thriftiness. Lecky, Protestant historian, says that all enterprise and energy was killed by this last mentioned law.)

A father could not be the guardian of his own child, nor could he educate his children (1692 of William and 1702 of "Good" Queen Anne);

(Thus the Irish were forced into illiteracy.)

If he sent his children abroad to be educated his property was confiscated and he himself was outlawed (1692 and 1696);

(Anent those latter two clauses, Mrs. Green, wife of the English Protestant historian, in her book "The Making of Ire-

land and Her Undoing" states, "There is no other instance of a race subjected to this peculiar doom, that every student who would not abandon his nationality and his religion must seek education in exile, while the remnant of their own land were to be deprived of all aid that knowledge, association in learning, or cultivated leaders could give them".)

A Catholic was forbidden to exercise his own religion;

He was fined (as in the time of "Good Queen Bess") if he failed to attend the Protestant (Anglican) worship;

Certain Catholics in good standing were appointed to inform on their neighbors, and if they failed in this so-called duty to England, they were branded as traitors and outlaws and subjected to torture and hanging when captured;

(This last clause was the most diabolical one of the "Bloody" Code.)

Any member of a Catholic family turning Protestant inherited all the family property (1702 of Queen Anne);

(Thus the son or wife could rob the father or husband.)

All priests were ordered banished from the country (1692);

An Act of William 1697 read, "All Popish Bishops, priests, Jesuits, and Friars shall depart out of this Kingdom before 1698";

Any priest coming into Ireland was hanged (Anne 1703);

Priests were offered a bribe of thirty pounds per year if they became Protestants (Queen Anne);

A bounty was placed on the heads of priests and school masters, robbers and wolves.

However, those bounties fluctuated according to the supply and demand just as any commodity on the market varies in price. In Elizabeth's reign, the bounty on priests was high owing to the scarcity; while in the time of Cromwell, with many of the new settlers striving to make a bit of pocket money, the bounty was accordingly reduced. However, in the reigns of William and Anne and that of the first two German Georges, the supply of priests and teachers was so great it is recorded that many eminent and righteous (?) Englishmen migrated to Ireland to take part in this profitable enterprise of head-hunting and it is claimed that it became a sport much more exciting than fox-hunting. And the Protestant Dr. Taylor states that: "During the latter part of the seventeenth and the beginning of the eighteenth century priest hunting had become a favorite field sport."

Possibly only the worst class of Englishmen went to Ireland.

And to add dignity to the work of harassing Papists, an Act of Parliament was passed in 1705 which declared that the informing on, and persecution of, Papists was an honorable

service. And then, so it was in English circles; and indeed, the only head-hunters to be found in Europe at this period were the English. But allow us to state that it is the proudest boast of our Clann that many members of our family tree were agents of the Church of Rome and traitors according to the English tyranny of the land. We shall inform on them in a later chapter. Indeed, many of our ancestors had prices on their heads.

As a touch of irony, there was printed in the year 1695 a law passed previously by the English parliament which was entitled "An Act for the more effectual suppressing of profane cursing and swearing" in Ireland. Such arch-hypocrisy! It would be astounding if the Irish did not curse their oppressors!

Further, John Mitchel, the Protestant patriot, says that no Papist was safe from suspicion if he had money to pay fines, and sad indeed was the lot of a family who had a handsome daughter, (Refer to story of Lord Leitrim, etc.)

And it is recorded in the Records of the Protestant Parliament at Dublin that on February 28th, 1703, they introduced a bill to prevent the "further growth of Popery" in Catholic Ireland,

But listen to the lament of the Protestant Davis:

"O weep those days—the Penal Days
When Ireland hopelessly complained!
O weep those days, the Penal Days,
When Godless persecution reigned!
They bribed the flock, they bribed the son,
To sell the priest, and rob the sire,
Their dogs were taught alike to run
Upon the track of wolf and friar;
Among the poor and on the moor,
Were hid the faithful and the true
While traitor slave and recreant knave,
Had riches, rank and retinue.
And exiled in those Penal Days
Our banners over Europe blazed."

Again, we state that the foregoing is not an attack on Protestantism but rather on the English policy of persecution and execution. Should the charge be made that we are biased in our arraignment and castigation of the Beast of Bigotry allow us to proclaim that we favor no creed, though we do not care to wear our beliefs and disbeliefs upon our bosom; yet it may be noted that practically all of our authorities on the diabolical ingenuity of the Penal Laws were Protestant men of eminence, and we dare not question their word.

If further proof be needed that the difference of religion made no difference to England, and that the savagery of the Saxon since he left the cess-pools of the Elbe River has flourished unabated, let us remember that the England which passed the Kilkenny Code while masquerading under the guise of Catholicity was as ruthless in Ireland as since she donned the mantle of

Protestantism, for both have been merely the veneer to her hypocritical activities that never for a moment lay dormant. She still secretly worships the god Woden in preference to Jehovah, while the national See of Canterbury suits her politics better than does the universal See of Rome.

And in conclusion, may we add that this breach of faith and duplicity of England's, which is just as potent to-day but which operates in a more hidden and insidious manner, gave rise to the Gaelic proverb: "Dreang madra agus gaire Sasanaigh" which compares "The snarl of a dog and the smile of an Englishman".

THE "FOSTER MOTHER"

'fosters' and 'mothers' Irish Industries

Nor was England, the Vagabond of Nations, satisfied with depriving the Irish of their social, political and spiritual existence but she must, too, deprive them of their industrial or economic existence. Her policy was still one of ruthless extermination.

From the beginning of the Middle Ages, the Irish trade with the Continent of Europe was considerable. The English could not legitimately compete with it, so, effective measures were taken to suppress it.

In the years 1339, 1465 and also 1494 legislation was passed by Catholic England to prevent the Irish from exporting goods.

Further:

About 1540 Henry VIII forbid the export of cloth from Galway;

In 1568 Elizabeth destroyed the commerce of Munster;

In 1571 she decreed that only Englishmen could export cloth from Ireland and that they must have a permit from her to do so;

In 1637 "The Navigation Act" ordered all Irish ships to clear from English ports for foreign trade;

In 1660 woollen goods were forbidden to be exported to England;

In 1663 a law was passed forbidding all but English ships from engaging in Irish foreign trade;

Later the trade between Ireland and the colonies was forbidden.

Apparently all loop-holes were now blocked but the Irish were resourceful and continued to fight for existence.

Next, they attempted to build up a cattle and dairy trade. But the exportation of cattle and horses, as well as that of butter and cheese, was suppressed in the reign of Charles II, and this law like all the other suppressive measures remained in force for many generations to come.

Then the Irish killed their cattle and horses, and so started a flourishing leather trade. England was then forced — literally forced — to prohibit this trade to save her own.

Nevertheless, Irish persistency to live must be admired by all but England. They next attempted to build up a tobacco industry, but this too was stamped out in the reign of the dissolute Charles and a heavy fine was imposed for the smoking of Irish tobacco as late as the reign of William IV (fondly termed by the English, "Silly Billy").

In 1669 Ireland was forbidden to export wool to England;

In 1697 she was forbidden to export any woollen manufactures to any country; (Could it be that Ireland had forgotten the Act of 1660?)

In 1698 a bill was passed imposing a fine of five hundred pounds for the export of the same.

Thus was the woollen industry ended to the great advantage of England and the detriment of Ireland.

Then the Irish turned their attention to cotton, linen and hemp manufacturing, but to **cure** those industrial **evils**, England imposed a duty of twenty-five per cent on cotton goods and a heavy one on linen, and thus at one fell blow both of those illegal (?) industries were throttled in their infancy early in the eighteenth century in direct refutation of the Treaty of Limerick.

Next, the Irish as if by stealth insidiously started silk and salt industries but they were likewise suppressed;

And in the reign of George II the flourishing Irish glass industry was mercilessly stamped out.

Then the thriving Irish fisheries which were for centuries the best in Europe, received special consideration. Once again English statute destroyed another vital means of livelihood. (Even a tenant caught fishing on his rented land could be hanged, drawn and quartered for poaching).

With a cry of despair we record that the coal industry was shattered at a blow, nor could any one mine coal on his own land for his personal use as covetous England claimed the mineral rights of the country until 1922.

While many suppressive industrial acts were enacted previous to the passage of the Penal Laws, practically all remained in force during the life of that "Bloody Code" and tended to supplement it. None of those repressive economic measures were repealed as promised by the Treaty of Limerick.

Many may well ask what industry remained in Ireland. None, my friends, with which England had to compete. And what was the result?

Sir Edmund Burke, Irish Protestant statesman, claims that those unfair laws resulted in many Irish Protestants migrating to America. And we read of some of the Protestant woollen workers going to Catholic France (at the time of the persecution of the Huguenots by Louis XIV) to assist in the woollen works there, while English history boasts of the fact that many of Louis' Protestant subjects fled to England to start a thriving linen industry. A strange situation.

But it must be remembered that the Irish Catholics formed the bulk of the workers, while all the capitalists and manufacturers were Anglo-Irish and Protestant.

With such a condition of affairs in Ireland it is little wonder that the "Wild Geese" left their native land where the Penal Code and the Industrial Code had well-nigh crushed the spirit and had shackled the body, as would the gyves of bondage. No work could be found, and the result was that many starved to death. Our boyhood English history casually passes over this era by stating that, "The cry of the people was loud for bread." But they well might have said that the cry was one of despair. The only means of livelihood for many of the youths of Eire was on the battlefields of foreign lands. And it is a sad commentary of that Dark Age that Irish mothers brought forth their sons but to send them on as cannon-fodder for the armies of the tyrants of Europe.

The seventeenth and eighteenth and also nineteenth centuries of Ireland's woe, mark an epoch in English history that for selfishness and savagery has no equal in the realms of Christendom and which the annals of Paganism fail to surpass.

Though practically all of those oppressive measures were repealed from the bloody statute books of England within a century or two of their passing, they remained virtually in force up to the time that Ireland wrung self-government from her tormentor at the bayonet point in 1922, for she being the weaker nation had no opportunity to build up any industry that might prove to be a competitor of England's with the governing and financial strings in the hands of Britain, for the latter country had only to undersell the Irish product until it was forced off the market. Thus was any competitive Irish industry in later times pushed over the brink into bankruptcy almost at its birth, and destroyed as effectively as if it had been legislated out of existence.

Nor could any foreign company start any industry in the land without the consent of England. An example of this selfishness is the fact that "The Ford Motor Company of America" was

obliged to obtain the consent of the English government before building its factory in Cork City in 1917. (Please note the date).

Nor should this mighty weapon of England's — this economic cudgel of the avaricious Anglo-Saxon — be minimized, though it is entirely overlooked by the rank and file of Ireland to-day, even while English gold literally holds a mortgage on their very souls. It is a force that has crushed empires and is more potent and deadly than armies, and it has held the Irish nation in its fangs over the brink of starvation for centuries. But it requires more volumes to record than we can tell.

We, therefore, see that English diplomacy is as unremitting and relentless as ever, even when garbed in a veneer of fairness which is merely the mantle of hypocrisy.

"THE WILD GEESE" or EXILES

"Long they pine in weary woe, the nobles of our land,
Long they wander to and fro, proscribed alas! and banned;
Feastless, houseless, altarless, they bear the exiles brand;
But their hope is in the coming-to of Kathleen Ni Houlahan!"

From the Gaelic of Sean O'Tuama
(Translation by Clarence Mangan)

Before proceeding with our pedigree, allow us to say a few words in honor of the "Wild Geese" who left Ireland to serve in the legions of foreign lands. We have seen that it was a matter of great necessity that forced them to go abroad. Lord Macauley, Scotch Protestant historian, stated that the youths who went forth from Ireland to other lands, where opportunity lay and where many of them became famous, would have had no chance of advancement at home and would have been looked upon with contempt by the English "squireens".

We shall now proceed to give a partial list of the most famous of those gallant Irishmen whose only means of livelihood — the only chance of survival — lay on the battlefields of Europe, and other lands.

"Fighting Jack" Barry of Wexford is termed "The Father of the American Navy". (Died 1803.)

Almost half of the Colonial Army in America (1775-1783) was Irish or of Irish origin, while twenty of them were generals and fifteen hundred were minor officers. General Moylan commanded Washington's cavalry and General Knox was in charge of his infantry, and the private correspondent to the Commandant was Hercules O'Mulligan. Generals Sullivan and "Mad Anthony" Wayne were heroes of that war, while eight of the signers of the famous "Declaration of Independence" were of Irish extraction. (MacKean, Lynch, Read, Rutledge, Smith, Taylor, Thornton, and Carroll).

John James Murphy left Cork in the Penal Days to become an Indian Chief, known to the Five Nations as "The Black Eagle of the North". He later returned to Ireland, was ordained a priest, and built S. S. Peter and Paul Church at Cork. (Irish Digest, January, 1939)

The author of "The Star Spangled Banner", Francis Scott Key, was the descendant of an Irishman by the name of MacKey, and the anthem is rightfully sung to the Irish melody known as "The Last of the Bard"; while the famous defender of that same banner, Barbara Frietchie, immortalized in Whittier's poem, was an O'Kennedy born in Donegal before the Revolution. (A "Wild Goose" indeed!)

In South America, Ambrose O'Higgins was Viceroy of Chile and later of Peru; and his son, Bernard, termed "The Liberator of Chile", was the leader of a revolution there and still later served as president of the Congress (1818-1823), while a province of that country is called O'Higgins. Further, Admiral Patrick Lynch (1824-1886), the son of an Irishman, was an envoy from Chile to Spain. Then there was Admiral William Brown of Mayo who founded the Argentine navy and in whose honor "St. Patrick's Day" is still the national anthem.

In Spain there was Admiral Crammock who later became a statesman; there were also Generals O'Donnell, O'Gara, O'Mahoney, O'Neill and O'Reilly. Two of the O'Donnell family became **grandeess** there; while another one was Minister of War at the time of the Spanish-American conflict, and he still maintained his ancient family affiliations with Donegal. And Richard Wall who was born in Limerick became Prime Minister of Spain.

There was an O'Brien who was the founder of the Russian Navy, while Peter Lacey was a Brigadier-General under Peter the Great and the organizer of his army. Also, one of Lacey's sons was a Field-Marshal in the Austrian army, and another Lacey held a similar position in Spain.

Then there was also a Field-Marshal Brady of the Austrian service, as well as a General Browne who was one of the most celebrated officers of "The Seven Years War", and whose cousin was a Field-Marshal in the Russian Army; while several renowned O'Sullivans were found amongst the warriors of France and Spain.

Again, Commodore Thurot O'Farrell, a hero of the French navy, defeated the English on the Irish coast in 1760; and a MacNamara commanded a French fleet off the coast of England.

So great was the valor of those men without either home or

country that we quote one incident to prove that they merit the honor given them:

When the Empress Maria Theresa of Austria (1740-80) instituted fifty crosses of the Legion of Honor for her soldiers, forty-six of them went to Irish officers as a reward for their bravery and military skill.

And the Emperor of Germany, Francis I (1745-1765) wrote: "The more Irish officers in the Austrian Army the better; our troops will always be disciplined; an Irish coward is an uncommon character; etc."

Further, Fornman wrote of those immortals, "Wherever they served they always had the good fortune to distinguish themselves; and it may be said to their eternal honor, that from the time they entered the service of France, they never had the least blot on their escutcheon."

Wherever they went they covered themselves with glory as at Landen (Flanders) 1693; Massiglia (Savoy) 1693; Cremona (Italy) 1702; Viletry (Italy) 1703; Ramilles (Flanders) 1706; Almanza (Spain) 1707; Oran (Sicily) 1733; Dettingen (Bavaria) 1743; and Fontenoy (Belgium) 1745; etc.

However, the bulk of the "Wild Geese" went to France, and from the time of the surrender of Limerick in 1691 to the Battle of Fontenoy in 1745 the number of Irishmen who sacrificed their young lives for the Louises of that country reached the stupendous total of four hundred and fifty thousand. (Lecky, the historian, who was skeptical about the number, on investigation admitted the truth of it). And the number who enlisted in the French service from 1691 until the crushing of the French Monarchy, a century later, reached the unbelievable total of one million Gaels, more than half of whom lost their lives in their vain endeavor to crush England through France; and they fought, those outcasts, with such reckless abandon that they fell as the leaves of autumn, but there were legions more to fill their ranks. In fact,

"On far foreign fields, from Dunkirk to Belgrade,

Lie the soldiers and chiefs of the Irish Brigade."

You may well ask why Irishmen did not show such valor in Ireland. The fact is that Irish valor in Ireland has never been questioned by unbiased critics. But it was well-nigh impossible for the down-trodden to organize in that redcoated infested land; and though the Irish always excelled the cut-throat English soldier in bravery, it is needless to say that the British cannon was superior to the Irish pike. And further, we must remember that

Irish endeavor was not curbed in foreign lands, and that their heftiest blows were ever wielded at their hereditary foe.

In fact, so terrible was the fear of the Irish Brigade in France that many another army broke in flight at the mere mention of their name, and the forces of the French king became well-nigh invincible.

For a full account of the Brigade we refer the reader to O'Callaghan's "Irish Brigade in France" and O'Conor's "Military Memoirs".

Here are a few only of their names:

Lord Mountcashel (MacCarthy), the first leader of the Brigade (slain 1693);

Earl of Lucan (Patrick Sarsfield) slain 1693;

Lord Clare (O'Brien); Lard Galway (Burke);

Count Dillon and several others of that family;

Duc de Feltre (Henry Clarke), descended from Irish stock, was war Minister to Napoleon from 1807 to the end of the Empire in 1814.

And at a later date there was the Duke of Magenta (Marshal Patrick MacMahon) who became first President (1873-79) of the present French Republic.

But search where you may, the greatest amongst that band of one million Immortals, as given by all historians, is the name of Lally. (See Irish World of New York, May 30th, 1935; also Sept., 1881, and Sept., 1906).

CHAPTER XIX

THE O'MULLALLYS OR LALLYS OF FRANCE

It would appear that the O'Mullallys before their flight to France had written the name in English without the "O", that is Mullally, but O'Maolalaidh was still the Gaelic form as it is to this day. However, they were often referred to as O'Lalaidh and Lally by their neighbors, and it is by the latter name that they survive in the records of the alien governments. After their arrival in France only the shorter form of the name was used and as such it emblazons the pages of French history.

We have already referred to the "Bill of Attainder" of 1691 outlawing the O'Mullallys in direct refutation of England's solemn pledge of honor (or dishonor) not to confiscate any Irish lands if the defenders of Limerick would merely lay down their arms. This article only contained the names of James, the Chief, and his brother Gerard (or Gerald); no mention being made of the other three brothers.

O'Conor in his "Military Memoirs of Ireland" states that,

"The second Article of the Treaty of Limerick" which England misconstrued "consigned many illustrious Irishmen to poverty and perpetual exile. The names of a few whose estates were then sacrificed will excite the sympathy of the readers even after one hundred and fifty years." Among his list of names of the outlawed are those of James O'Mullally of Tullinadaly and the O'Garas of Coolavin. (The Chief of O'Garas was married to O'Mullally's sister). Continuing, he states, "They had committed no offence and were guiltless of rebellion. They fought for their legitimate King and now suffered the penalties of treason because they had not recognized the authority of an English convention to substitute a foreign invader for him whom their principles taught them to regard as the lawful sovereign of the British Islands."

In the year 1700 the O'Mullallys' widowed mother (the former Honorable Jane Dillon) was adjudged by the Trustees of Irish Forfeitures in Dublin entitled to her dower on the lands of Tullinadaly etc. Further, a legacy in the estate was reserved for Michael Lally, the only brother of the Chief to remain in Ireland. Also 100 pounds apiece was allowed to Mary Lally (Baroness Jourdan), the eldest sister of the Chief, and to Bridget Lally (Mrs. Nagle or Baroness Costello) according to the Will of their father, which apparently was destroyed in the Four Courts, Dublin, in 1922. The other two brothers and Mrs. O'Gara no doubt forfeited their shares by going to France. There is no record of where Mrs. Betagh went. (See Hawkins Pedigree).

The estate which was described as "the Castle, town and lands of Tullynadaly etc. in the Barony of Dunmore, County Galway", was sold in 1703 by the English Government at Chichester House to one Edward Crew, styled of Carrowkeel, Galway; and so passed Tulach-na-dala into oblivion after having been the second home of the O'Maolalaidhs for two hundred and fifty years. (Book of Postings and Sale of Forfeited Estates in Ireland 1702-03).

The Vandal Crew, or as the natives still call him, Captain Crow, tore down a goodly part of the historic castle to build his mansion which still stands. More of the stones were used to build cottages on the estate until not one stone remained upon another. Finally, in recent years the Irish Road Commission started excavating the esker or sand hill on which the castle had stood and was removing the very stones of the foundation and destroying the site when stopped by Dr. Costello, the present President of the Archaeological Society (1938).

The mound of the old Dail or Parliament is still to be seen below the hill, as are also the ruins of the cottages of Castletown

nearby whose inhabitants were evicted by the landlord Vasey. The present owner is a Mr. Murray.

The tradition as to the prowess of the Lallys is still very strong in the vicinity even after two and a half centuries, and the size of their estate is given as about two thousand acres. The natives go so far as to say that they were as powerful as the government (possibly with an association of clans), and further claim that they drove out "Captain Crow" more than once after 1703; but here the records end for history is silent on Capt. Crow as well as on those later Lallys. (As late as 1745 Count Lally claimed the estate. See O'Callaghan).

COLONEL JAMES O'MULLALLY, CHIEFTAIN, SOLDIER and STATESMAN

On arrival of the "Wild Geese" in France, they took service in the French army under Lord Mountcashel (Justin MacCarthy) and became known to history as the "Irish Brigade". One of the regiments of that famous band of exiles was known as Dillon's Regiment which was raised at the instigation of Theobald, the seventh Viscount Dillon, the same who raised the well-known Dillon's Regiment in Ireland that was commanded by his son Henry in the army of King James. This time the warrior viscount's second son, Colonel Arthur, later known as Count Dillon, was placed in command, but as he was not yet twenty years of age, a French assistant, Lieut.-Col. Mannery by name, an officer of great experience, was designated to assist him in the command. But to his nephews, the O'Mullally or Lally brothers, went the task of organizing the regiment. However, the greater part of the work had fallen upon the shoulders of James, who was created a colonel of that body as the ranking Commandant of the Second Battalion, known to history as "Lally's Brigade". (This regiment of raw recruits was exchanged for French seasoned soldiers, and Col. James was signally honored in being delegated by the Irish military authorities to take the regiment to France).

We have already referred to his prowess as a Chief of his Clann and also as a statesman under James II. (He was sovereign or Mayor of Tuam in 1687 and a member of James' last parliament in 1689). We shall, therefore, only give his war record here which is, alas, all too short! Such an impetuous officer as he could scarcely long survive! Possibly it was because that all in Ireland which was endeared to him, the mountains and glens of his boyhood, and the famous old castle with its traditions of the dail and the glory of the Gael were gone forever, and that the comrades of his youth or of the battle were scattered or slain,

that he fought with such reckless abandon. Moreover, through all the vicissitudes of Ireland's sad story of more than five centuries of warfare with the Barbarian, he was the first Chief of the O'Maolalaidh Clann forced to abandon his people — those Gaels who were amongst the most uncompromising with which the English hordes had to contend.

However, it is due to his efforts that the family was able to arise from the obscurity into which it had been untimely thrust and was once again considered to be of the foremost people of the land. And it is with a touch of sadness that we record his early death in November of 1691 at the blockade of Montmelian fortress which lasted from the autumn of 1690 to December 1691 when it surrendered. (This was in France's war with King Victor Amadeus of Savoy). It is little consolation indeed to read that it was one of the greatest strongholds in Southern Europe, and that it finally fell before the onslaught of the French and Irish forces.

Col. James O'Mullally shall always be remembered as the last resident Chief of that ancient Clann (before its disruption), a statesman of no mean ability, a soldier who sacrificed all for the freedom of his nation, and a patriot who gave his life gladly that his Rosaleen might live.

Peace to the remnants of his Clann and to his honored name.

SIR GERARD O'MULLALLY OR LALLY, THE MAD KNIGHT OF THE BRIGADE

On the death of Col. James, his brother, Gerard, termed in history as Lally and O'Lally, succeeded to the Chieftainship according to the Will of his father but there is no record of his ever having returned openly to Tullinadaly. Of all the Irish exiles, he is shown to have been the most uncompromising, and he left the land of his fathers swearing eternal vengeance upon the English usurpers of his people. With the milder wisdom and the restraining hand of his elder brother removed, we find all the bitter passions of his harried soul bursting forth in denunciation of barbarous Britain, and we see him as Hamilcar of Carthage swearing his son to utilize his every endeavor in the crushing of England and the freeing of Ireland, and he advanced to such a point in this particular as to border on the verge of apparent fanaticism. Nevertheless, his urge was not in vain for we later find that son crushing English armies on the fields of Europe and India, and coming so near to the placing of a Stuart on the throne of Britain as to shake that country to her very foundations. Had

the Irish Brigade possessed a few more mad patriots of the type such as Sir Gerard Lally, the Gaels of Ireland later might have been living under the Brehon Code instead of the Penal Code, and have Chiefs instead of Landlords, and have been classed as Clansmen instead of Serfs.

He had married a French lady of noble rank, Mlle. Marie Anne de Bressac, and had one son, Count Thomas Arthur Lally, already mentioned. He had risen to the rank of Brigadier-General and was designated Marechal de Camp when he died in 1737.

In Notes and Queries for 1902 (page 453) Dr. Burtchaell states: "Sir Gerard Lally, father of Thomas Arthur, Count Lally Tollendal, was the second son of Thomas Lally of Tullaghnadaly, County Galway He was created a baronet by letters patent dated at St. Germain-en-Laye 7 July 1707 and died at Arras about 1734 (1737). He married 18 April 1701 at Romans in the diocese of Vienne, Anne Marie, daughter of Charles de Bressac, Siegneur de la Vache" (The balance of the above letter appears at discussion of Hawkins pedigree. D. O'M.)

Following Sarsfield's death the leadership of the Jacobites in France seems to have fallen to Gerard Lally for he was then the Chief of his Clann, and by far the most impetuous of the men of the Irish Brigade. When James II died, Lally championed the cause of his son, sometimes styled James III, then thirteen years of age. There is little doubt that Lally took the initiative in his determined effort to free Ireland and place the young Prince on the throne of Britain.

Dr. Richard Hayes in his "Irish Swordsmen of France" states that Gerard Lally was in many conspiracies and that in 1703 a British government warrant was issued "to search for and arrest Lally for High Treason in coming out of France." (High Treason was punishable by death).

This would indicate that England through her spy system had learned of Lally's intrigues and that he was a marked man, singled out for execution if captured.

However, Lally was determined in his effort. Hayes continues that later the same year the English Secretary of State was notified by a secret agent that the same officer (Lally) "escaped the messengers in Maiden Lane (London) and is now in Dublin." (Quotations from S. P. O., London).

We may safely presume that Lally did not tarry long in Dublin but proceeded to Galway to attempt organized revolt.

For his service and devotion to the young Stuart prince he was knighted as recorded elsewhere.

(Note: Lally's estate at Tullinadaly was sold by the English in this same year and the natives there may be correct in their contention that the purchaser, Crew by name, was driven out more than once and eventually slain by the Lallys. Sir Gerard may have had a double purpose in returning to Ireland at that time. May the London archives enlighten us).

Many other episodes of Lally's life are wrapped up with those of his illustrious son's history and will be related in that account. However, one incident bears narrating here for it won the admiration of Europe and gives an interesting sidelight on the chivalrous nature of Lally, the knight, if not as Lally, the soldier.

In 1718 this same Prince, James Edward Stuart, son of James II, and known to French history as "Chevalier" but in English dubbed the "Old Pretender", contrary to the advice of his adherents decided to take unto himself a Catholic bride and chose the most beautiful lady in Europe, the Princess Maria Clemintina Sobieski, granddaughter of that celebrated ruler and soldier, King John Sobieski of Poland (1674-1696), and niece of the powerful Emperor Charles VI of Germany (1711-1740). England and Hanover, both of which were ruled by George I (England 1714-1727), requested the Emperor to prevent the match as they did not wish James Stuart to form any connection with the Catholic Royal Houses of Austria, Bavaria or Spain and thereby strengthen his position. The Emperor as an act of diplomacy imprisoned his niece, the pretty princess, in the fortress of Inspruch in Tyrol. Prince James chose an Irishman by the name of Col. Sir Charles Wogan to rescue his bride, and in this venture we find the grizzled old warrior, Gerard Lally, implicated. The rescue party visited the princess in 1719 and substituted one of the ladies of the group in her place of confinement. She escaped from her prison without detection, but their haven of safety lay many days' travel away. It is recorded that when they took leave of Lieut.-Col. Sir Gerard Lally (for such was then his rank) at Strashburgh that their friend, "brave as he was, could not refrain from tears in bidding farewell to those whom from the rashness of the enterprise there seemed to be no likelihood of his ever beholding again." (April 16th 1719 — O'Callaghan's Brigades).

We are pleased to say that the high-spirited princess was able to rejoin her Prince Charming and they were married amid much rejoicing, and the bond of friendship between the Stuarts and the Lallys continued to the end, and that all those concerned in the enterprise received the order of knighthood from the Prince (Lally 1707), and some of them who proceeded to Rome received the Papal blessing for their faithful allegiance. (May 15th 1719).

CAPTAIN WILLIAM O'MULLALLY OR LALLY, PATRIOT AND MARTYR

William Lally was the third of those famous brothers. When he went to France with Sarsfield it would appear that he left his wife and babies behind. The wives and children of the soldiers had been promised passage to France, and consequently many of those dependents had come to Limerick rather than stay behind. But alas! When the French vessels arrived there was room only for the soldiers, and as the ships sailed down the Shannon with "the remnant of Gaelic glory" the screams of the women could be heard for miles around the countryside, and the echo of their caoining (keening) drove the Irish soldiers to frenzy on many a later battlefield. Few of those separated were ever reunited, for the men were either slain in the wars of France or else the women died of starvation in Ireland. But when the men left they expected to shortly return jubilantly; and we have noted that they attempted this the following year under Sarsfield.

The women, being thus deserted, started with their children the tedious trip back to their shelters which were possibly then destroyed, and this with the winter season upon them, and the usurper triumphant in the land. We may surmise that this picture in a great part applied to the family of William, for he certainly left a family behind in Ireland. His grandson, James Lally, was living at Milltown in 1777 (see Hawkins Pedigree), and with the death of James' grandson, Thomas Jr., in 1838, William's line apparently came to an end. (See "O'Mullallys or Lallys of Milltown").

William Lally lived at the time "when Ireland hopelessly complained", and Irishmen lingered in anguish or died broken-hearted. He, along with his brothers, had been the organizers of Dillon's regiment and he held the rank of Captain in that body. He never beheld his family again, for in the prime of manhood, he was slain at the siege of Barcelona in Spain in 1697 shortly before the Treaty of Ryswick ended France's war with England, Holland and Spain in that same year. This seige had lasted fifty-two days, the French losing four hundred officers and about nine thousand men before its surrender.

So perished another patriot who had sacrificed wealth, family and life itself — and all for the fairest of nations.

CAPTAIN MARK O'MULLALLY or LALLY

Mark Lally was the youngest of the four brothers who went to France, he having gone there with Sarsfield. He was also one of the organizers of the Dillon regiment, but strange to say

the Hawkins Pedigree fails to give his rank in that body, merely classing him as an officer. However, one of the Tipperary pedigrees ranks him as captain. Nothing is known of his activities, but it was presumed that he later settled in England, but neither the war records of France nor the parish registers of England are complete in regard to him. Indeed the Tipperary Pedigrees fail to mention his living in the latter country, and would tend to show that his name was confused with that of another Lally. (See "Lally of England"). His fate is clouded in obscurity with that of a million other Gaels who went forth to serve in the wars of France. If he did become domiciled in England, his doing so can readily be understood for Ireland was then a much persecuted land, and a place where no Irish soldier was welcome, especially when he had fought abroad, for he was then viewed with suspicion by the English authorities, and often condemned as a traitor to Ireland's cause by the native Gaels. Nevertheless, peace to an Irish Exile where ever his bones may rest.

MICHAEL O'MULLALLY OR LALLY OF BALLYVECK

Michael Lally was the youngest of the four brothers of the Chief. He remained behind in Ireland after the surrender of Limerick and inherited a legacy from his father's estate as noted. He, therefore, witnessed his country and his countrymen going through the travail of the Penal Code of William "of immortal memory" and "Good" Queen Anne of infamous repute.

Michael was twice married, first to a Lally woman by whom he had the famous Brig.-Gen. Michael and four daughters. (See the Supplement to the Hawkins Pedigree). He then married Helen O'Carroll of whose family we read:

"The O'Carrolls also famed where Fame
Was only for the bravest."

By the latter he had four sons. His place of residence was Ballyveck, and we read that his Will was probated at Tuam in 1750.

It is from him and Helen that the present Chief descends. (See Kilbannin Pedigree).

Strange to relate, Ballyveck at present is occupied by a Mrs. Morgan (nee O'Halleran) who is a granddaughter of a Michael Ruadh Lally who in turn was a grandson of the above Michael Lally. Apparently the Lallys always held a portion of the Tullinadaly estate regardless of what history may say. Of course, they held it under lease, if so.

(Note: We place Michael Lally's record here as he was one of the five brothers, and because he was as stated the father of Brig.-Gen. Lally of France though he, himself, never went there).

BRIGADIER-GENERAL MICHAEL O' MULLALLY
or LALLY of FRANCE

This Michael was the son of the preceding one so named. He was born in July 1714 at Ballyveck (?), Galway, and migrated to France and entered the Regiment of Count Dillon as a Cadet in January 1734, when not yet twenty years of age. He was appointed a supernumerary or reformed Captain in January 1744, and rated a full Captain in Lally's Regiment in October of the same year, and was, therefore, at the battle of Fontenoy in 1745. He was named a Colonel in March 1747, and became Commander of the Second Battalion of Count Lally's Regiment and a Brig.-Gen. on Nov. 19th, 1756. He rose to be a soldier of renown, and along with seeing much service in Europe, he fought under his more famous cousin, the Count, and was his constant companion in their memorable campaign in India. He reformed with the regiment after its return from there in 1763 and died at Rouen, France, in 1773, leaving at least one son for he had a grandson in France, and it seems probable that he had a daughter, both of whom we shall discuss forthwith.

LALLY, THE YOUNGER, THE MAN OF MYSTERY

We much regret our inability to give the origin of this member of the Clann, nor have we even been able to obtain his personal name, nor yet his rank in the army of India. He is referred to in history as Monsieur Lally, and also as Lally the Younger, to distinguish him in Indian history from Count Lally who is also termed Lally the Elder. (See "Count Lally").

Col. Malleson in his second book on India, styled "Final French Struggles in India", states that Basalat Jung of the district of Gantur, part of his brother's domain, engaged an independent or unattached body of Frenchmen who formed a troop of cavalry commanded by Lally the Younger, a nephew of the more famous general (Count Lally). After five years he (Basalat Jung) relinquished the contingent to his brother, Nizam Ali Khan, the Subadar (Captain) of the Dekhan. The latter lent the corps to the great Haidar Ali, the Mohammedan ruler of Mysore, who in conjunction with the French force of Pondicherry, proclaimed war on England in 1779.

James Mill in his British India states that, "Monsieur Lally" with four hundred French and Europeans in the army of Haidar Ali "had a principal share in the planning and conducting of the operations of the army", and he was one of the chief advisers to this native ruler, and also to his son Sahib Tippoo. (This was possibly part of the French plan to drive out the English).

In Sept. 1780 when Col. Baillie of the British army surrendered with four hundred men to Haidar's forces, the natives started to slaughter them, but Lally and other French officers pleaded for mercy and thus saved the lives of most of the prisoners.

"No pen", says Mr. Mill in quoting one of those rescued, "can do justice to the humanity of those gentlemen without whose assistance many of our officers must have perished: but their merit will live forever embalmed in the hearts of all who felt or witnessed their beneficence." He (Lally) further secured better treatment for the prisoners.

(This was merely a reprisal on the part of the natives for past ill-treatment by the English, and we find them (the English) as late as 1937 (yes, 1937) slaughtering the civilian population in North-western India).

Again quoting Mr. Mill, we find that in Feb. 1782 Col. Brathwaite with nineteen hundred Europeans and Sepoys surrendered after a terrific onslaught of twenty-six hours and after Lally's force had attacked them with bayonets, thus breaking their resistance. Although the prisoners had been promised quarter, the natives in Haidar's army commenced to butcher them. Here, we again find the French leader defending those whom he recently fought so valiantly. Mill says, "Lally is reported to have dyed his sword in the blood of several of the murderers before he could draw them off from the carnage."

In Nov. 1782, Lally at the head of a body of troops made a terrific assault on the beseiged town of Paniani but before he could capture it, Haidar died and his son withdrew his forces, and shortly afterwards peace was signed.

In this war the situation of twenty years before was re-enacted. The commander of the English forces was Sir Eyre Coote, the same leader as in the previous war. The leader of the French was Lally the Younger, instead of Lally the Elder, while the native ruler was the same Haidar Ali who had assisted Count Lally at Pondicherry. However, in this instance the circumstances were reversed for the French and their allies were only prevented from driving the English out of India by the signing of the Treaty of Versailles in Feb. 1783, which treaty granted independence to the American Colonies, but declared a "status quo ante bellum" between the other warring nations.

The Contingent of Lally continued its existence for some years after the war, having been returned in 1783 to Haidarabad (in the Dekhan). Lally severed connection with it in 1785, having resigned or died according to Malleson, and was succeeded by the well-known Michael Raymond. Neither do other writers on India offer any new data.

However, we feel that Malleson is mistaken in regarding this Clann member as a nephew of Count Lally for there is no reference to a brother or sister of the Count in any data on the family. We are inclined to believe that Lally the Younger was the son of Brig.-Gen. Michael Lally. This would leave him of the same generation as a nephew, and the error may have arisen from the erroneous belief that the Count and Brig.-Gen. were brothers instead of cousins. If this be the case, then Lally the Younger was merely following in his father's footsteps in going to India, for the latter as stated served there; and it had now possibly become a mania with the family to humble England through India.

Further, we feel that Lally did not die in 1785, but returned to France for his effort had been in vain. Nevertheless, Col. Malleson who had access to the French war records of this period could discover nothing further about him, but then it must be remembered that he was not in the French service in India but in that of the native rulers.

As it is, he remains the mystery member of his Clann, but a "beannacht" to him just the same.

JOSEPH STANISLAUS LALLY de la NEUVILLE, et al

This name as you will notice is a slight variation of O'Maolaidh of Tulach-na-dala.

According to information supplied by the Marquis Lally to the Lallys of Tuam (O'Donovan's "Tribes of Hy-Many") this boy was born in 1813, being four years of age in 1817. He was named as the grandson of Brig.-Gen. Michael Lally who died in 1773. This being the case it is not beyond the realm of possibility that he was the son of Lally the Younger. However, he did not long survive for the male line of the family in France became extinct with the death of the Marquis in 1830.

Another member of this family was Madame La Comtesse de la Heuse who is referred to in Universal Biographies of Paris (Vol. 12, page 226) in this manner: "In 1778 a son of Count de Lally (viz., Marquis Lally) whose legitimacy was contested by a niece (as named above) applied for an annulment" of his father's sentence.

This doubtless implies that the Countess was a niece of the Marquis and that she apparently attempted to obtain possession of Count Lally's estate and titles. Being a niece of the Marquis, she would be a granddaughter of the Count by an earlier marriage than his purported one to Felicity Crofton, the mother of the said Marquis. This would leave the Countess a third cousin

of the last named Joseph, (or was she too descended from Brig.-Gen. Lally?) . But this is merely presumption.

Still another name appears in "Notes and Queries" of 1902, page 328, as follows: "A tombstone in Kensal Green Cemetery marks the resting place of a Thomas Watkins, son of Amelie Hardcastle nee Comtesse du Lally. Can any reader inform me if this Amelie was the daughter of Trophime Gerard de Lally-Tollendal (the Marquis) and granddaughter of Thomas Arthur, Comte de Lally-Tolendal, who took part in the battles of Fontenoy and Falkirk, was defeated by Clive (Coote) at Pondicherry and was executed in Paris in 1766?"

Any information as to Sir Gerard Lally . . . etc." Kimberley. (Sgd.) Teinturier.

The only answer to this simple request was Dr. Burtchaell's terrible castigation of the family pedigree as given under "Malediction Refuted".

The above Amelie was not the daughter of the Marquis Lally, whose only daughter was Elizabeth Felicity Claude de Lally-Tolendal, the Countess D'Aux; but she may well have been the granddaughter of Count Lally if we can identify her as the same person as the Comptesse de la Housse, though in either case the title of Countess must have been merely assumed and not generally recognized. Of course, this is all based on the assumption that the Marquis had an elder half-sister of which the proofs are lacking.

(Note: The above Kensal Green Cemetery is a Catholic one in London. — We believe the terms niece and nephew in the two preceding articles to possibly mean cousin or first cousin once removed).

GENERAL COUNT de LALLY et BARON de TOLENDAL

Also Earl of Maenmagh and Viscount of Ballymote; Soldier, Statesman, Author and Martyr, and foremost Champion of Ireland, as well as Chief of his Clann.

We herewith introduce the reader to the greatest military genius that either of those two Celtic nations, France or Ireland, ever produced. He had no ranking rival in his time, and was by far the noblest patriot that the heroic sons of Eire ever sired. This man was Sir Thomas Arthur O'Mullally, known to history as Count Lally, the son of that gallant old warrior, Sir Gerard, who has already been introduced. Had circumstances enabled Count Lally to serve Ireland in Ireland instead of serving her in France, he would now stand foremost on the pages of all Irish histories and his fame would surpass that of all her heroes and martyrs combined.

Count Lally was born in Romans, Dauphine, France, Jan.

1st, 1702 (Encycl. Brit.), and baptized at that place on the 15th of the same month. His home training was that of a Spartan youth, and when not attending school his "amusement for vacation" was to be found in the trenches with his father's soldiers, for at that time Louis XIV of France was almost continually at war, and his reign was of seventy-two years duration. Lally's father instilled into him an impassioned love for Ireland and an hereditary hatred of England that nothing but the hand of death could stay. And indeed, so great was his devotion to the "Natale Solum" (birthland) that he was styled "de Tolendal", that is, "Lally of Tolendal".

His Gaelic nature provided him with what Lord Byron termed (in referring to Ireland) "the magnificent and fiery spirit of her sons"; while his French blood commingled with Roman controlled that fiery nature. So we find him impetuous yet cautious, and although he was possessed of a hasty temper, he had a daring and fertile mind which made him quick of apprehension.

Voltaire who knew him well said he "found in him (Lally) a stubborn fierceness of soul accompanied by great gentleness of manners." It was this "stubborn fierceness" which made him the international hero that he was, and his "gentleness of manners" made him also famous as a diplomat and a favorite at the courts of Europe.

As we have seen, he was born with a military setting and had practically no boyhood, but really served his Rosaleen in the French service from cradle to grave. He was commissioned January 1st, 1709, at the age of seven years, a reformed Captain in his father's regiment — Lally's Regiment it was called for Sir Gerard was the Colonel Commandant, while the Hon. Arthur Dillon (later Count Dillon), the cousin of Gerard, was the Colonel-Proprietor. In September of the same year, although not yet eight years old, he was taken to the military camp at Gerona to join his regiment as his father had decided "that he should smell powder in order to gain his first step in the Service." At barely twelve years, young Lally was a full fledged soldier for in 1714 his father forced (or rather commanded) him to mount the trenches at Barcelona (where his uncle William was slain in 1697) in the "War of the Spanish Succession".

After spending his vacation in this manner he was sent back to College where he greatly distinguished himself as a brilliant student. There he devoted his time to the study of classics and to several of the living languages of Europe, as well as the history and the mannerisms of different nations. Later, he devoted much

time to the technique of military science in which he became a master. He had an excellent memory and a quick discernment, and possessed a great strength of mind and of body.

It has been our great pleasure to gaze (even though sadly) upon the pictured features of our illustrious Clansman, and we have felt that all the latent prowess of the Lallys burned itself out in him and his equally illustrious son. His stern though kindly features show all that Voltaire said of him. They possess a depth of character that shows a fearless nobleness of manner and the qualities of leadership accompanied by an honesty of execution, and all enshrouded in an aura of selfless sadness. Such does Lally appear to have been, and so he proved in history.

He was designated a colonel at eighteen (1720) in command of a company in Dillon's Regiment, but, owing to the "caprice or opposition" of his father, he did not accept the promotion. Apparently, Sir Gerard wished his son to "win his spurs" upon the field instead of through the influence or prestige of relatives.

However, young Lally was created a full Captain on Feb. 15th, 1728, and an Aid-Major on Jan. 26th, 1732.

At the reduction of Kehl in 1733, in the war over succession to the throne of Poland, he greatly distinguished himself with his valor and military knowledge.

In Feb. 1734, Sir Gerard was appointed a Brig.-Gen. and designated a Marechal de Camp at his next promotion. This recognition of services was only obtained on the complaint of young Lally to his mother's relatives. Thus was the situation of 1720 reversed.

At the battle of Ettingen in May of 1734, Sir Gerard was outnumbered in a desperate hand-to-hand encounter, and severely wounded and almost captured, when the son seeing his predicament rushed to the rescue and proved himself a "chip off the old block" and fought with such reckless endeavor that he beat off his father's assailants, and carried him to safety — returning then to the conflict.

O'Callaghan likens this incident to that of Alexander the Great who rescued his father, King Philip (on the field in Triballi), and also to Scipio who saved his father, the Consul (at Zama).

We next find Sir Gerard attacking Philipsburg in the Franco-Austrian war "with his son at his side whom he styled his protector", for young Lally had not only achieved his father's promotion but he had saved his life. It was as the lion and his

cub. Here Marshall Berwick (natural son of James II) was slain beside them and Lord Clare badly wounded. The younger Lally was also at the battle of Clausen in 1735.

On his father's death in 1737 he determined to put Sir Gerard's fondest hope — the placing of a Stuart on the throne of England and the freeing of Ireland from the tyrant — into execution. In that year he went directly to England to make a Jacobite Survey of the Stuart chances of Success. He also travelled into Scotland as well as Ireland, and Galway tradition places him at Tullinadaly.

After this survey which apparently was considered favorably by Louis XV of France, he was despatched to Russia ostensibly to seek service in the Army of that country where his uncle (by marriage), General de Lacy, then held a command, but in reality was the bearer of a message to the Emperor from Cardinal Fleury, the French Minister of Foreign Affairs. This diplomatic venture was to further the project of placing the son of James II on the throne by means of an alliance between Russia and France which Lally accomplished.

Thus, we find that Lally single-handed had paved the way for the alleviation of the sufferings of Ireland which was his sole aim. However, though France signally honored him for his success, Fleury delayed so long in taking advantage of Russia's promise that the opportunity was lost, which happening detracted nothing from Lally's ability as a diplomat.

While he had been in Russia, he wrote his Memoirs which consisted of two Articles — one on the "Internal Affairs of Russia" and the other on the "External Affairs of Russia". Those writings are considered masterpieces on account of their literary content and the accuracy of their observations, and they together with his Memoirs of India had a large sale after his untimely end.

LALLY in the WAR OF JENKINS' EAR

Before long England threw down the challenge to her enemies. In 1738 an English sea-captain by the name of Jenkins appeared before parliament and claimed that while he was engaged in the then respectable English calling of Piracy that the Spaniards had "cropped" his ears, and had, further, called England and her king some insulting names. The people clamored so loudly for revenge that England declared war on Spain in 1739 in the so-called "War of Jenkins' Ear" which went badly for England, thus causing her government to resign.

The following year, 1740, France, Prussia, Bavaria, etc. pounced upon Maria Theresa, Queen of Hungary, seeing her

ally, England, fully occupied. This is known as the "War of the Austrian Succession". Soon the greater part of Western Europe was at death grips.

Lally's star was rapidly soaring to its zenith. On Nov. 15th, 1741, he was created a Major in Dillon's Regiment and went to serve in Flanders in 1742. He was appointed an Aid-Major to Marshall de Noalles there in 1743; and in the same year he was at the Battle of Dettingen in Bavaria between the English and their allies under George II, and the forces of France under the above named Marshall. When the French lines broke Lally rallied them several times, but when the rout became general it was also his genius that saved them from annihilation.

In recognition of this great service, he was created on Feb. 19th, 1744, a Colonel of Infantry, and on Oct. 1st of the same year was proclaimed a Colonel of a new regiment of infantry, which henceforth was known to history as Lally's Regiment and it continued in force until the signing of the Peace of Paris in 1763. It consisted of four hundred and forty-five men (infantry and officers), and in four months was so well disciplined as to greatly distinguish itself at the siege of Tournai.

The fact that the English king had led the forces against France was used by Lally to great advantage, and he prevailed upon the French king to invade England; and so an army of 15,000 men under Marshall de Saxe was despatched for Britain with the object of placing James Stuart on the throne, but a storm scattered the French fleet. However, the English government was so alarmed that they insisted on King George remaining in England and his son, "Bloody" Cumberland, was sent to the conflict in his stead. And henceforth, no English king was found on the field of battle.

In this same year (1744) Lally took part in the battles of Menin and Furnes in Flanders and at Hagenau in Alsace: while in 1745 he was severely wounded at Ypres, also in Flanders.

THE BATTLE OF FONTENOY

When England and her allies with fifty-six thousand men under the Duke of Cumberland met the French army of forty thousand men under Marshall de Saxe on May 11th, 1745, it was Lally who on Saxe's request viewed the field of Fontenoy the evening before and rearranged the lines of the French Army to strengthen their position. He was now consulted by the French army leaders on all war matters for he was considered a military authority second to none. The battle on the following day was stubbornly contested. However, the superior numbers of the

English arms were carrying the field by their sheer weight. Marshal Saxe had ordered certain divisions to retire which was the forerunner of the threatened disaster, and some anxiety was felt for the person of the French king, Louis XV, and for that of his son, the Dauphin. But allow the poet Davis to explain the situation:

"Push on my household cavalry", King Louis madly cried.
To death they rush, but rude their shock — yet unavenged they died.
On through the camp the column trod — King Louis turns his reign:
"Not yet, my liege", Saxe interposed, "the Irish troops remain."

At Lally's suggestion Saxe ordered the Irish Brigade to attack the enemy flank with fixed bayonets. Lord Clare was nominally in charge, but it was Lally who was the active head, and it was entirely due to his military strategy that the battle was won. This strategic maneuver of Lally's consisted of "the concentration of a battery of cannon on an advancing column and attacking simultaneously with all reserves." It was a new innovation on the battlefields of Europe and it won many battles for France.

Thomas Carlyle, the historian, in writing of this stratagem, stated, "It is said that the Jacobite Irishman Count Lally of the Irish Brigade was the prime author of this notion." And again Michelet, the French historian says, "Fontenoy so celebrated was lost without remedy if the Irishman, Lally, animated by his hatred against the English had not proposed to break their column with four pieces of cannon." Further, James Mill, English historian, in his "History of British India" gives Lally full credit for the victory and adds that "he took several English officers with his own hand and received the rank of Colonel from the King upon the field."

The Brigade consisted of the regiments of Viscount Clare (O'Brien); Count Dillon; Count Lally; Duke of Berwick (Stuart); also Roth and Buckley with FitzJames' (Stuart's) Horse.

Lally's rousing order to his men shall ever be remembered. It was: "March against the enemy of France and yourselves (Irishmen) without firing until you have the points of your bayonets upon their bellies."

(Note: This order preceded, and possibly suggested, General Putnam's order to his men against the same enemy at Bunker's Hill by thirty years which was, "Preserve your fire until you see the whites of their eyes.")

The Irish battle-cry upon this memorable occasion at Fontenoy was the one that had driven them to fury in many a battle. It was: "Cuimhnigídh ar Luimneach agus ar Feihle na Sasanaigh" (Remember Limerick and Saxon faith); and with the Irish pipes screaming the Jacobite tune of that time, namely,

"The White Cockade", the playing of which was then punishable by death in Ireland, those sons of the victims of Limerick, insane for revenge for the wrongs of centuries, swept forward in that irresistible charge that swept as an avalanche those hordes of hated Saxons who were exulting over the victory almost in their grasp.

"Like lions leaping at the fold,
When mad with hunger's pang,
Right up against the English lines
The Irish Exile's sprang."

Lally's feat we are told was the chief topic of the Courts of Europe for many weeks to come and the mere mention of his name struck terror to the hearts of his treacherous foes.

The victory was a crucial one, and it alone prevented England from crushing France, and it was really the turning point in the war. However, it was a costly one for the Irish, for we find that the Brigade lost one-fourth or ninety-eight officers including the dashing young Dillon and one-third or four hundred of their men, while most of the others were wounded including Lally.

The next day the French King and the Dauphin appeared upon the battlefield. The latter in conveying the King's honors upon Lally's Regiment received this witty answer from their gallant leader (Lally) whom he found sitting on a drum-head: "Monseigneur, they are like the Gospel, they descend upon the blind and the lame" as he pointed to his heroes. His Lieut.-Colonel, O'Hegarty, had a bayonet wound in his eye, while his Major, Glascock, had been pierced by bullets through his knee.

"The King, then ordering Lally to advance in front of the Army, nominated him Brigadier on the field" according to O'Callaghan. He next proceeded to personally thank each regiment of the Brigade.

In fact a letter from the Duke de Broglie published in *Reveu des Deux Mondes* on June 15th, 1745, and now placed at the end of a booklet containing a speech by General Count Arthur Dillon to the National Assembly in 1792 shortly before the General's execution, states as follows in part:

When the battle of Fontenoy seemed lost "at that same moment up rodé at full speed the Duke of Richelieu who had been sent to reconnoitre and stimulate" He replied on returning, "My news is that the battle is won if we like." And he continued "that he found on the left part of the field the Irish infantry brigade rallied by Lally-Tolendal etc"

"Marshal Saxe rode up to the King greatly fatigued. His Majesty embraced him, as he did also Lowendal, Biron and

Lally-Tolendal."

The King's embrace was the kiss of Judas as we shall see in the case of Lally.

(Note: We are under the impression that Lally received the title of Count from the Dauphin as part of the King's honors for he is shortly afterwards referred to as Count Lally by O'Callaghan. Or was it in 1746?

It may be further noted that every Irishman in the Brigade was under sentence of death by Acts of both the English and the so-called Irish Parliaments of 1738 (and 1746) according to Arthur Dillon's editor. This fact did not lessen their fury).

Plowden, the historian, pictures King George II of England and Elector of Hanover as exclaiming when he heard of the defeat: "Cursed be the laws which deprive me of my subjects."

Of course, the King referred to the terrible Penal Laws which were not of his making but which were enforced by his government. (At the Battle of Dettingen where King George led his army he gave full credit to the Irish under him for the victory).

LALLY'S INVASION OF ENGLAND AND THE BREAKING OF THE PENAL LAWS

Count Lally now considered the time most opportune for the invasion of England and the contemplated placing of a Stuart on her throne. He, therefore, obtained special permission from the French king to organize an armed force and he was placed in full control of the arrangements, and outside of Prince Charles and Voltaire few were in the secret.

Thus, we find Lally advising the Prince of his intentions to spy upon the English to which the Prince replied, "Eh, bien, Lally, but the English know you. They met you at Fontenoy."

"Oui", replied Lally, admitting that he had entertained many of their men and officers on an occasion there.

After first visiting the Chiefs of the Scottish Highlands (he was a Gaelic speaker) where he received a great welcome, he then proceeded to London, according to his Memoirs, ostensibly to lay claim to his father's confiscated estates at Tullinadaly (which Dr. Hayes claims he visited) but in reality to study conditions for laying his plans for the attack upon England. According to P. La Maziere, Lally crossed over to Ireland from whence he went to Spain but on account of the place being infested with spies, British and Jacobite, he returned to London. The very audacity of the scheme was its greatest strength. However, England's spy system, so well-known in Ireland, was also then in vogue on the Continent. An Anglo-Hanoverian official heard of Lally's departure and wrote: "Colonel Lally went over to England in a smuggling boat, dressed in a sailor's habit, where

I hope he will meet his deserts."

In London he organized a military body amongst the smugglers, known as "Prince Charlie's Volunteers", who wore their own uniforms. However, this body was dispersed by the government, but they could easily be mobilized on short notice. A price of one thousand pounds was now placed on Lally's head but he escaped those who had found his hiding place by going out disguised as a rough sailor. It is claimed that when "Bloody" Cumberland went to arrest him that his friendship with the Prince of Wales (brother of Cumberland) saved him, for the prince warned him of the danger. Here, again, we see Lally's sagacity in forming a friendship with the English royal family while plotting their disaster. And indeed his good looks, aristocratic bearing and graceful manners, made it easy for him to travel in any stratum of society. (He was, as you no doubt remember, the Chief of the O'Mullally Clann).

He escaped from England in a smuggler's boat, and listened to those scoundrels plan the capture of "General Lally" along the English coast, but Lally adroitly persuaded them that surer riches awaited them along the French coast in their own practiced though illegitimate profession. On reaching the coast of France he left them to their devices and proceeded to collect his forces for the invasion of Scotland and England. He sent Prince Charlie ahead to Scotland to stir up the clans; and so the prince proceeded there with seven men — "the seven men of Moidart" — four of them being Irishmen, to win the British throne for his father, Prince James, not wanting of course to create suspicion by taking a larger force.

While the Prince was thus engaging himself in Scotland, Lally was endeavoring to interest the French government in the endeavor of landing ten thousand men in England. Failing in this, he raised several thousand Irishmen, the expedition being financed on Lally's solicitation by an Irish merchant in France by the name of Walsh. He then awaited on the French shore for a favorable opportunity to cross over to Scotland and join the Prince's rebel forces.

In this endeavor while General John O'Sullivan was the generalissimo of Prince Charlie's forces in Scotland, Lally served on the Prince's staff as chief military adviser, and he was the recognized organizer on both sides of the water. Voltaire states that Lally was "the soul of the enterprise."

Prince Charlie, who was possibly the only one of the Stuarts worthy of a regal crown, soon had the Highland clans rallying around him and in a few weeks was master of Scotland,

and he had his father proclaimed king at Edinburgh as James III. He then determined to march into England but his Irish allies in France had great difficulty in crossing to Scotland. Some of the ships were driven back by storms, while more were forced back by the vigilance of the English fleet, and the French one was too weak to clear the way, as it had been in the previous attempts of Sarsfield and Saxe. However, small groups of the Irish managed to reach the scene of the conflict, and amongst them was the redoubtable Lally.

Prince Charlie's forces first met the English army at Prestonpans in Sept. 1745 and literally cut it to pieces. They then marched triumphantly into England, but while the English of the North were sympathetic they were afraid to rise, and at this point some shiploads of war material, shipped from Spain for the Prince, were captured by the English, so he, on Lally's advise, fell back toward Scotland. In Jan., 1746, Prince Charlie with Lally as his aide-de-camp inflicted a severe defeat upon the English at Falkirk, but in April of the same year his forces were utterly routed by "Bloody" Cumberland at Culloden on the borders of Inverness, Scotland. Historians place Lally in the last two battles with a body of piquets, all fighting with the fury of madmen.

Scotchmen who claim that their homeland has never been conquered, and who loudly proclaim their loyalty to the British Crown, might well recall the butchery done upon them by "Bloody" Cumberland and his Englishmen, and the attainder and execution of their chiefs; and also the confiscation of their clan lands, and the treachery of the Campbells and others of their ilk. The conquest of Scotland and the scattering of the clans parallels that of Ireland, only in the latter instance it was accompanied by a determined and savage effort in the extermination of the same.

But while the Scots are lauding their traitors and singing their joyful refrain of "The Campbells are Coming" let us back to Prince Charlie and Lally.

After Culloden, Prince Charlie escaped into the Highlands where he was concealed by the clansmen until rescued by one of Lally's men, at the latter's instigation, and escorted back to France. And the inscription on the tomb of the prince's rescuer in Lovain reads as follows:

Hic ut voluit jacet Praenobilis Dominus Dominicus Lynch Ex Nobilis Lyncaeorum Galviensi Familia Hibernicae Legionis de Lally Vice Colonellus Qui plurimus in Scotia Peractis Facinoribus Postea vulneratus Laffeltens Die XXVIII Augusti ejusdem Anni.

Translation (our own which is free):

Here, as he wishes, lies the very noble lord, Dominick Lynch of the noble Lynch family of Galway, a lieut.-colonel of the Irish legion of (Count) Lally, who in Scotland served on many occasions; afterwards was wounded at Laffeldt on the 28th day of August of the same year (1747).

This Lieut.-Col. Lynch of Lally's Regiment, who helped the prince escape and who served him "en plusieurs occasion", received one thousand livres after the rebellion as a reward for his services.

Lally is reported to have proceeded southward in England after the defeat but was captured by Cumberland and held as a spy, but was released through some unknown influence — possibly the intercession of the Prince of Wales.

As a reward to Lally for his zeal in favor of the Stuart cause, he was ennobled by patent on Prince Charles' return to France as the "Earl of Maenmagh, Viscount of Ballymote and Baron of Tollendally" but he declined assuming the titles until the "Restoration" of the Stuarts to the throne of England. But alas, that day never arrived for the Stuarts passed away with that same generation and the Lallys in the next.

Though the rebellion had been a failure in Great Britain, the results achieved through it in Ireland were stupendous. England on learning of Lally's plans and his contemplated invasion after Fontenoy, so great was their fear of him and so terrible was the conception of his wrath at the wrongs committed on Ireland, that King George feared the loss of his throne, and the English Government hastened to repeal many of the Penal Laws and to allow others to lie in abeyance. Ireland once again had stood on the threshold of freedom; and so seriously was the rebellion taken in England that the clans of Scotland were scattered by royal edict, as already stated, and the tartan plaid was banished for many years to come. As it was, Lally's endeavor was the mightiest effort ever made by a son of Eire to free his native land and is one of history's most magnificent failures. Though history does not minimize the magnitude of the campaign, few indeed accord Lally the credit due him. In fact the apologists of England are prone to credit the accidental burning of a number of Catholics celebrating a secret Mass in Dublin in 1745 for the "easing-up" of England's enforcing of the Penal Laws. When, may we ask, did English tyrants ever feel compassion for Irish victims — she who had boiled and roasted, racked and quartered her unfortunate prey?

Only the force of arms as at Fontenoy and Falkirk has ever made England see the error of her ways.

Fie for such pseudo-historians and apologists of Angle-land!

It is not our desire to detract in any measure from the glamour of the dashing "Bonny" Prince Charlie, and so we quote

an extract from The Christian Brothers "Catechism of Irish History". In answer to the question of what induced the Government to relax the Penal Code we read, "The landing in Scotland 1745 of Charles Edward, grandson of James II."

With the invasion at an end, Lally proceeded to the battlefields of Europe. Here the same year (1746) we find him in the Netherlands winning great praise at the siege of Antwerp and also at the battle of Laffeldt in 1747. (It was in this last battle that Dominick Lynch was wounded). He was now attached to the Count de Lowendahl's army as Quarter-Master-General.

He next defeated the Dutch at Fort Santlivet without the loss of a man. He also planned the attack on Bergen-op-Zoom which fell to the French, and this maneuver alone proved him to be a great military strategist. He then captured the three forts, Frederick, Henry and Lillo, but was captured while reconnoitering Fort La Croix while almost alone. He was immediately exchanged and then captured the fort. He was also at the taking of Maestricht and for his services at the latter place was created a Marechal de Camp or Major-General Dec. 31st, 1747.

In the following year England and her allies admitted defeat and ended the war by signing the Treaty of Aix-la-Chapelle; the only concession won by England was the banishment of Prince Charlie from the Kingdom of France.

And so we find that Jenkins' ears, or rather the lack of them, had been instrumental in the plunging of Europe into a bloody nine years war, the humbling of England on the Continent, the fall of her government under Walpole, the near expulsion of her German dynasty and the freeing of Ireland from the Barbarian Code or Penal Laws.

LALLY IN INDIA

England, still smarting from her lack of gain and humiliation in the Treaty of 1748, immediately laid plans for a new war. Her sailors still risking their ears, and imbued with the pirate blood of their ancestors, willingly served their country which was infamous then as now for her lack of honor throughout Europe; and soon her buccaneers of the sea were seizing and robbing French ships. This had been her peace policy for centuries, and it continued to be so until the War of 1812.

After the War of the Austrian Succession, Count Lally was often consulted by the French government on affairs of State of both national and international importance. As the attitude of England proved that she was planning war at her earliest convenience, Lally was, therefore, consulted by his government as to

the proper procedure to take in the exigency. His answer is one that should be of great interest to students of history.

He advised any one of these three alternatives:

1. To invade England with a force strong enough to place the Stuarts on the throne of their fathers;
2. To prepare an army large enough to drive the English out of America;
3. To drive them out of India.

And he further advised that whichever plan of campaign they adopted that they give it due and careful deliberation before putting it into execution.

Lally at about this time (1754?) recalled Prince Charles from his exile to France and begged of his government to strike at the root of the evil, and free both France and Ireland from the venom of the Scourge of the Seven Seas by the placing of a Stuart on the triple throne of Britain.

Thus we see that the fate of England again hung in the balance.

Yet the French government was powerless and could only influence the despotic and incompetent King Louis through his paramour, Madame de Pompadour, but the royal concubine only toyed with the edicts and fate of France as pawns of her caprice. Therefore, nothing was done; and consequently England early in 1756 had adopted one of Lally's suggested maneuvers and was attempting to drive the French out of Canada before France — poor neglected France — realized what was being done; and she was thus placed at the disadvantage of being on the defensive and unprepared.

Any one of Lally's plans should have succeeded had it been put into execution with due deliberation at the time he suggested them. As it was all three opportunities were lost, for the Bourbon line of France had become decadent and the government was honey-combed by the "grafters" who had placed their selfish interests before those of their unfortunate country.

Long after it was too late, they aroused themselves from their lethargy and requested Lally to put one of his schemes into operation — which was the conquest of India. Then they stood idly by awaiting the miracle to take place, which he well-nigh accomplished.

Gwynn in his "History of Ireland", page 371, says: "Lally Tolendal came near to win control of India for the French." But his failure to effect the impossible spelled his doom.

The following story of Count Lally in India is one of the most magnificent, and at the same time the most pathetic, that

adorns the pages of history in either France or England.

The war known as "The Seven Years War" was declared in May 1756 and was carried on in America, India and on the Continent, the chief contestants being England and Prussia on the one hand, and France and Austria on the other.

The French government now thought it expedient to dispatch an army to India to relieve the pressure in Canada. The French East India Company had to this time controlled and exploited French India to their own advantage, their only obligation there being to defend that territory at their own expense. However, the Company officials did not hesitate to rob the French investors of their dividends, and they also neglected to build defences in the country as required in their charter. As an instance of their greed and guilt, we find that Count Lally had invested one-half of his fortune in the company in 1720 but up to 1756 he had received no dividends. Naturally no semblance of friendship could be expected to exist between Lally and the corrupt custodians of the Company.

At the time that the French government made the resolution to reinforce its arms in India a deputation from the secret command of the above named company applied to the French Minister, the Compté d'Argenson, for three thousand men to be joined to their own, and to have all the forces of India placed under the command of Count Lally. The motives in choosing Lally were influenced by the fact that he was one of the greatest military geniuses of his time, and his sterling qualities of honor and honesty were proverbial in France, and, further, his hereditary hatred of England and his burning zeal for Ireland were known to all and were considered his greatest asset.

The Minister replied that Lally was too valuable a soldier in Europe to be thus dispensed with. He also stated that Lally was a friend of his and that he did not wish to see him sacrificed in that manner, adding that he (Lally) would not stand for insubordination or knavery, and that the officials of the Company would cause his operations to fail in order to be revenged upon him, and, further, that there would be civil war within the walls of Pondicherry as well as foreign at its gates.

Voltaire writing of the matter said, "Had he been the mildest of men, under those conditions he would have been hated." Sad to relate he possessed a violent temper which to the present day is one of the afflictions of this ill-treated Clann.

How prophetic were the words of D'Argenson!

Nevertheless, the deputation was able in some manner to influence the King and to have Lally appointed to the

command of the Indian forces in August 1756. At first he refused to accept the commission until peremptorily ordered to do so, for he full well knew the strength and corruption of the Company as well as the weakness of the incapable petticoat government of decadent France.

It may be added that Lally's duties in India were two fold: The first was to drive the English out of French India; while the second one was "To reform the abuses without number, the extravagance and mismanagement that absorbed their revenues."

On his appointment to the command of the forces for India he was created a Lieut.-General, a Commissioner for the King, a Syndic of the Company (East India) and Commander-in-Chief of all the French Establishments in the East Indies. In short, Lally was in command of the governors, councillors, commanders, officers, soldiers (land and sea forces), the servants of the Company and all the inhabitants of the French settlements in India; and all were "to obey him in everything he may command without any contravention whatever."

This order was signed by Louis XV and countersigned by his war Minister (Duc de Choiseul) Dec. 31st, 1756. We, therefore, see that Lally was supreme in India. Placed at his disposal for the expedition were three thousand men, with one quarter of a million pounds in money and three ships under the command of Admiral Count D'Ache', the most incompetent seaman who ever sailed the Seven Seas; while Lally's second in command was Chevalier de Soupire, a most indolent and incapable soldier.

The Abbe' MacGeoghagan in the preface to his "Histoire de l'Irlande", which he dedicated to the Irish Brigade in France, writes so of the occasion: "But while I am addressing you Another (Lally de Tolendal's regiment thus bound for Pondicherry) is sailing overseas to seek out in another hemisphere the eternal enemies of His Majesty's (King Louis') Empire."

Little did the Abbe' realize the disaster in store for the endeavor.

The force set sail under D'Ache' on Dec. 30, 1756, but put back to the port of Brest for some insignificant and unnecessary repairs. De Soupire did not know that the others had returned and went on to India with one ship and about one thousand men, as well as two million livres, and arrived at his destination on Sept. 9th, 1757.

While Lally was at Brest, information was received from Canada that help was urgently required there. As a result one-half of Lally's remaining force, that is one thousand men, and the same amount of money and one of his two ships were requisitioned and sent to America, and Lally was forced to wait for

several months for his forces to be replenished. As salve to his wounds, he was appointed in Feb., 1757, Commander of the Order of St. Louis, and in December of the same year he received the Grand Cross of the same order; and he was further promised a large annual salary and a pension for life for his services in India.

At length in May 1757 he and D'Ache were forced very much against their wishes to set sail once more for India with the promise that the requisitioned ship, men and money would be replaced in six months, but they were never sent; and on this promise Lally fought the war in India. Thus was he sacrificed in the beginning on pagan altars of moribund France.

Once again D'Ache caused a delay that was well-nigh fatal if indeed not so. He lost six weeks in avoiding equinoxial storms at the Cape, and took a longer route than necessary. The result was that an English fleet under Commodore Stevens left England three months after the French one, but arrived at Madras, India, five weeks ahead of it.

However, in fairness to D'Ache it may be stated that the delay in reaching India may have been due to the illness amongst the men aboard the ships. When they were forced to leave Brest, a malignant fever was raging and three hundred of Lally's small force died before they reached Rio de Janeiro. It thus seemed that the enterprise was doomed to misfortune from the beginning.

The expedition, if it may be termed as such, reached the Coromandel coast of India in April 1758. On entering the harbor of Pondicherry, so great was the reception he received, that a salute of five guns was fired, three shots striking his ships and two passing through the rigging. This, no doubt, was a sinister warning of the welcome awaiting him.

Great was Lally's consternation when he found that the incapable De Soupire had remained inactive during the seven months that he was there, and that out of one hundred thousand francs sent to him by Lally to strengthen the fortresses, scarcely one hundred pence had been spent, nor could he (Lally) obtain any assistance from the Company.

In justice to De Soupire it is only fair to say that he did not know what had happened to Lally during the interval. Moreover, he was dominated by De Leyrit, the Governor of the Company, who begged him not to leave Pondicherry for fear it would fall into the hands of the English when such an urgency did not exist, as De Leyrit well knew.

However, Lally was undaunted and set forth on a vigorous campaign. According to his "Memoirs" within three hours of

his landing in India, he was on his way with eight hundred men for the investing of Cudaloor five leagues away, on the road to Fort David, and which he was master of in three days. But a golden opportunity had been lost for the French fleet was supreme in Indian waters until just before the arrival of Lally, and the English forts were so poorly fortified and weakly defended that had De Soupire shown more energy or had the faltering D'Ache utilized more speed, Madras would easily have been captured and the English driven from Southern India, and possibly from Bengal according to all military critics. As it was he captured four forts in thirty-eight days and nothing remained to the English South of Pondicherry. High Mass was celebrated on his return to the latter city and a Te Deum was sung in Thanksgiving. Nevertheless, it was during this campaign that the forerunner of one of his troubles was in evidence. That was the element of cowardice with which he had to contend throughout the campaign.

First, in his investiture of Fort Henry, he requested Admiral D'Ache to send his fleet there to impress the English with a show of strength. It was only when the cowardly D'Ache was threatened with arrest that he proceeded to obey Lally's order.

Again at the siege of Fort St. David, the sailors mutinied, and Lally had to give them sixty thousand francs from his own funds to apply on their back pay. Nor can we much blame the men for when they left Pondicherry there was not twenty-four hours provisions in the city for them. Although the Governor of the Company had promised to supply them with rations on the march, he failed to do so, the result being that they were two days without provisions causing the death of some of them. In fact, Lally had scarcely been in India a month when De Leyrit falsely claimed that he had no money to pay the soldiers of the Company, thus causing further dissatisfaction amongst them. And indeed so listless were the Company and Army officials that they could not give Lally any information as to the numbers of English soldiers on the coast, nor whether a river flowed between Pondicherry and Fort St. David.

But despite all these obstacles he was victorious everywhere. His super-will and magnetism, and his uncanny apprehension in a land that was entirely new to him, enabled him to inflict crushing defeats on a superior and well equipped army.

He next planned on attacking Madras that was located on the coast to the north of Pondicherry, which if taken would as stated have compelled the English to withdraw from Southern India, and would have left the French in full control of that area

and in a commanding position. But here the Company claimed that they had no funds to finance the enterprise although many of the officials had grown immensely rich from their ill-gotten gains. On the other hand the Marquis de Bussy, the Company general, though subordinate to Lally insisted on going to the Dekhan instead of Madras. All were determined — Company officials and army officers in their employ — to cause Lally's efforts to be ineffective, for in frustrating him they would be able to continue their nefarious work of corruption, while with Lally victorious they would all be transported back to France to stand trial for their crimes, and so they thwarted his work and caused his downfall.

Finally, at the suggestion of Father Lavour, head of the Jesuits and apparently the only friend that Lally had in India (Orme and Voltaire notwithstanding), and on the insistence of a war council held in Pondicherry, he in desperation started southwest for Tanjore in 1758 to collect a debt to the French Company of fifty-five lakhs of rupees from the Rajah of that place, which sum the said Rajah had refused to pay. Here we see the sad sight of Lally leaving Pondicherry with a force little larger than a bodyguard, without provisions or ammunition, endeavoring to force submission from a hostile native ruler. Shame on false France and her corrupt officials!

Lally's army had to forage for provisions on the way from a country that had been pillaged by both natives and English, and they were forced to beg ammunition from the French forts along their route. They were later fortunate in procuring both food and ammunition from a Dutch ship.

On the arrival of the force at Tanjore, the Rajah was reluctant to pay the debt and acted in apparent bad faith. Here Lally is accused of being too impetuous for he threatened to take the ruler prisoner and fighting ensued. Possibly war was inevitable, but the French were ill prepared for battle. In besieging the Rajah's encampment, Lally was so short of ammunition that he had to depend on the balls fired by the enemy for his cannon.

However, after a siege of two months Lally decided on attempting to carry the town by assault, although he had only two days provisions and little ammunition, when word arrived that Count D'Ache had been defeated by the English fleet before the French town of Karical (Carrical) and had retreated northward to Pondicherry, fifteen leagues away, thus cutting off Lally's line of communication with the latter place, for Karical was invested by the English. So he decided to return to Pondicherry on the morrow, and forthwith sent the wounded and the provi-

sions on ahead.

That night the forces of the Rajah having learned of the intended retreat, attacked the French camp but were driven off. Shortly after this, Lally was aroused from his quarters by a deputation of fifty natives who claimed that they had deserted the Rajah's camp and were willing to serve under the French. Then the leader treacherously attempted to slay him with his sword, but Lally, who was only armed with a stout cane, parried the blows; and here we behold fifty cavaliers closing in upon an old man armed only with a club. When Lally could not be dispatched by the sword, the leader of the troop charged his horse at him knocking him to the ground, but at this moment Lally's servant appeared and shot the leader dead. At the same time one of the attackers exploded a keg of powder as a signal for a general attack for he thought Lally was dead. The French soldiers, hearing the commotion, rushed to the rescue and slew all the horsemen excepting twenty-one who dashed in mistake into a tank of water and were drowned. Lally now rallied his forces to the attack and soon drove off the enemy. But he realized his position was untenable, and at twelve o'clock at night he started the retreat from Tanjore with the enemy harassing them every inch of the way. At nine o'clock in the morning the French halted for refresments which consisted only of water, and, then buckling tighter their belts, marched twenty-four miles more under the blazing sun of India on empty stomachs with the enemy in pursuit until they reached one of their outposts where provisions awaited them, and where the enemy was obliged to return homeward. This is one of Lally's memorable marches and was of about sixteen hours duration, and it was made by men who had gone more than twenty hours without food, and who never were given a moment's respite by the relentless enemy.

On the return of the French to Pondicherry they found the English fleet besieging that place, but it withdrew on the arrival of Lally, when the cowardly D'Ache fled with his ships to the Isle of France (Mauritius) "a thousand leagues away".

Lally, still undaunted, determined to obtain money for the attack on Madras, but the delay in making that attack proved fatal to French arms as we shall see. By this time the sympathetic sentiment of the French settlers for him apparently forced the Company officials to grant him some financial aid, and to this he added money from his own purse.

(By a strange quirk of fate we find Lally, an Irish Catholic, leading the French army against England, and Pigot, a French Protestant, as leader of the English forces at Madras, opposing France. Toleration, unknown to false France and barbarous Britain at that time, might well have placed those two leaders on opposite sides. O, hypocrites of nations!)

The English were in a desperate position and would have been forced to surrender if the siege had started earlier. In their desperation they decided on a bold stroke, and a detachment of them sallied forth to disperse the French Army but were themselves defeated. Bussy at this time had no command but was the superior officer next to Lally. Some of the officers under him begged him to give the order to cut off the retreat of the English, Lally being elsewhere on the field, but Bussy claimed he had no jurisdiction. Had he given the order, the English force would have been captured and Madras forced to surrender. This is considered one of the worst cases of treachery by the enemies of Lally.

When Lally captured the Black Town at that place, the officers vied with the men in plundering the houses, and many of the residents of Pondicherry came up and used the artillery oxen (without his knowledge) to haul the plundered furniture back to the latter place; and many more who came forged his name so as to procure boats to carry their spoils away; and indeed so great was the disaffection in the motley army that Lally was forced to remain day and night in the trenches. And to render the French position more untenable two thousand natives hovered constantly around the French encampment attacking at every opportunity and as often as they were driven off returned like wasps. Further, two hundred French renegade deserters repeatedly stood on the English battlements with a glass of wine in one hand and a purse in the other, ever causing discontent in Lally's diverse ranks.

The French having at length breached the walls, Lally (against the wishes of his officers and engineers) was planning on an assault that night, hoping to capture the place, when six English vessels sailed into the harbor the same evening, February 16th, 1759, bringing the needed provisions and munitions, and thus most likely averting surrender by a bare six hours, while the French fleet under D'Ache which had been sent to supply Lally with provisions was dealing in precious gems far away off the coast of Madagascar.

There now remained nothing for the French to do but raise the siege of Madras, and both Lally and Bussy repaired to Pondicherry on the following day, the former resolute and the later jubilant. And as might be expected of such scoundrels, there was a general manifestation of joy in that place over the failure of Lally to capture the English town.

Indeed, he was so badly served at Madras and elsewhere that he was generally short of provisions and ammunition, and

when he left the latter place he was forced to leave several guns and some ammunition behind because Pondicherry had not supplied him with bullocks to haul the same away. And, as is well-known, the officials there often squandered the money for his army, while an investigation started at Pondicherry by him into the corruption existing there was terminated by command of De Leyrit while he (Lally) was at Madras.

Shortly after this Lally was taken ill due to disappointment, excitement and fatigue, and was unable to take an active part in the campaign for some time.

At this point the English and French agreed on the exchange of five hundred prisoners held by each side. It so happened that two hundred of those were placed in Lally's own regiment. As most of them had been in English prison camps for five years, they did not care for the hard life in his army and straightway spread dissatisfaction. First, they gave up Kavaripah to the English without fighting, and four weeks later on July 7th the whole regiment mutinied except the officers and fifty old soldiers. (One of the officers was Brig.-Gen. Michael Lally). The mutineers were only pacified by threats and some back pay; still fifty or sixty deserted to the enemy. In this instance Lally gave thirty-six thousand francs of his private funds for provisions as conditions were desperate.

However, a little later the missing D'Ache returned to Pondicherry laden with treasure and some supplies. Though hope of success might still be looked for, the incompetent Admiral in spite of all entreaties sailed for the African coast the following week, Sept. 17th, 1759, never to return although the war continued sixteen months longer. He is known to history as the Admiral who never won a battle nor never lost a ship, although he had several encounters with the English fleet. With his departure all hope for French India was at an end, and while we find Lally, deserted by all, even by the Government of France, and with mutiny in his ranks, fighting with the same resoluteness and military precision as he displayed at Falkirk and Fontenoy, though he knew well the hopelessness of his task as the extracts from the following letters show.

To a friend in the French Ministry he wrote: "I have not yet beheld the shadow of an honest man. In the name of God, withdraw me from this country, for which I am not made." Was this not a request showing desperation?

Later he wrote, "Hell has vomited me into this country of iniquities and I wait like Jonas for the whale which will receive me into its belly." No doubt, he realized the fate of French India.

Still later, he said to De Leyrit: "I had rather go to command the Caffres of Madagascar than remain in your Sodom which it is impossible but the fire of the English must destroy sooner or later, even though that from Heaven should not!" Such prophetic words!

He is often criticized for the language he used and is compared to the Lally of whom Voltaire wrote of as possessing "douceur de moeurs" or suavity of manners, but we consider his language mild when we realize the enormity of the treachery to France and the lack of co-operation with him. In spite of the provocation he had to endure, he never for a moment faltered in his allegiance toward his debauched king or his decadent country. And we learn that the National Council of Pondicherry, which was composed of the principal inhabitants there, commended Lally very highly at this time for his efforts and integrity, and that they at the same time condemned the Company which betrayed both him and France. While they were powerless to act, this was complete vindication of Lally.

As he lay ill, the English under Lieut.-Col. Eyre Coote, an Anglo-Irishman, attacked the French position at Wandiwash (north of Pondicherry and west of Madras), and although the French garrison was outnumbered four to one, the English were badly defeated, Sept. 29th, 1759. But the French valor was not lasting.

Lally now dispatched Bussy, whom he had promoted in rank and who henceforth fought more valiantly, to Wandiwash in an endeavor to form an alliance with an Indian prince, Basalat Jang, but it was shattered in the making, for on Oct. 17th of the same year the majority of the French Army at Wandiwash mutinied again and marched some miles toward Madras where they encamped and where they chose new officers. This mutiny was directed particularly against Lally, for the soldiers had been unpaid for ten months and the false reports circulated by the Company about the fortune amassed by him had destroyed the morale of his army. They, then, sent an ultimatum to him threatening to go over in a body to the English forces if they did not receive their back pay and be granted a full amnesty. Lally in desperation begged the officials in Pondicherry to provide pay for the men. Many of them, as well as Father Lavour, gave liberally, but De Leyrit, the Governor, gave nothing from his own purse nor from the public funds for he claimed that the diamonds and precious treasures brought there by D'Ache a month before had not yet been converted into silver. Lally again donated twenty thousand rupees. Consequently, the men received six

months back pay, and the promise of the balance by November 10th. All then returned to Wandiwash.

Lally at this time engaged two thousand horsemen from the native Murari Rao for the fee of twenty-five rupees each per mensem (month), but they made so many claims against the French that he stated they were more a troop of creditors than a troop of auxiliaries.

He now divided his army into two divisions to forage for supplies which shows the terrible straits to which he was reduced. Col. Coote seeing his opportunity, and being undaunted by his previous defeat, made a sudden surprise attack on Wandiwash and carried the fort which was lightly garrisoned. Lally who had now fully recovered from his illness was in a serious position with the English closing in upon him, and his army at the point of starvation; and to all his entreaties France turned a deaf ear. In this exigency his army at Conjeveram attacked Coote in the hope of obtaining food, and although they were successful the supplies were of small consequence. He, therefore, decided to attempt the recapture of Wandiwash as the only escape. Bussy advised postponing the attack, and this would seem to be the better policy had there been plenty of provisions.

By a skillful maneuver Lally led Coote to believe that he was about to attack elsewhere. He again divided his forces, leaving Bussy at Tripatur with six hundred Europeans and some natives, while he marched in the direction of Pondicherry, thus drawing the English general a considerable distance away. Then he rejoined Bussy at Arkat (Arcot). On the way to Wandiwash, he captured two thousand cattle sent from Tanjore for the English. Lally's generalship here is beyond question.

He immediately laid siege to Wandiwash. His first surprise attack on the night of Jan. 12, 1760, by his half-starved dispirited army of Frenchmen and Sepoys was beaten back by the English. Lally then exclaimed: "Since they have failed in the night I will teach them to carry it by day." Those immortal words will ring in military annals forever. So, the following day he launched an attack on the town but the men halted without orders to do so. Then the undaunted leader called for volunteers to accompany him in scaling the battlements. Seven men answered the call of doom and charged the walls of the town. Never did a soldier appear nobler than he at that moment, and this action alone should be sufficient answer to the cowardly calumniators who would sully his honored name. The result of Lally's action was that the rest of his army followed, but not before three of those seven heroes had fallen dead around him.

However, the town was soon taken, and the English defenders retreated to the fort.

Lally now wished to attack the fort before Coote returned but through some misfortune his siege guns were delayed in their arrival. However, he proceeded to attack the fortress with cannon, but his engineers wasted six whole days in placing batteries in conformity to the exact rules of the military schools, which caused Lally to write: "The soldiers said openly it seemed as though they were about to attack Luxemburgh."

THE BATTLE OF WANDIWASH

(Vandivash of Lally's Memoirs)

Coote soon found out that he had been out-generalled, and returned to Wandiwash the day after the placing of the batteries; while Bussy, the Company general, who had been engaged in misleading Coote hurried to Lally's assistance, arriving there January 20th, 1760. The battle to follow was a crucial one and defeat to either side, but to the French in particular, would be disastrous. Lally marched forth and met the English where he wished it, and his troops were placed in a manner that has always won the praise of military critics, and indeed his position would well-nigh have been impregnable under more favorable circumstances. Though the English army was larger and better equipped, Lally from his superior knowledge of military strategy might easily have won had not his men been half-starved and their morale broken and his officers incapable, or in other words he surely would have won had he the co-operation of France and her officials.

(Note: The loyalty of the officers in Lally's own regiment such as Brig.-Gen. Michael Lally, his cousin; Colonels Alexander MacGeoghegan, O'Kennelly, O'Kennedy, Murphy; Major Allen; Captains Butler, Hussey, Nagle, etc., was above reproach and never questioned.)

The figures on the respective strengths of the combatants are of interest and according to the English officer and writer, Major Malleson, are as follows:

FRENCH ARMY

French infantry — 1350 (including 200 sailors);

French cavalry — 150 Europeans;

Native cavalry — 2000 Maratha (only sixty took part in battle — the rest foraged for food);

Native infantry — 1800 Sipahis — (only 300 took part in battle);

Artillery — 16 guns.

ENGLISH ARMY

English forces — 1900 Europeans (eighty cavalry);

Native forces — 3350 (all combatants);

Artillery — 26 guns.

From the above figures it would appear that the actual number of combatants on the side of the French was only 1860 men, while the English appear to have been almost three times as great or 5250 men.

Lally in choosing his battleground had the left wing of his little force resting on a water tank under the command of Bussy. Back of his centre were placed fifty men on a dyke with two guns which gave the appearance of a reserve. The cavalry was on the right. Realizing the strength of his position, he waited for Coote to attack, which he did forthwith.

As the forces came together Lally noticed a commotion on the English left which he took to be disorder, so he ordered his cavalry to charge the English mounted men who were on that side, but not a man moved. Thinking that they were dissatisfied with their captain, he dismissed him and appointed another one. This second captain refused to obey Lally's order to charge, and was promptly arrested. At this moment another officer cried out that this was no time to desert their leader, and as Lally placed himself at their head, they charged the advancing cavalry sweeping it as chaff before them. But the delay was costly and had given the English time to bring up and place their batteries of two guns. At the first volley, the French cavalry broke and fled, though little damage had been done to them. Had they continued their onslaught they would surely have scattered the English cavalry as the gunners would not have had time to reload. As it was, they remained some distance away at a vantage point as spectators during the desperate encounter. However, some of them were sailors, whom Lally described as "the scum of the sea", and they were, of course, out of their element. With their retreat, Lally was left alone on the field before the English cavalry, but to him the battle had scarcely begun. Only the hand of an artist can portray the gallant old warrior at this moment. Through shot and shell he galloped to the centre of his lines where the infantry was being hard pressed, but which he found anxious to charge the enemy. Leading them, he assaulted the English ranks, scattering those before him but not the whole line which extended beyond the French line, and this unbroken part closed on the French right flank which was unprotected by the flight of the cavalry. There now ensued the bloodiest hand-to-hand fighting of the war. Lally was a man of powerful physique and many an adversary fell before his mighty strokes.

While the cavalry of the French right had retreated, their centre and left still remained as adamant even though attacked

by the English horsemen, and the outcome of the battle was still in the balance. The French left was strongly entrenched and seemed in no immediate danger, being well supported by the batteries, according to Lally's strategy, which poured hot shot into the ranks of the charging English. What a beautiful sight for the French cavalry! But fate apparently had preordained the outcome of the battle. Suddenly an English shell struck a tumbril of ammunition on the French left causing it to explode, killing several of Lally's men and bringing confusion amongst the others, and rendering eighty men "hors de combat". Stricken with fear, the sailors in the division abandoned the guns and deserted the trenches, fleeing to safety at the rear of the centre. The Sepoys who were held in reserve refused to advance to the rescue; then Bussy in this extremity rushed up with fifty or sixty men of the so-called Lally regiment, but in a fierce encounter in which he vainly tried to stem the tide, his horse was shot from under him and he was captured, and the English were now masters of the French left also. They then attacked the French centre in front and on both flanks but it remained unshaken and the fight raged more bloody than ever. Finally, the gallant leader of the Lorraine Brigade and several officers were slain, and only then did this division retire before the English onslaught, but not until the leaderless band had covered themselves with glory. The fight now seemed hopeless for the French, but Lally, though covered with wounds, and his legion which then alone remained, fought with the courage of despair, and though hemmed in on three sides they gave no thought of retreat for to Lally (and many of his men) the humbling of France in India by the Tyrant of Erin could only tend to strengthen the bonds of servitude on the land of their fathers. Up Lally! Up Tolendal! O, that he could have won or died upon that field!

And Clansmen, lest you forget, this was the Chief of the O'Mullally Clann that was fighting with such reckless endeavor. Never before had he shown such fury!

But the English still surged forward, and it seemed that the French could not escape annihilation. Finally, they were overwhelmed and all retreat was cut off; they were using their gun-butts for clubs and the fleur-de-lis was down when the unexpected happened. The French cavalry resting upon the hillside became imbued with the Lally chivalry, and hurtling themselves upon the sea of English bayonets, sabering the enemy right and left, forced them backwards and drove a wedge between them and the Lally legion which now extricated itself; but with their positions gone the battle was irreparably lost. Lally, realizing that his position

was untenable, held the English at bay while he carried off his wounded and light baggage and removed the detachment infesting the fort. He then retired in order, still holding off the English with his cannon, and reorganized his ranks within a mile of the battlefield.

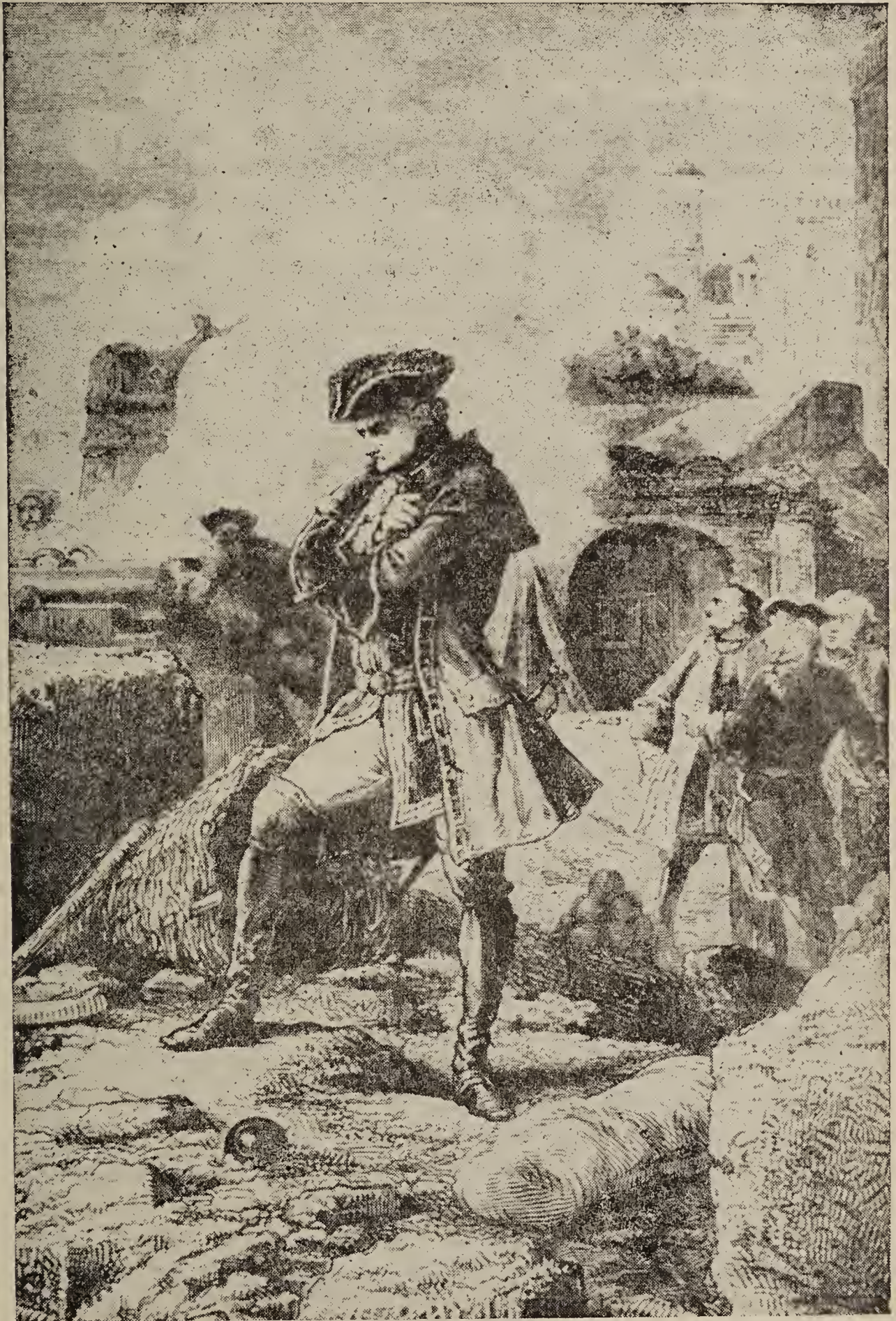
While the defeat in itself was not a serious one, the French line of communication was threatened. Lally was, as a result, in a serious predicament for there was an English force between him and Pondicherry, while the army of Coote stood behind him. To make matters worse, had an English force appeared before Pondicherry at this moment it would have inevitably surrendered as there were not sufficient soldiers there to man the place, and provisions ran low. Lally, however, outmaneuvered the English once more and reached his objective without great difficulty on April 15th, 1760.

THE TERRIBLE SIEGE OF PONDICHERRY

Lally, realizing that it was impossible for his army to remain in the field without assistance from France, drew his forces within the walls of Pondicherry. He found the place in a poor state for a siege and set about strengthening the defences, but was greatly hampered in this by the Company officials who in a spirit of antagonism still planned his defeat and disgrace.

At this juncture, he formed an alliance with a native ruler, Makdum Ali of Mysore (Haidir Ali was regent and real ruler), who was to supply eleven thousand men to help the French in return for French support in extending the territory of Mysore; and indeed this ruler did attack the English. Lally's diplomacy might still have won for French arms, but the intrigues of the Councillors of Pondicherry caused the termination of the alliance and was a most treasonable blow to the French cause.

In May the English besieged the town and blockaded it by both land and sea, and then the memorable siege of nine months began. While some authorities place Lally's forces at eleven hundred men, Victor Duruy in his "History of France" estimates the strength of Lally's arms at seven hundred men and those of the English at twenty-two thousand — the odds against Lally therefore being between twenty and thirty to one. Here as usual, the supply of food in Pondicherry was limited, and before long both the soldiers and populace were placed on rations. Their sole hope now lay in the return of D'Ache or help from France. But the French government on the mere rumor that the English intended to attack the Ile de Bourbon (Reunion) ordered D'Ache to remain at that place. They would save an outpost and lose an empire!



COUNT LALLY ON RAMPARTS OF PONDICHERRY

Reproduced by French Government on special request of Dr. L. A. de Tolendal Lally of Baltimore one week before German occupation of Paris in 1940. Dr. Lally has kindly dedicated this to us.

Canada with the exception of some minor outposts had fallen to the English in 1759 and France could easily have dispatched relief to India in 1760, but Madame de Pompadour was too busy toying with the Armies on the Continent which gained nothing but military disgrace. We find her squandering vast sums on her hobbies, and the French generals attacking Prussia, such as the Marquis de Soubise and the Duke of Richelieu, were provided by the king's concubine with opera girls and hairdressers, while the debauched king amused himself with his harem and when warned of the condition of affairs in France stated that the Monarchy would last during his lifetime anyway, which it barely did.

And while Lally waited in vain for help from France, the English received several shiploads of supplies and strong reinforcements. In this extremity he hoped to deceive the enemy by making a show of strength and requested civilians to don soldiers' uniforms to merely make a pretense, but apparently being dominated by the Company, they refused. Lally said, "From this time Pondicherry without money, without ships, without even provisions, might be given up as lost." But he still fought on hoping that relief might come from some quarter.

As the months dragged on and none arrived, he decided on the desperate maneuver of attempting to break the ring of attrition that ever grew tighter about his starving army. His plan was to send forth two columns to attack the English centre and left, while his left, which was situated across the river Ariakupum, was to advance, then recross the river and attack the English centre in the rear. Lally went over the ground with Captain d'Arambure the previous day so no mistakes would be made. The scheme was ingenious and as Lally had kept the Company officials in complete ignorance of his plans, they could not betray him; and so the English, being taken by complete surprise, were greatly disconcerted, and Lally's right quickly subdued the English left, capturing their positions, but his centre was engaged in a desperate encounter with the enemy centre while he momentarily awaited the arrival of his left column under d'Arambure on the English rear. Imagine his consternation when this expected column arrived on his own rear instead of the enemy's. What had caused the miscarriage of the plans will never be known as d'Arambure had previously served him faithfully. This error of location caused the failure of the whole adventure, and the French were forced to retreat within the beleaguered city and await their doom.

The terrible toll taken by the forced marches across the "barren deserts", as he termed them, now showed their effects

on the gallant old warrior who had never lagged on the field of battle; and when he collapsed and became bedfast his noble spirit never faltered in its endeavor and from his couch he directed his army as before.

Time and time again when the supply of food was exhausted and the soldiers and populace starving, a search of the town was made and a supply of grain, which had been hidden or buried by some speculator, was found. In this manner they lingered for long dreary months, and when Lally wished to send away the natives who were consuming much of the supplies, the Council of the Company refused to comply though the people of Pondicherry were dropping dead on the streets from hunger.

Toward the end of December a terrific storm arose. The English blockading fleet was wrecked and scattered, and the defences of the land forces were destroyed and confused. This would have been an opportune time for the French to attack the disordered ranks of the enemy, and though Lally ordered it, there was no one who had the courage to undertake the venture with the old warrior bedfast.

It would also have been an ideal time for D'Ache to return and enter the harbor of Pondicherry, but Lally did not know that the Admiral had received other orders, and although the provisions were completely exhausted; he determined to hold out a little longer still hoping D'Ache might come.

In this terrible exigency Lally called upon Father Lavour to surrender the supply of food in the convent of his order. He (Lavour) promised to feed the starving citizens for fifteen days. The meagre rations slowly dwindled, and with famine within and the enemy without, Lally still hoped for relief in answer to his urgent pleadings of bygone months to the government of France.

On January 14th, 1761, with only a day's provisions on hand, he held a council of war to discuss terms of surrender, but De Leyrit, the Company Governor, and his council refused to co-operate with him, and held a separate session which discussed their own selfish interests, their object being to place the onus for surrender entirely on Lally's shoulders. He next asked the English for terms. The answer was "Unconditional Surrender". In fact, he could not hope to obtain more favorable ones, and he had no alternative, but he still had one day's provisions. On the following day, January 15th, with his larders empty he agreed to accept the English terms and on the next day, January 16th, Count Lally surrendered with his starving army after one of the most terrible campaigns in French history.

The English, according to their custom, immediately drove out the inhabitants and burned the city. However, the place was

restored to France by the Peace of Paris in 1763.

Lally had failed to accomplish the impossible yet his campaign of three years in India is all the more remarkable when we consider that his army of ill-fed and half-paid stragglers consisted of never more than three thousand men. With a large and well equipped force he might well have recarved Alexander's Empire.

Regardless of the lack of patriotism shown by the soldiers of the Company, nothing but praise can be said of those in the regiments of Lally and Lorraine, who came from France, in spite of all adversities. Orme states, "The grenadiers of Lally and Lorraine once the ablest bodied men in the army appeared the most impaired, having constantly put themselves forward to every service; and it was recollected that from their first landing not a man of them had ever deserted to the English army."

What a greater compliment could be paid to Lally as a leader, and what greater refutation could there be to the charges that his demeanor alienated support? It would seem that his temper was only shown to the traitors of France.

He and his men were now prisoners of war, and were ordered aboard the English ships which would convey them to England. He requested a six weeks rest to restore his health to enable him to better make the journey. This was refused by Pigot, the Governor of Madras. As Lally no doubt feared an attack upon his life by those whom he would expose of corruption, he requested that he be allowed to retain his side-arms, pleading ill-health, for he was barely able to walk at the time. Even this request was politely refused. Nor was Lally wrong in his premonition of danger for on leaving Pondicherry his aide, who was carrying the evidence collected by him (Lally) against the dishonest officials of the Company, was slain at his side for they feared the exposure those documents would bring. They would have murdered Lally also but they dared not.

However, he as well as his men were treated with courtesy by the English, but had he been fighting in Ireland (as his father had done) he would have received short shrift. Such was the distinction made by barbarous Britain between the strong and the weak — between the freeman and the serf — between the Gaul and the Gael.

The daring and fiery Montcalm had died in the decisive battle in Canada. O, that Lally could have perished in like manner at Pondicherry or on the plains of Wandiwash!

THE JUDICIAL MURDER OF COUNT LALLY

We can only surmise Lally's consternation on his return to England as a prisoner of war, to learn that his enemies, the

officials of the East India Company who being civilians were not detained, were impugning his honored name; thus we find him pleading with the English government for his release so that he might return to France and refute the false charges. Although warned by his friends that his enemies were so powerful there that returning would be only placing his life in jeopardy, he was deaf to all entreaties and so he wrote the following letter to William Pitt the Elder, English Minister of War (later known as Lord Chatham), which we here produce verbatim:

“London, September 29th, 1761.

“Sir—Since my departure, now almost five years from Europe for the Asiatic climates, I am historically acquainted but with two men in the world, the King of Prussia (Frederick the Great) and Mr. Pitt; the one by a series of distress, the other of success; the former snatching at fortune, the latter directing her. But when I shall have seen and heard here of Mr. Pitt all I have already read of him, I shall always remember I am his prisoner, and liberty to me, though a Frenchman, is of inestimable value; therefore I earnestly beg your interest, with his Majesty (George III), to grant me leave to repair to my native soil, either upon parole or upon terms of the cartel (written agreement) in accepting my ransom, nothing, but my sense of gratitude for this favour, can add to this high regard, with which I am, Sir, your Excellency's most humble and most obedient Servant,

Lally”

(Note: Lally's signature without accompaniment of other name bears the mark of an Irish Chieftain, which he was, whether intended or not, for the Gaelic form of “Mise O'Maolalaidh or Lalaidh” — I am Lally — was for centuries the signature of his fathers. D. O'M.)

As a result, Lally was returned to France on his parole of honor in January, 1762, after carefully paying his debts in England.

On reaching Bologne on his way to Paris he visited his old friend, Robert MacCarthy, the Earl of Clancarty, who was also a Jacobite. The scene enacted between them is a touching one — with the Earl begging pitifully for his friend to return to England (as his parole would not allow him to go elsewhere). When Lally at parting said he would return to visit MacCarthy the following summer, the latter sadly replied, “Never, my friend, you and I are doomed never to meet again, but in another world.” How true were the Earl's parting words for he well knew the depth of the plot that had been concocted, but Lally was resolute in his decision and felt that truth would never be smothered by French Justice (or rather Injustice).

On reaching Paris, Lally presented himself to the Government. The Duke of Choiseul, Minister of War and of Foreign Affairs (he who had countersigned Lally's appointment to India), promised that justice would be done but a silence of one year was imposed on the former. The Duke then tried to effect a compromise and reconciliation between Lally and his slanderers; and indeed the spineless D'Ache made overtures for peace but Lally was adamant, and, in refusing to bargain with the thieves

and traitors of France in India, demanded that he be cleared of the charges that he was not true to the French cause there — for such did the ridiculous accusations constitute. On the other hand, Bussy, the Company general who had grown rich in the Indian service and who had thwarted Lally's activities at Madras, said, "Either Lally's head must fall or mine." But Bussy who had served well the traitors of France knew only too well that his head was safe for he was closely connected to the Duke by marriage.

The late civil Governor and his National Council of Pondicherry, who had previously commended Lally and denounced the Company officials, now reversed their attitude (apparently wishing to be on the stronger side) and circulated a petition demanding that Lally be brought to trial, and with writings prejudiced the minds of the populace and thus turned public opinion against him, while he could not reply as he had been muzzled by the promise of silence he had given, nor could he present his report of the corruption in India to his government. The above mentioned petition was submitted to the authorities on August 3rd, 1762.

Lally now in desperation addressed the following letter to the Duke of Choiseul:

"November 3rd, 1762.

"My Lord — The rumors, which prevail in Paris, have brought me here. My enemies will never be able to terrify me since I depend upon my own innocence and am sensible of your equity. The King is master of my liberty, but my honor is under safeguard of the laws of which he is the protector. I do not ask you, my Lord, who are my slanderers; I know them; but what their slanders are that I may obviate them; repel them with such proofs, and will cover the authors of them with shame. I have brought here my head and my innocence, and shall continue here to await your orders — I am, etc., Lally."

The last fearless sentence of Lally's letter shall endure to the end of time and better illustrates the nature of the man than could volumes of description.

However, his misfortune continued. About this time the glamorous Madame Pompadour died, and the false Duke was now able to gain the ear of the king, having previously been forced to lay his cases before her; and it seems that she had too much respect for Lally's integrity and foresight than to listen to his traducers.

The king, being still too much occupied with his harem which was now ruled by the gaudy Madame du Barry to consider any point of justice or government that might interfere with his pleasures, gave the diabolical Duke a free hand in the Lally case. As a result of this the inquiry was unfairly altered by the said Minister, and only the accusations against Lally were to be investigated — the charges against the others being stricken from the list. Having gained this point, the Duke now issued a lettre-

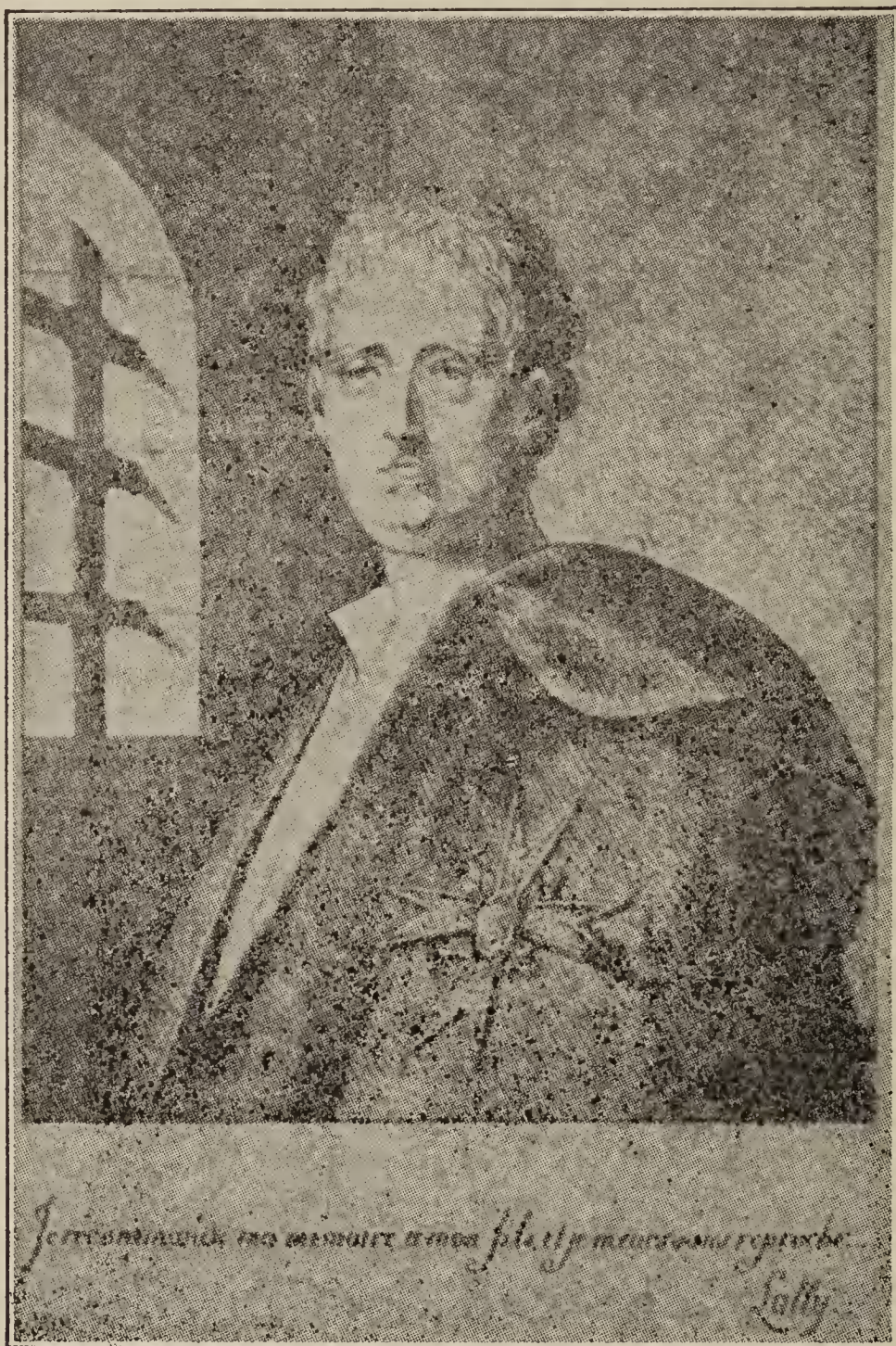
de-cachet (royal order) for the arrest of Count Lally on November 1st. (Lally wrote his letter two days later not knowing of the order). To the Duke's credit it may be stated that he gave this information to the accused's friends, no doubt, hoping that he would flee the country, but Lally still hoped for an impartial trial, and in spite of the entreaties of his friends he surrendered voluntarily to the authorities and was cast into the Bastille — that terrible array of dungeons and towers that for four centuries served as a state-prison, and which had hidden such celebrities as Aubriot, its builder; Marchiali, the mystery man of the Iron Mask; Voltaire with the vitriolic pen; and Mirabeau, the master orator, until its destruction by a mob of the suffering masses in 1789. For fifteen months Lally lay in this prison without a charge being made against him. Then he was transferred to a common jail as a humiliation to him, and to further lower him in the regard of the people.

Finally, he was brought to trial in 1766 before a body of civilians known as the Parlement of Paris, which was not a legislative but a judicial body and which had no understanding whatever of military matters, instead of his being tried by a military tribunal of like rank to himself. His accusers were those of India whom he had been advised to collect evidence against. Many of them had returned to France immensely rich such as De Leyrit, Bussy and all the Councillors of Pondicherry, their plunder being derived at the expense of the Company which was now practically bankrupt. Those rascals had been expressly named by the government for investigation by Lally when he went to India, and now their evidence was accepted against him. What sinister influences were at work? Were the government officials as well as the Company ones "tarred with the same stick"?

Nor was Lally allowed to have a lawyer to defend him. Where was the justice of this trial? In this farce of justice those whom he had previously accused became his accusers and then the witnesses against him. He was to be convicted at all costs, for the rumblings of the French revolution could then be heard in the groans of the burdened people. Their attention must be diverted from the corrupt and incompetent king and government, and as the culprits of India were too powerful to be antagonized, Lally was chosen as the sacrifice by the pagan cult of France. (King Louis, "Le Cocher" Choiseul, and the king's mistress had planned organizing a Gallic church — or a so-called church).

An instance of the unscrupulousness of Lally's accusers and the unfairness of the Parlement is to be found in the following

evidence. Father Lavour made out two reports, one condemning Lally and the other condemning the Company officials. Having a kind regard for Jesuitical methods we believe that he wished



COUNT LALLY ON EVE OF EXECUTION

to present both sides of the charges and counter-charges. Unfortunately, he died in 1763. According to the limits placed upon the investigation only the report against Lally was presented at the trial; and according to Col. Malleson it was largely responsible for Lally's conviction. It is as unfair to the dead Lavour as to the martyred Lally to condemn the former for the one-sided presentation of evidence. Lally's conviction was pre-ordained, but it was not of Lavour's making. The onus lay with Choiseul and the Parlement who selected the evidence.

O, ungrateful country, that could even for a moment lend ear to those vicious and vindictive charges of treachery, cowardice and corruption that the "cutthroats" of France and the "rats" of India hurled at the unfortunate head of the defiant and valiant Lally, the Saviour of France at Fontenoy!

On May 6th, 1766, the terrible sentence of death was passed. It read that:

"Thomas Arthur Lally should be decapitated as duly attainted and convicted of having betrayed the interests of the King, the State and the Company of the Indies, and of abuse of authority, vexations, and exactions upon the subjects of the King and strangers resident in Pondicherry."

He was further fined one hundred thousand crowns which was to be distributed to the poor of India. This latter part of the sentence contained an irony that was more bitter than the sentence of death — for while Lally was accused by the false Council of Pondicherry with amassing a fortune of seventeen million crowns, there was not enough of his paltry fortune, when his debts were paid, to pay the fine, nor was any part of it ever paid. Still further, the sentence stated that his estates were forfeited to the crown and all his titles were to fall into abeyance.

When Lally went to India he had been promised a large stipend while there, and afterwards a pension. But he was never paid one sou for his services, and his life pension was a death sentence. This was his reward from false and superficial France.

When the sentence of death was read to him in the chapel of the prison he was studying the geography of the Coromandel coast of India, possibly planning a new campaign of vindication there. On hearing the false statements of the conviction he fell on his knees as if in prayer, but instantly plunged the points of the compass deeply in his bosom, exclaiming at the same time, "Betray my King! Never, never!" The forward movement made in kneeling prevented the instrument from piercing his heart but it inflicted a serious wound four inches deep.

Speaking of this incident of the half-distracted man, his confessor, Father Aubry, the Cure' of the Parish of St. Louis en l'Île said, "He stabbed himself as a hero, and repented as a Christian."

He was doomed to die three days later on the 9th of May, and instantly a strong sentiment in the army of France arose in his favor and friend and foe alike in that body pleaded for the victim's life. But the king was deaf to all entreaties and pointed to the Duke of Choiseul (who was now hypocritically pleading that Lally might be saved) and said that he (Choiseul) alone was responsible for Lally's predicament. And in fact, in later years

the king tried in vain to wash his hands of the affair and place all the blame on the Duke, but it was the selfish and spineless King Louis XV who had signed the sentence of death and who had refused to grant a commutation of sentence. Even many who had given evidence against Lally were now stricken with remorse, and had the execution been postponed, Voltaire and others would have started such a wave of sympathy and a demand for justice that would have aroused the nation, and would not only have exonerated Lally but would have brought the real culprits to justice; and might even have hastened the French Revolution. As it was, Lally's incarceration in the Bastille and his judicial murder, which Voltaire branded as "a murder committed by the sword of justice", were potent factors in causing the upheaval of 1789.

The government realized the need of haste to prevent violence and so Lally was executed six hours before the appointed time. On learning of this contemplated injustice he bared his bosom with fourteen wounds and exclaimed, "Here then is the reward of fifty years of service." (Free translation).

His executioner was a brutal villian by the name of Pasquier, and who possessed more savagery than all the assassins of the French "Reign of Terror".

Lally had requested the use of his own carriage to convey him to the place of execution and this had been promised him, but when the moment to leave arrived he was placed in a dung-cart which was used for common criminals. This was done supposedly by the executioner to humble him still more. Possibly it was really done to prevent an attempted rescue by his friends. He was also gagged, allegedly, to prevent his protesting such treatment to the executioner. Or was it done lest he plead his case to the populace? We believe both suppositions to be true.

The excuse made by the authorities for the early assassination of Lally (for such it was) read that owing to the pain from his wound and to the fury that he was in that they deemed it wise to hurry the time for the execution; but it is small compassion they had for the martyr, and they cared little about the pain either physical or mental which he was enduring.

However, the reason given to the mob which enquired why he was gagged will forever stand as a masterpiece of specious reasoning. They claimed that he was gagged to prevent an attempt at suicide by the swallowing of his tongue — that tongue that had swayed the policy of nations and changed rabbles into armies — that tongue that could still confound his enemies and call to the multitudes for Justice.

His last words before being gagged were: "I am resigned

to suffer that which Providence destined for me." Then stating that his conscience was clear, he continued, "I recommend my memory to my son and I die without reproach." (See Photo).

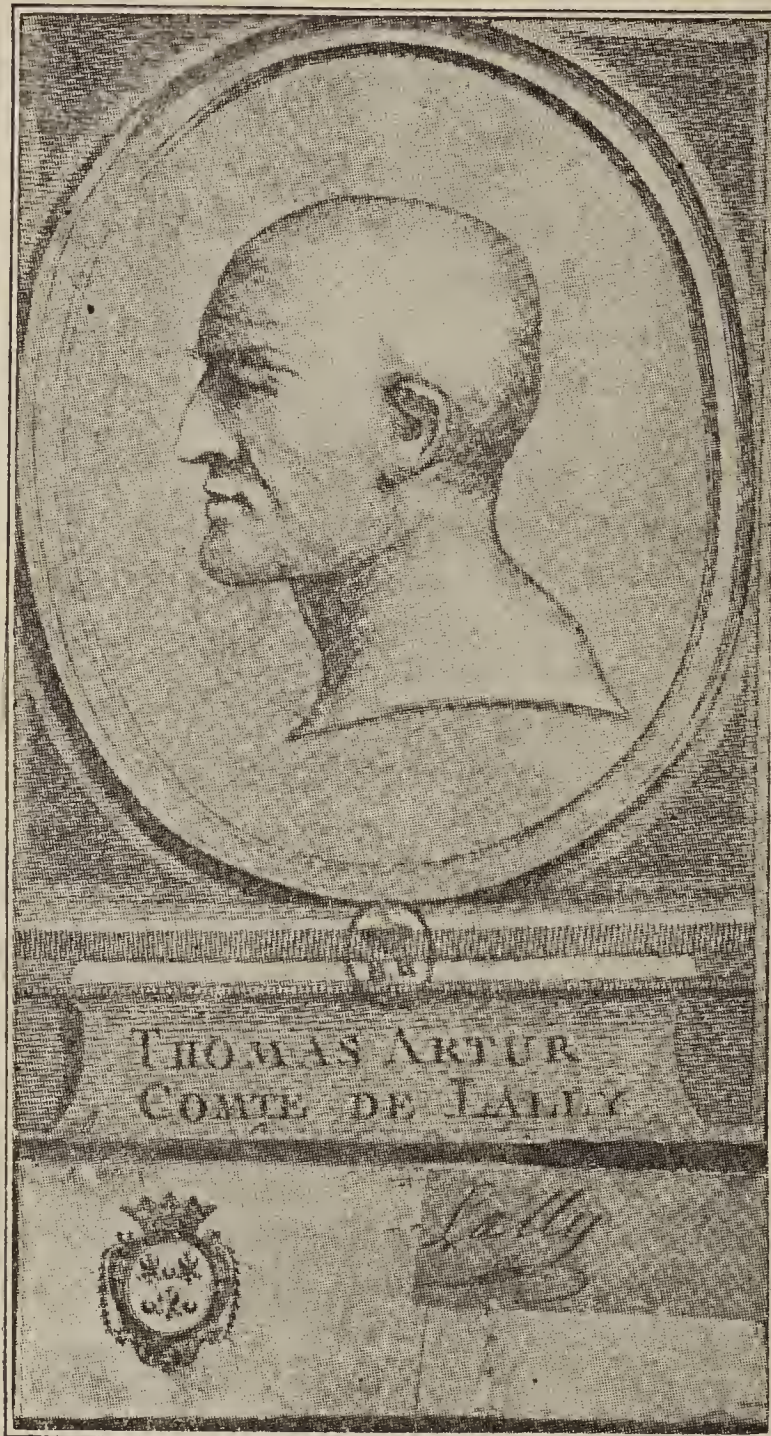
Arriving at the scaffold he mounted it fearlessly with head erect as a brave soldier might well be expected to do. Then he walked around the said scaffold with his hand raised to Heaven as if taking it to witness his innocence. Refusing to have his eyes bandaged, the martyr placed his head on the block where the parasitic Pasquier dexterously chopped it off with two bloody strokes, and holding it aloft exclaimed, "Here is the head of a traitor", to the accompaniment of hand-clapping from Lally's enemies who felt that the knowledge of their crimes would now lie buried in his tomb. So ended Count Lally, the Chief of Tullinadaly, the noblest Lally of us all.

This was France's reward to Ireland for the half million Irishmen who had laid down their lives for her. The people of France stood aghast as the intelligence swept throughout the land that their stoutest champion and the hero of Fontenoy had been found guilty and executed for betraying his king and country. Nor were they to soon forget, and in a few short years we find them casting the gauntlet into the political arena, and pounding on the gates of the royal palace, demanding the blood of the bureaucratic Bourbons. However, King Louis had his wish granted, as the monarchy was still in existence at his death in 1774, but we read that "he died in abject misery and so far from being regretted that his funeral was a sort of popular festival, and was celebrated with pasquils and merry ballads. Such was the end of Louis 'le Bien-Aime'." (Chambers Encyclopedia).

And the Irish regiments in France were on the verge of mutiny, and we learn (English Evening Telegraph, May 27th, 1889, and elsewhere) that Col. Butler, and a score or more of Irish officers, on learning of this premeditated murder tore the cockades from their hats and spurned them on the ground, and breaking their swords they denounced their allegiance to ungrateful France and returned to Ireland. And it would appear that they preferred the oppressive aegis of England. Henceforth, Irish enlistments in the French army ceased forever, and the so-called Irish regiments hereafter were composed of other nationalities, and the Irish Brigade continued in name only until the Revolution.

And in far away Galway when the Lallys heard that their cousin and Chief, and the idol of the nation, was executed, the local countryside prayed and wept at the Lally cenotaph of Ballytrasna; and even to this day the humblest peasant there knows more of the tradition of this family than does the historian.

though the Lallys of that place are a vanished race.



LALLY HEAD — SEAL AND SIGNATURE

But the instrument that had caused Lally's death, and had discredited his two immediate and illustrious predecessors in India, Labourdonnais and Dupleis—that octopus of corruption—the East India Company, scarcely survived him and passed ignobly into oblivion in 1769.

In answer to the sentence passed upon Lally may we state that he could not have “betrayed the interests of the King, the State and the Company” for he was not entrusted with the funds of the King, nor of the Company. His hatred of the English and the gallant fight he waged in India are sufficient answer that he did not betray his ungrateful country. If he were guilty of

"abuses of authority and vexations" they did not merit his execution or else every leader's head would have been endangered. No doubt his bad temper in India offended many worthless officers, but he always exercised his authority in the best interests of France. The "exactions" spoken of did not exist, for he never levied a penny on the inhabitants of Pondicherry. The evidence that he amassed a fortune there was polluted prejudy given by those who wished to hide their own ill-gotten gains.

Allow us to present the unbiased opinions of some unquestioned historians.

Hayden and Moonan in their "History of the Irish People" state, "In 1757 Thomas Arthur Lally, the chief hero of Fontenoy, was sent to take command of the French forces in India, and to reform the abuses of the French East India Company. He was the son of Sir Gerard Lally of Tulach-na-Dala, near Tuam, one of those who departed to France in 1691 (1690). Lally, the younger, at first gained much success in India. But he was badly served and indeed betrayed by those interested in continuing the corrupt methods of administration which he was endeavoring to suppress. On his return to France he was falsely accused by his enemies of maladministration and dishonesty, and after suffering an imprisonment of four years in the Bastille was executed in 1766."

Major Malleon, an English army officer with thirty-five years service in India, writes in his history "The French in India", that Lally deserved great praise for his brilliant achievements in that country, and he not only discredits all the charges of his enemies but lays full blame for his failure on the corruption of the officials of the French East India Company and the incompetency of the French fleet. However, he states that Lally's fiery temper often caused embarrassment, but we must consider the provocations with which he had to contend. Further, the same authority claims that the conscription of native labor by Lally alienated many Indians from the French cause. But again, even if true, what was the alternative when the exigency was so great and his associates had failed him? And it was no worse than the English practice of "setting up" the "King's rajahs" and was less insidious. (This had been an old English practice in Ireland as well as India.)

In fairness to Lally it may be said that he denied the above charge, and indeed some of the letters which he wrote while in India and which are contained in his Memoirs, show that he strenuously opposed the conscripting of native labor, and these letters even accuse the Company officials of this very same charge

of which he is accused. It would seem that they were guilty, not he. He may have been unable to pay some of the natives for their services, but that was France's debt, and not his. (See *Memoirs*).

O'Callaghan in his "Irish Brigades" writes in much the same vein as Malleson and refers to Lally in the highest praises throughout his career.

And James Mill, the English historian who examined the French documents of Lally's trial, states in his "British India" that, "Nothing whatsoever was proved except that his conduct did not come up to the very perfection of prudence and wisdom and that it did display the greatest ardor in the service, the greatest disinterestedness, fidelity and perseverance with no common share of military talent and mental resources."

The above are the unbiased words of an alien authority but the following is the greatest vindication of all. These words are from Sir Eyre Coote, the leader of the English forces at Wandiwash and Pondicherry: "No one has a higher opinion of Lally than myself. He has fought against obstacles which I believed invincible and he has conquered them. There is not another man in all India who could have managed to keep on foot for so long a period an army without pay and without any kind of assistance."

These words of Coote's might well have been directed at Lally's accusers.

And indeed Carlyle's indictment of the martyr's treatment beginning with "Does not the blood of the murdered Lally cry aloud for vengeance?" is not alone a masterpiece of rhetoric but a defence that is impregnable.

His age at the time of his death is variously given from sixty-four years by Malleson to sixty-seven in the Addenda to his *Memoirs*. However, Malleson is correct, for Lally was born in 1702.

(La Feile Phadraig shona libh. — A happy St. Patrick's day to all — 1939).

THE VINDICATION OF THE MARTYRED LALLY

For twelve long years Count Lally's son, Trophime Gerard, labored and lectured unceasingly to remove the stain from his father's memory. In this endeavor he was ably assisted by the vehement and powerful pen of the virile Voltaire. In this instance at least the latter has won the applause of the multitudes.

In "Pioneers of the French Revolution" by M. Roustan, we read that Voltaire in an emphatic declaration to Richelieu wrote: "The recluse has but obeyed the dictates of his heart. He is inwardly convinced that the ancient Paris Parlement was as much

in the wrong as at the time of the Fronde; he cannot in any case love the murderers of Calas (Protestant martyr), of poor Lally, or of Chevalier de la Barre."

And in a reply to Madame du Deffand, the same writer according to the same authority wrote: "I do not feel that I am failing them (the Choiseuls) in the least by my detestation of those preposterous blood-thirsty pedants, I abhorred — as did all Europe, the assassins of Chevalier de la Barre, of Calas, of Servan, of Compté Lally. . . . As you probably know I was no friend of theirs, I am faithful to all my passions. You hate philosophies, I hate bourgeois tyrants. I have always forgiven you your fury against the cohue des enquetes (the people who instigated the holding of enquiries)."

At length in 1778 the younger Lally succeeded in having the case reopened and the evidence was reconsidered by King Louis XVI (who was later to be executed himself), grandson of the signer of Lally's death warrant, and a large number of magistrates. The verdict of this tribunal unanimously rescinded the previous conviction and Count Lally was rehabilitated by royal decree. His titles and estates were restored to his son, but the horrible work of the executioner could never be undone. Hence, France did much to make amends for the terrible injustice done Lally but, nevertheless, the stain upon her honor could never be defaced.

Voltaire, who lay dying as the pleasant tidings of the court was brought to him, exclaimed: "The dying man revives on learning of the great news. He embraces very tenderly M. de Lally. He sees the King is the defender of justice. He will die contented."

He died four days later on May 30th, 1778. May Irishmen at least be lenient to his memory.

The aftermath of the above verdict is given by Biographie Universelle (1819) of Paris (Vol. 12, page 226) as follows: "He (the son) succeeded (1778) in annulling it (the sentence) in effect and in causing the proceedings to be brought before the Parlement of Dijon. This tribunal confirmed the sentence of the Parlement of Paris by a decree of August 23rd 1783; but in virtue of a decree of the Council the decree of the Parlement (of Dijon and also of Paris) was annulled." (Translation by James Emmett O'Mullally, Montreal).

In bidding adieu to Count Lally, we wish to emphasize the fact that his entire life was sacrificed to the attempt of humbling England or to the placing of a Stuart on her triple throne, believing that by so doing he would liberate Ireland or at least alleviate her servile sufferings; but in his effort Count Thomas

found it necessary to carry France upon his shoulders in his attempted execution of this maneuver, and it was France that crushed him in India rather than England.

While it is true that the glory of the Lallys and the other Irish legions reflected little of its glamor on Ireland and was an empty and futile gesture in the end, the sincerity of the enterprise of those Exiles in France to help Eire can never be questioned.

Lally's whole career was one of disappointment to him, and contains more pathos than that of any other of the Irish Exiles. Could he have fought and died on Irish soil he would to-day be considered one of Erin's greatest patriots and the brightest gem in her diadem instead of being one of France's most illustrious sons. But when the glorious day arrives on which Ireland writes the Calendar of her Patriots as religiously as she has compiled her Calendar of Saints, the name of Count Lally will stand high on that record of martyrs, and indeed he may well be considered a patron of the Clann-na-Gael. So, kind friends, when you do homage to the heroes of Ireland forget not Lally of the Brigade.

But, in conclusion may we state that it is not within the environs of our endeavor to place a garlanded crown upon his noble brow, nor do we strive to cloak his memory in a martyr's mantle, for the history of Europe is an open book for all to see, and France still does honor (or is it pennance?) at his tomb.

(Note: The French Government had published for the Paris Colonial Exposition of 1931 a laudatory booklet on Count Lally, namely, "Lally-Tolendal" by Pierre La Maziere who refers to the martyr as the man who never was known to smile).

COMPTE ET MARQUIS de LALLY-TOLENDAL

Also Peer of France, and Minister of State; Grand Officer, Chevalier Commander and Grand Treasurer of the Legion of Honor; Chevalier Commander and Grand Treasurer of the Order of St. Esprit or the Holy Ghost; and a Member of the Royal Academy of France, as well as Chief of the O'Mullally Clann, and famous Statesman, Orator and Philanthropist; and reaffirmed Earl of Maenmagh and Viscount of Ballymote.

Trophime Gerard, the last of the illustrious Lallys and son of the unfortunate though celebrated Count Lally, was born on March 5th, 1751, and was therefore fifteen years of age at the time of his father's judicial murder. His mother was Felicity Crofton, daughter of John Crofton of County Longford, Ireland, who died Jan. 25th, 1752, according to one of the Tipperary pedigrees. Although both this pedigree and the Hawkins one record the marriage of the Count to Felicity they do not give the date. (P. La Maziere in his "Lally-Tolendal", 1931, gives some particulars).

While Encyclopedia Britannica claims the Marquis to have been the legitimized son of the Count, the Biographie Universelle states that he was "a student up to the age of fifteen in total ignorance of his origin at the College of Harcourt, where he was known under the name of Trophime" (Vol. 69). And when "advised of the secret of his birth on the very eve of the day he lost his father, there and then conceived the hope of rehabilitating him." (Vol. 12). (Translation by Mr. Charles Janish, linguist of Chicago, Illinois).

He had been summoned by his father to an interview in the prison cell on the eve of his father's execution, and there before the condemned man he swore by all things which he held holy to leave nothing undone that could establish his father's innocence. He made this filial endeavor the object of his life, and for twelve long weary years the youth's pathetic eloquence could be heard in many courts of the land before the unjust stain was removed. So great was his plea and so valiantly did he champion his effort that in time he became one of the greatest orators of his time, and indeed it was said of him that "his filial piety made him a juris-consult and an orator, and gained him the esteem of all honest men."

Thus we see that while Sir Gerard with the hand of a tyrant had moulded Count Thomas into the greatest warrior of his age, this same Count Thomas through his death was responsible for the greatness of his son as a statesman and orator.

J. Mills Whitham in his "Biographical History of the French Revolution" writes, "Lally-Tolendal, a noble of probity and character had lost his sire by wicked accusation and more wicked execution under Louis XV, and he often took opportunity to vindicate his parent as a martyr."

In 1778 he was granted his father's title of Count Lally, as well as other titles, to which he added the name of his ancestral home in Ireland. He was later created a Marquis, and is known to history as the Marquis Lally-Tolendal. (See signature on photo).

In 1785 he was created a captain, and both he and Count Dillon had so-called Irish regiments up to the time of the French Revolution in 1789. But Lally can scarcely be considered a soldier. He served in the governments of Louis XVI, the Emperor Napoleon, and in that of Louis XVIII after the second Restoration. He was created a Marquis by the first Louis, and a Marshall of France by the Emperor, while the last Louis created him a Minister of State.

Therefore, we find that Lally served under the two grandsons of the king who had allowed his father's execution. This



MARQUIS LALLY-TOLENDAL

seems strange, indeed! But the loyalty of the Lallys for the Louises of France can only be likened unto the unswerving allegiance of the Irish hosts to the tyrants of that hapless Stuart line — something that historians cannot understand for neither the Bourbons nor the inheritors of the mantle of Bruce were worthy of such fealty. But such were the Gaels of the latter day eras, ever faithful to a dying cause — the cause of Irish Freedom. And beyond a doubt the Lallys and their legions still hoped for the day when French and Irish arms would once again place a Stuart on the throne of England. But alas! The Star of Irish Freedom was to be long set for lengthy was its orbit.

In 1789 Lally's meteor as Deputy of the National Assembly soared to its zenith. No doubt, the martyrdom of his father accompanied by his own eloquence helped to accelerate his popularity. Stevens in his "Orators of the French Revolution" states that Lally, the deputy who during the summer of 1789 held the highest reputation of all the members of the Constitutional Assembly for eloquence, had on July 17th of that year by the merits of one fluent speech practically made Bailly, Mayor of Paris, and Lafayette, commander-general of the National Guards.

To portray his eloquence allow us to quote from Bradley's "Short History of the French Revolution". He states that when a deputation from the National Assembly on July 15th, 1789, went from Versailles to Paris with news that King Louis had made peace with the Assembly and there attended a meeting

of the Electors that, "Lafayette spoke, Clermont-Tonnere spoke and Lally-Tolendal, a stout sentimental deputy of the nobles, whose facile eloquence was much admired, gushed over the King so movingly that a crown of flowers was forced on his (Lally's) unwilling head."

But let the colorful Carlyle tell of the incident in his "French Revolution" with the blare of trumpets that accompanied it on that day. He writes that when the deputation from the National Assembly, which included "eighty-eight august senators" with Bailly and Lafayette amongst them, reached Paris that the way "is one sea of Tricolor cockades of clear National Muskets; one tempest of huzzaings, hand-clapping aided by occasional rollings of drum music. Harnagues of due fervour are delivered especially by Lally-Tolendal, pious son of the ill-fated, murdered Lally, on whose head a civic crown, of oak or parsley, is forced—which he forcibly transfers to Bailly's.

But surely for one thing, the National Guard should have a General. Moreande de Saint Mery casts one of his significant glances on the bust of Lafayette which has stood there ever since the American War of Liberty. Where upon by acclamation Lafayette is nominated. Again President Bailly shall be — Provost of the Merchants. No: Mayor of Paris So be it. Maire de Paris! Mayor Bailly, General Lafayette; vive Bailly, vive Lafayette! The universal out of doors multitude rends the welkin in confirmation. — And now; firmly let us to Notre Dame for a Te Deum."

(Note: Wreaths of oak or parsley were given as marks of esteem as were the laurel wreaths of the Greeks).

We thus see that Lally with his incomparable eloquence had won over the mob that had taken the Bastile and made the streets of Paris run red with blood. He had stemmed the torrent and then graciously refused the opportunity to become Mayor of Paris.

Stevens, continuing, states that on July 14th, 1789 (the day on which the Bastile fell), that Lally was elected to the Constitutional Committee of eight members which also included Mounier and Tallyrand to draft a constitution for France. (This was the highest honor that could be bestowed on any official). As Lally had associated with (Sir Edmund) Burke he was well versed in parliamentary matters, and as a result they advocated a constitution patterned after England with two legislative chambers and a king with an absolute veto. This English complexion made the report distasteful to the deputies, and they voted overwhelmingly in favor of one legislative chamber and against the report of the Committee on Sept. 11th. The Committee resigned

at once, and Lally, feeling that the National Assembly was becoming too radical through its epidemic of renunciation and was destroying the traditional institutions of France, and being bitterly opposed to the "tyranny" of Mirabeau, resigned from that body in October following.

Indeed had Lally's advice on the procuring of a Constitution been taken at this point by the Assembly, and had the King acted with sincerity, there would have been no Revolution, and consequently no Reign of Terror, and the weak and obstinate ruler would not only have saved his throne but his head as well.

Victor Duruy in his "History of France" states that "a portion of the great lords Lafayette and Lally-Tolendal, etc., were favorable to reforms."

Whitham in his "Men and Women of the French Revolution" states, "The Conservatives led by Maloner and the rhetorical Lally-Tolendal stood for what to them seemed the true principles of an ordered, sensible and humane government; monarchy, religion, property; and Church and State were convertible terms."

Chamber's Encyclopaedia aptly sums up the matter in short with these words: "Lally-Tolendal was one of those nobles who in the States General of 1789 united with the Third Estate; but alarmed at the democratic tendencies of the National Assembly he afterwards allied himself with the court. He labored to procure for France a constitution with two chambers and a privileged aristocracy; and earnestly sought to protect his king but was himself obliged to flee to England"

The final sentence of the above would seem to refute Carlyle's rhetorical insinuation that Lally cowardly deserted his king, as does also the following:

Notes and Queries of 1901 quotes Mr. J. Schwalm of Rouen as stating that Lally "went to Switzerland for some time (during the Revolution) and returned to France in 1792, was arrested, but managed to escape from prison and fled to England." He endeavored "to return to France" and defend his King in the latter's trial for treason but was refused permission, and so "he published his defence in London."

However, Carlyle's work is admired more for its literary beauty than for its historical accuracy.

Indeed it would have been mad folly for Lally to remain in Paris with his King under rebel guard. Many of the nobles who remained were executed. Bailly, whom Lally's eloquence had elevated to the mayoralty of Paris, was guillotined within the year, and Lafayette, his other protege, only saved himself in flight. And Lally's cousin, Count Dillon, also lost his head.

The incident of the latter's execution will bear repeating here. As the Count stood in line awaiting his execution the lady before him weakened at the last moment and turning to him exclaimed: "Oh, Monsieur Dillon, will you go first?" And the chivalrous and dashing Dillon replied, "Anything to oblige a lady — *Vive le Roi*", and then courageously stepping forward bowed his head to the guillotine.

Possibly Lally could have in like manner shouted "*Vive le Roi*" — but had not one of the Lallys already sacrificed his head for a Bourbon?

He returned to France after the Revolution of the 18th Brumaire (Nov. 9th, 1799. — Some authorities place the date as 1805 and residence at Bordeaux).

(The 18th Brumaire witnessed the overthrow of the French Directory and the establishment of the sway of Napoleon).

Howard's "*Miscellanea Genealogica et Heraldic*" states regarding Jacquet Mallet V: "He died at the house of a friend at Richmond (England), Count Lally-Tolendal 1800.

Trophime Gerard, Marquis and Comte de Lally-Tolendal 1751-1830 was the son by Felicity Crofton, wife (sic) of the unfortunate Thomas Arthur Lally 1702-1766 and grandson of the Jacobite Sir Gerard Lally. Thus he was of Irish extraction and derived his name (Tolendal) from the ancient castle of Tullendaly or Tallynadaly, near Tuam."

Probably Lally's family remained in England while he returned to France. His friend, Mallet, has been called the "French Burke" on account of his opposition to the Revolution. (See note above on date).

We now arrive at a famous episode in Lally's career. When the Marquis de Lafayette, who owing to the vicissitudes of the French Revolution, was forced to retire in 1792 to Austria where he was imprisoned, we find Lally endeavoring to engineer his escape. A certain Dr. Bollman of Paris also "fled to England in 1792 and in London fell in with Lally-Tolendal who induced him to go to Austria, and endeavor to find out where General Lafayette was kept in confinement." It was learned that the prisoner was held at Olmutz, and then Lally planned the daring scheme to rescue the General. He was communicated with through the prison doctor, and finding when he would be exercising in a carriage, Bollman and an American by the name of Huger fell upon the guards and rescued the famous prisoner. But alas! Their efforts were in vain for having provided Lafayette with a horse, he rode the wrong way and was recaptured. His release was obtained five years later by Napoleon, no doubt on the promptings of Lally. The failure detracts

nothing from the latter's daring endeavor. (See Appleton's American Biography, Vol. 1, page 308).

The Marquis Lally's greatness as a statesman and government executive made him famous throughout Europe, and his genius was only surpassed by that of his lamented father. As proof of the respect of his countrymen for his sterling qualities of character, his honesty, his hospitality and his unswerving allegiance to those whom he must serve, we submit the following letter of April 1822 from Madame d'Arbley to Dr. Johnson in which she mentions "the good, the wise, the eloquent M. de Lally", and continues:

"My son who has just returned from Paris has frequently seen this excellent statesman and accomplished orator, who is now in peculiar good health, and he has enclosed for me, in a letter written with all warmth of heart that so singularly endears as well as embellishes his genius, sundry of his latest and most admirable speeches."

We have absolute proof that the Marquis O'Mullally or Lally never forgot the land of his fathers as is shown by the supplement to his name. We further know that he kept up his affiliations with his kinsmen in Galway, and also those that misfortune had placed in England. Moreover, the original "Extracts" of the family pedigree (which Irish Vandals would destroy) written by the Marquis is still in existence at Tuam, or was recently. There is no evidence of his having visited Ireland (though he may well have done so), but both the Lallys of Tuam and of England visited him in Paris where they received a most cordial welcome.

Notes and Queries of 1901 quotes Mr. Schwalm further as stating: "I may add that both he (Marquis Lally) and his father used to spell the name Tolendal and not Tollendal", and it admits that investigation proved this statement to be correct. It was as "Lally-Tolendal" that the Marquis verified the Tuam copy of the Hawkins pedigree and other documents. It is unusual indeed that all the foregoing references use the improper spelling of the name. Both Carlyle and Macintosh are singled out by Notes and Queries as mis-spelling the term which we feel was used by the Marquis and his father the Count, who was also Baron of Tolendal, to designate themselves as O'Maolalaidh or Lally, Chief of Tulach-na-dala. Some French writers record their ancient name as O'Mul-Lally which is not incorrect if we consider the Gaelic origin of O'Maol-Fhalaidh. (See signatures of both Count and Marquis on portraits).

Lally was appointed in 1816 a Member of the French Academy, and from that time until his death he devoted himself

to philanthropic work, especially prison reform. He died March 11th in the year 1830 after a most distinguished and literary career. In fact, his article, "Defence of the French Emigrants", proves him to be a writer of merit, and it along with his alleged "Memoirs of Weber" regarding Marie Antionette and the Revolution will be read as long as the French nation endures.

With his passing so passed one of the most illustrious families that the Irish nation ever sent forth into foreign lands.

(Note: There is a street in Paris now named Rue Lally-Tolendal in honor of the Marquis. It may be seen in the Polish Quarter. Further, there are French peasants named Lalli but we cannot give their history.)

AU REVOIR TO THE O'MULLALLYS OR LALLYS OF FRANCE

It is with a touch of sadness that we now bring this chapter to a close and draw the veil upon the record of the three greatest successive generations that history's page reveals. For a period of one hundred and forty years — from the time of the Exile of Col. James and Sir Gerard in 1690 to the death of the Marquis in 1830 — the pages of French history are emblazoned by their feats of valor and the glories of their genius. Though their accomplishments gained little for Ireland, it was only because they were unfortunate enough to live in the darkest century of her history — when the talons of the Saxon vulture had throttled the last ounce of resistance from their unhappy land. Is it necessary to state again that many of them devoted their lives in a valiant even if vain endeavor to serve their Dark Rosheen and that some of them died martyrs to her cause? Their effort in France was a pathetic one at its best — an effort where patriotism sadly blends glory and pathos in a maze of lamentation, and it is one that historians sadly record.

The Marquis left an only child, the Countess D'Aux who was living, as was her son, in 1837. The Evening Telegraph of May 27th, 1889, claimed that her descendants were living at that time, and that they were still treasuring the Lally heirlooms and memorials which had descended to them from the Chiefs of Tullinadaly. We regret our inability to obtain any further information regarding them at this moment.

With the death of the Marquis the male line of the senior branch became extinct and the Chieftainship of the Clann reverted to Galway where Thomas Lally of Tuam (a second cousin) was the next of the male kin. Not long before the death of the former, he presented Thomas with many of the family heirlooms (crown jewels so to speak) which had been carried to France on the flight of Col. James, the last resident Chief.

This action on the part of the Marquis paralleled that of

Cardinal Prince Henry Stuart, the grandson and last descendant of James II of England. The Cardinal Prince, realizing that his kingdom was not of this earth, had a medal struck and inscribed with the words: "Henry IX of England by the grace of God but not by the will of man." On his death in 1807 his will gave the British royal family the crown jewels of England which King James II had carried to France one hundred and nineteen years previously. So passed the noblest of the name.

It was a strange coincidence, but then the histories of the sacrificed Stuarts and the lamented Lallys for the whole of that period were interlocked and inseparable; each one was a banished race at the hand of the same tyrant, and both perished in a foreign land.

In conclusion we state frankly though not unkindly, that the marital alliances of Sir Gerard, Count Thomas and the Marquis with the aristocracy of France, Ireland and England was responsible for the extermination of this line, for in each instance there was an only child which preordained the end of the family name in the birth of a daughter. This limitation of offspring had proved itself more potent than the treacherous massacres and artificial famines of the savage Saxons, and it is something more befitting traitors and tyrants. We read that it caused the fall of Rome, and so it ended the French line of the Lallys.

Addendum anon:

Owing to the prominence of this branch of the family we shall trace the descent through the female line down to recent times (from later reports).

As stated the Marquis left a daughter, namely, Lady Elizabeth, who in 1807 married Count Henri-Raymond d'Aux de Lescout (1782-1870) who on Nov. 13th, 1830, was created Marquis d'Aux-Lally. They had one son named Armand - Girard d'Aux-Lally, Marquis d'Aux de Lescout (or d'Aux-Lally), who married Zoe de Boillelle in 1863. According to the records on French nobility this son was last heard of in 1918 at which date he was living at Condom, Gers, France. He then had an only daughter whose age was in the middle twenties, so it may be safely presumed that the Marquis had married a second time late in life for he was then almost ninety years of age. (See Woelment, Ruvigny, De Morant etc.)

A most interesting sidelight regarding the above Marquis and his daughter, Lady d'Aux-Lally, is the following narrative supplied to us by Mrs. Sally Lally Carley of New York as follows:

In the year of 1915 a group of young men known as the

Harvard Expedition left America for Europe where they enlisted in the French Army in the Great War of that time. Amongst them was one James Lally aged twenty-three years, the brother of Mrs. Carley above. (See Kilbannin Pedigree). In one of the encounters Lally was severely wounded in the performance of a feat of great valor. He was cited by the War Office for conspicuous bravery and decorated with the Croix de Guerre and other honors. One day an elderly gentleman called at the hospital where Lally was confined, asking to be taken to the Monsieur Lally whose valiant record had appeared in the French press. Being directed to the soldier, he embraced him as a long lost cousin, and then took Lally to his chateau to remain there while he was convalescent. This old man was none other than the Marquis d'Aux-Lally, named above. To climax the story he gave his beautiful young daughter to James Lally in betrothal. It seemed that the French and American branches that had separated two and a quarter centuries before at Tullinadaly were to be again united.

However, as James was still in poor health he decided on returning to America, hoping to soon recuperate. Lally and his lady love parted in high spirits expecting to be soon reunited for all time. But alas! Lally was never to return, for on his arrival in America his health then broke entirely and before long he passed away. What happened after that is open to conjecture. Romanticists are inclined to believe that the lady died of a broken heart, but we think it to be more probable that the Marquis died in 1918 and that his daughter, the then Marchioness d'Aux-Lally, married and moved to a new location, thus changing the name once again. Nevertheless, though France has been searched from end to end she can not be found. And so it seems that the last vestige of the name of Lally has disappeared from that land though the memory of it shall endure to eternity.

STOP THE PRESS ADDITION

At this moment (June 25th, 1941) there has come to hand some information which is of such importance that we have halted the printing of the book while we insert a portion of it. We regret our inability to print the whole article. This mass of data is from the files of Dr. L. A. de Tolendal Lally of Baltimore, a well-known traveller and collector of curios and the greatest living authority on the Lallys of France. Following are some excerpts which we have taken from the good Doctor's material.

The Lallys of India

Dr. Lally states: "Many years ago when I visited the Prince, Abdullah of Afghanistan, at his invitation, I had a long conversation with him concerning India with which he was quite familiar,

having been at a later date a member of the British Indian Intelligence Service, and had accompanied Colonel Young-husband on his famous expedition from the British Government to the Grand Lama of Tibet. The Prince told me of the Lallys he knew who lived in the South of India. They were French Irish and had been there since the wounding of their ancestor who had gone to India with his relative, Count Thomas Arthur Lally The relative of Lally remained in India and the Lallys there to-day are his descendants."

(At present Dr. Lally has the former Viceroy of India checking on the above family in an effort to trace their pedigree).

Anent Marquis Lally

On the day following the execution of Count Lally, the Countess Mary Dillon, eldest sister of the Archbishop of Narbonne, sent Drumgold, an Irish officer, to the Jesuit College of Paris to inform the future Marquis of his father's death and the terms of his Will. The shock so unnerved him that he collapsed and was unconscious for hours. A severe illness followed and during his convalescence he consecrated his life to the task which we all know he performed so well.

He went to live with the Countess at the Chateau in Saint Germain-en-Laye and was protected by Marechal de Noailles and by Marechal de Beauvois.

Countess Dillon died at the above Chateau in 1786 at a very advanced age leaving by her Will her property and arranged that he (Lally) should have the reversion of the appartement which was the one given by Louis XIV to her father when he arrived at the chateau with James II, which was really the cradle of the family in France. (Note: The father of Countess Dillon was a first cousin to Sir Gerard Lally). He later lived at the house of Prince de Poix and he had appartements on the Rue de Bac and in the Chateaus of Mouchy and of Le Bouilh; while in England he resided at Juniper Hall at Mickleham in Surrey

His "yearning for the homeland of his fathers which only an Irishman knows" is shown in Lady Morgan's "History of France" in 1817 in those words: "I was one evening at the Princess de Henin, conversing with the Princess de Poix, when Compte Lally-Tolendal was presented to me. Ireland should be proud that Lally-Tolendal claims her as his native land. Monsieur Lally said, 'At least it is so by sentiment as it was birthright to my fathers.' He made me repeat the word Connaught to him till he mastered the pronunciation."

Sergeant Marceau, the Chief of Police of Revolutionary Paris stated in his "Reminiscences of a Regicide" that "Lally-

Tolendal was arrested and a false passport was found on him, he had passed as a cattle dealer, and admitted this fact as well as the fact that he was in the palace on October 10th, 1789.

He was brought before me and I was obliged to send him to the Abboye (which meant execution). Later I received a message from Lavoquerie, the warden of the Abboye, that the Count Lally had been permitted to escape over the wall of the garden of the Abboye by the warden.

My aid in the conspiracy to free Lally was one of the many good deeds I performed during the days of the Terror."

(Marceau was often falsely accused. We have already mentioned Lally's escape from prison).

Lally and Lafayette

In speaking on the Tribune, Lafayette read the Declaration of Rights of Man. Lally-Tolendal followed him and on reaching the stand of the Tribune declared that Lafayette had spoken of Liberty as he had defended it on the field of Battle.

In the attempted rescue of Lafayette from prison in Austria (already referred to), Dr. Bollman was furnished with money and credentials by American Diplomats and was assisted politically by Princess d'Henin, Mme. de Stael and Lally-Tolendal. The latter addressed a petition to Frederick the Great — the crowned "trustee" of Lafayette's prison in Olmutz — begging for the latter's release at the time that George Washington addressed a like appeal to Frederick.

It is of interest to note here that on the night before the revolution broke out in all its fury, Lafayette came to Lally's apartment and the two discussed ways to curb the tide of a flood that had already gotten beyond human control.

Lally's Companions

Pictet de Rochemont wrote: "I was one evening at the Salon of the Baronne de Stael. She had but shortly returned from exile. Among the distinguished company were Mme. Recamier who had returned from Italy to grace the Salon with her undiminished beauty, the Emperor of Russia who was to discuss Geneva, the Duchess of Courland, Tallyrand, Matthieu de Montmorency who had lately fought for America with Lafayette, Lally-Tolendal and scores of Princes and Ambassadors"

Lally was on the point of leaving Lovain to marry Charlotte Elizabeth Halkett who was at Turin when he was taken ill with smallpox from which he nearly died, the marriage was postponed and did not take place until a year later. The scarring slightly disfigured his former good looks

Lally as a Royalist

The Marquis in a letter to his daughter stated that the majority of the former aristocrats were rallying to the Government of Napoleon but that he himself would remain Royalist . . . He wisely refused to join Napoleon's Cabinet When the Revolution of 1830 broke out the aged Marquis, who had gone through so many trials and had seen so much sorrow, became so perturbed at the certainty of the overthrow of the branch of society which he represented that he died of a stroke of apoplexy. His funeral oration was delivered by Monsieur Arnauet on March 13th in Paris.

Note of interest: It is stated that the Tricolor of France would be a Bicolor of Red and Blue — color of Duke of Orleans — had not Lally and Lafayette insisted upon adding the White Cockade of the Royalists to the Red and Blue of the Revolutionists. This may or may not be a pretty story, but nevertheless it is a matter of record which is in my possession.

Countess Elisa de Lally

The Marquis Lally first sent his only daughter to Mme. Campan's school for girls, the most select in France. Later, the Princess d'Henin and the Marquise de la Tour du Pin (nee Henriette Lucy Dillon) took her to Le Bouilh to continue her education.

The young Countess de Lally was at this time about fifteen years of age, and was a sweet dispositioned good child quite well grounded in orthography, music and dancing. She was of medium height and had a superb head of dark hair of a very brilliant color and beautiful large brown eyes — the handsomest in the world — and a complexion that was wonderful to behold as the freshness of a rose.

Of the social standing of the Dillon and Lally families in France, the Marchioness de la Tour du Pin has the following to say: "Pride apart, our family enjoy such consideration in Bordeaux and Paris that a person admitted to our select circle and family life would have no uncertain standing."

In 1805 Count Henri d'Aux, the most distinguished in Bordeaux by birth, face and fortune, met Elisa one day after Mass and fell madly in love with her The Marquis Lally upon being informed that d'Aux wished to marry his daughter, agreed to give her as a dowry the entire sum that the state owed him from the estate of his father and which he eventually received through the intercession of Napoleon who wished to rally Lally to his government On the day of the signature of the contract, Lally counted out for Monsieur d'Aux 100 bags of 1000 franks each as was noted by those present in their memoirs.

The marriage took place on April 1st, 1807 amidst the most glamorous settings of History. (Dr. Lally's description of the chateau where the marriage took place, the festivities, arrangement of floral wreaths and the honeymoon cruise of the newly married pair on the Le Bateau — La Diane which belonged to her family — is most magnificent). Upon their return, she (Elisa) was feted and enjoyed a continual round of merriment and social life till the arrival of her baby, a girl, about a year later.

Shortly after the arrival of her baby, Napoleon appointed her as Lady-in-waiting to the visiting Queen of King Charles IV of Spain, a duty which she performed with the consummate skill of an expert in these matters.

All these notes are authentic. The authority for them is on my files and may be inspected only by persons designated by Dennis O'Mullally, the Author of the Clann Book.

Baltimore, Maryland.

June 21, 1941

(Sgd.) L. A. de Tolendal Lally M. D.

(Note: Well may the Lallys feel proud of this senior line. While all the above excerpts are quoted verbatim from Dr. Lally's article, the words in brackets as usual are our own. We are most grateful to him for appointing us as custodian of his files. There is some data contained within them of a very intimate and confidential nature which both Dr. Lally and we feel would serve no purpose in being published, but his files are open to inspection by all who have the interest of the Lallys at heart. Dr. Lally's picture of Count Lally is shown under "The terrible siege of Pondicherry". D. O'M.)

(This day March 21st, 1928, passed away our wife, Mrs. Mary Agnes O'Mullally of the Clann O'Sullivan Beare, now resting in Mount Carmel Cemetery, Chicago.

Dia do Bheatha! Beannacht leat aris, aris, a run; mo cailin deas, mo ghrath thu! Beannacht, mo bhron, aris!)

CHAPTER XX

THE BOOK OF PEDIGREES

The O'Mullallys of Ireland from 1690 to 1940

After almost a century and a half spent following the vicissitudes of the Lally family of France, we return to Ireland to search for the broken and strewn threads of the skein that once formed that mighty Clann. Strangely enough, we find several remnants of them scattered throughout Galway, Tipperary and elsewhere, but can only discuss each group separately. That they survived the Penal Code which aimed at extermination,

the famine of 1740 that carried away half a million lives, the rebellion of 1798 with its accompanying massacres and proscriptions, and the ruthlessness of blood-sucking, rack-renting landlords, is abundant proof of their indomitable endeavor to serve "Mo Crevin Evin Algan Og" (or Ireland, if you have forgotten), for a less hardy or less determined race would have ceased to exist or else have been assimilated body and soul by the cruder culture of the Saxon, which after all was possibly not so potent without force.

We much regret our dearth of data on the balance of the pedigree; but it would seem that with the last of their possessions confiscated that they ceased to exist in the Annals of the alien Usurper whose vandalism, barbarism and beastly behavior was at its zenith during the eighteenth century. Show us such another example in Christendom or yet in Paganland.

(This day March 22nd, 1939 our son, Michael Francis, attains his majority).

THE O'MULLALLYS OR LALLYS OF MILLTOWN

We have already stated that when Capt. William O'Mullally, who was slain at Barcelona in 1697, went to France with Sarsfield that he left a family behind in Ireland, but we have no records anent them.

Regardless of this, the Hawkins Pedigree states explicitly that Capt. William had three grandsons living in 1777, namely, James of Milltown (alleged son of Thomas), sub-Chief or head of the family in Ireland, (the Marquis being the High Chief), also Patrick who had two sons (names not given), and Thomas an old friar who had survived the Penal Laws.

The above named James had two sons, one being named Thomas and sixteen years old on the foregoing date — the other one apparently being named James also.

Index to Prerogative Wills 1536 to 1810 by Vicars names, "James Lally, Conagher, Galway 1782", which may well be the James of Milltown who was the grandson of Capt. William. (We cannot place Conagher).

Thomas Lally Sr., the son of the said James, upon the death of the Marquis in 1830 succeeded to the Chieftainship of the dismembered Clann, and was so recognized, nor did the hirelings of England dispute his claim.

Miss J. Martyn in her article on the family in the Galway Journal of 1906 states that "between 1823 and 1825 Thomas Lally of Tuam visited the Marquis in Paris and there received a most enthusiastic welcome, and that when he returned to Ireland he was laden with rich presents and family memorials — silver cups and flagons etc; also an engraving of the coat-of-arms of

the Lallys and a portrait of the Marquis."

We herewith present a letter of Dr. John O'Donovan to the Irish Archaeological Society during the Ordinance Survey (p. 97-100 of Fr. O'Flannagan's Extracts):

"Tuam Sept. 9th, 1838.

"Dear Sir,

I visited Kill-benen a second time (Please note this interest).

At Tulaigh-na-Dala in the Parish of Tuam is shown the site of the Castle of the family of Lally, in Irish O'Maolalla, who passed over to France after the Battle of Aughrim. One of them, the reputed head of the family, according to tradition there obtained the title of Count Lally Tullindal. The first Count Lally was beheaded at the time of the French Revolution (1766), and was buried like a dog, but it is asserted that his son was created a Marquis by Napoleon (Louis XVI). He was a celebrated orator, and undertook to prove that his father was unjustly put to death and dishonored and obtained permission to have his father dishumed and reinterred with the usual honors due a warrior of his dignity.

The Marquis of Tullindal (Tolendal) frequently wrote to his cousin Tom Lally of Tuam, who died about fifteen months since. The Marquis of Tullindal died without male issue and the only representative of the French Lallys according to the people of Tuam is one daughter (Countess D'Aux). She also often wrote to Tom Lally of Tuam requesting him to go over to France to see her, but he never did. He was in the habit of saying that she was too proud for him, though he was perhaps so himself, though an uncultivated Connachtman. (Thanks to Dr. John).

Tom retained no part of the original property of the Lallys of Tulnadal (variant spelling) which consisted of eighteen Townlands in the Parish of Tuam, but he was nevertheless a rich man and looked upon with respect as being a gentleman and the cousin of Count Lally Tullindal. (Thomas leased Tullinadaly. Please note the number of Townlands).

What does O'Brien say about this family in his Dictionary? They were originally located in the Territory of Moenmoy, and I do not know when they were removed to Conmaicne of Kinel Dubhainn. (Please note lack of data. Balance of letter much confused).

Your obedient servant
(Sgd.) John O'Donovan."

Again Dr. John wrote (same record, p. 624).

"Tuam, Aug. 30th 1838.

"It appears from Irish history that O'Mullally (was removed) to near Tuam where he possessed according to tradition eighteen ballys (townlands) of land, on one of which called Tulnadaly (sic) he built a Castle. The head of the family passed over to France after the Battle of Aughrim (Boyne) and distinguished himself very much in the French Army, and tradition says that his son or grandson was created Count Lally Tulnadal. The Rev. Mr. Lally, an Englishman, and a Clergyman of the Church of England, is their supposed representative."

O'Donovan is incorrect in his statement regarding Rev. Lally who could not even trace his pedigree. Dr. John later recorded this fact in his "Hy-Many" of 1843. (See "Lallys of England").

Dr. Costello, the patriarchal President of the Galway Historical Society, informed us in personal interview that his mother was well acquainted with the last two Chiefs of the Lally family, namely, Thomas Sr. and Thomas Jr., or as they were termed by the neighbors, Tom "Hard" and Tom "Soft", for the senior Thomas was gruff in his manner while the younger one was of milder demeanor.

Dr. Costello also stated that Thomas Sr. returned to Tullinadaly and leased that part of his ancestors' patrimony known as Castletown and on which the Castle formerly stood. He

resided in the mansion built by the usurper, Crew, from the stones of the Castle. When Thomas realized that he was dying he removed himself and his possessions to the house of a friend, Mr. James Henderson, a lawyer in Tuam. He then had on his person "a very large gold goblet" from the banquet hall of the Chiefs of Tullinadaly and the "Extracts" of the so-called Hawkins Pedigree. It was from this last named record that both O'Donovan and Miss Martyn obtained the data for the records of the family — the one to belittle and the other to praise.

Illustrating the manner of Thomas "Hard" and the reason why he was so styled though respected are contained in the two following anecdotes, the first one by our friend, Dr. Costello.

Thomas had a number of men working on his land at Tullinadaly. One of them was in the habit of coming late to work. Tom decided to cure him of his tardy habits, so he hid the man's working tool, fork or shovel or such as it was. The man came next morning, late as usual, and being unable to find his tool had to go home, thus losing a day's pay. As he was leaving Tom called after him, "Come on time to-morrow morning and you'll find what you lost."

Another story told of him shows well his keen wit, and why he must have amused the social set of Paris (or Bordeaux). Here it is:

On the way to visit his second cousin, the Marquis Lally-Tolendal of France, in an English port he met an Irish lady — a peasant like himself.

Noticing his Irish brogue the lady said, "Are you not Irish, Sir?"

"I am that, ma'am", answered Tom grandly.

"And where may you be from, Sir, if you'll pardon my asking, Sir?"

"From the County Galway, ma'am, the best county in Ireland" said he.

"You're a liar, Sir", the lady fairly spat at him.

"Thank you, ma'am", was the mild reply, "And where may you be from may I ask?"

"County Carlow", was the proud response.

"I thought so by your manners", was Tom's laconic answer as he walked away in his "Sunday best" to visit the Marquis.

The fact that Thomas Sr. was recognized by the Marquis as his successor as Chief of the O'Mullally Clann caused his neighbors to respect him as such, and had much to do with England tolerating the office to continue.

We have little data regarding Tom, but we do know that he was a Gaelic speaker, and is given credit by the natives as the Chief who returned to his patrimony. We also know that he died unmarried at Henderson's in May, 1837, and that this family had the Hawkins Pedigree, mentioned above, in 1906. We do not know what happened to the gold goblet etc., nor do we know his resting place, which can scarcely be at Tuam.

Thomas Lally Jr. (or Tom "Soft") was a nephew of the foregoing. His father's name appears to have been James, the same as his grandfather's. He succeeded his uncle as Chief of the family, but died the following year, Sept., 1838, also unmarried. With his death the senior line became extinct (though there were junior branches nearby), and so the Chieftainship of the Clann Mullally lay in apparent abeyance.

The estimable Dr. Costello also told us that Thomas Jr. died at Ballygaddy House, near Kilbannin, about one mile northwest of Tuam. This place had been the headquarters of Gen. Lake when he was butchering the inhabitants of the West in truly 1798 style. It is now owned by a Mr. Daly and often-times called the Daly House.

We have heard that this place was once a hospital, but again Dr. Costello informs us that it was an auxiliary workhouse during the famine of 1847, and that Thomas Jr. had a lease on the land there. Indeed, the Kilbannin Lallys, of whom anon, claim that some of the Lallys lived there for some time. It, therefore, seems that the lease on the land was inherited from maternal relatives, for his grandfather, James Lally, according to the Hawkins Pedigree was married to "a daughter of H. Kirwin of Ballygaddy."

Shortly before his death Thomas was interviewed by Dr. O'Donovan who was apparently dissatisfied with the information which he obtained from the peasant boy, and possessing an irritable disposition, he wrote in his letter from Tuam of Sept. 9th, 1838:

"The family (Lallys) are not at all numerous about Tuam at present, and the only representative of the family is a youth of no great expectation for future bravery or oratory."

The "youth of no great expectation" lay in his death throes while the Chief of the Ordinance Survey penned those unkind words, for the same writer records the death of Thomas in his "Tribes of Hy-Many" five years later as of Sept., 1838 — the same month or possibly the same day that he had interviewed the dying youth. Nor was Dr. John stricken with remorse for his cruel remarks — rather the reverse — for we have already discussed his dastardly attempt to destroy the O'Mullally Pedigree at the time he announced the date of the death of Thomas.

So passed the last named Chief of the O'Mullally Clann tolerated as such by England, and such was Dr. O'Donovan's funeral oration regarding him.

(Note: We believe that Tom Jr. mistook O'Donovan for a spy of England's. The errors shown in O'Donovan's letters, and the lack of data in the same discredit him as an authority on the family. Honor to his great and patriotic sons prevents us from saying more).

Forthwith is the Milltown Pedigree:

1. Thomas Lally, Chief in 1676, had five sons, namely:
2. Col. James, Sir Gerard, Capt. William, Capt. Mark and Michael.
3. Thomas of Milltown, son of Capt. William, was sub-Chief in Ireland in 1745, and he had:
4. James (d. 1782), sub-Chief, resident of Milltown;

Thomas, an old friar living 1777;
Patrick, who had two sons living in 1777.

5. Children of James of Milltown were:
Thomas Sr. (1771-1837), Chief of his Clann;
James, apparently of Ballygaddy;
Bridget (mother of Rev. Andrew and Anthony Martyn).
6. Children of James of Ballygaddy were:
Thomas Jr., Chief of his Clann, the last of his line.
(Read the next three articles in conjunction with the foregoing one).

The O'MULLALLYS OUTWIT The GUILF OF SEAN BHUIDE

Sometime after the death of Thomas Lally Jr., Mr. James Henderson, lawyer and Burgess of Tuam, and so-called friend of the Lallys, wrote to Dr. O'Donovan via D. H. Kelly as follows: "He (Thomas Jr.) was the last survivor of the male line of this very ancient family in this kingdom." (See "Tribes of Hy-Many").

There was surely some mistake here, for the writer of this history assures the reader that his ancestors were not all dead one hundred years ago. There were also Lallys living at Cloonkeely, and one of them, Michael Ruadh (1795-1896), was flourishing under Henderson's nose at the time; and there were others "under that same nose" then, as later.

We do not believe that Henderson was misquoted (or was he?), but we presume that he meant to say that, "He was the last survivor of the senior male line etc." This would not preclude junior lines of which there must have been several near Tuam — at least several members.

We have shown in the last article where Dr. O'Donovan in his outburst about Tom Jr. (Sept. 9th, 1838) stated that, "The family are not at all numerous etc.", which shows that they were not extinct there. But the most peculiar statement of all is Dr. O'Donovan's as follows:

"Tuam, Aug. 30th, 1838

" The Rev. Lally, an Englishman, and a clergyman of the Church of England is their (Lallys) supposed representative."

This letter is also given in the last article, and appears just before the attack on Tom Jr., whom he designates as "the only representative of the family."

In his "Hy-Many" of 1843 O'Donovan stated that the Rev. Lally could not prove his ancestry, as already recorded, but for a few days at least he was recognized as Chief by O'Donovan, the Clerk of the Dublin Record Office.

Herewith, we call upon the whole O'Mullally Clann (need we say Mullallys and Lallys?) to support us in our last great battle against the might of England with her array of traitors and credulous Irishmen. We proclaim to the world that the O'Mullally Chieftainship did not become extinct in 1838, but was brutally throttled by a figment of documentary misrepresentation accompanied by mute (or brute) force.

Such terms as, "Rev. Lally, an Englishman is their supposed Representative", "the only Representative", and "the last survivor of the male line" were all printed by O'Donovan, as well as his terrible vandalic attack disguised as an exposure of a spurious article by a William Hawkins when none by that name, as King of Arms, existed at the designated time (1709). (See our "Onslaught of O'Donovan", page 129).

Why O'Donovan chose to attack the pedigree of the O'Mullallys out of the numerous others which he discussed the reader can guess as well as we. And was it mere coincidence that he made an attack on the Lally pedigree while a branch of them was trying to prove its succession to the Chieftainship? And who will answer why this great scholar, while translating the beautiful Book of Lecan or other Gaelic writings, would stop now and then to make attacks on other prominent Irishmen, or else on the Gaelic language itself? And why, oh why! did he ridicule James Hardiman, the man who had secured his appointment to "The Record Office" in Dublin?

Although James Henderson held office under the British Crown, we do not censure him. In fact we do not know the guilty ones.

The story here unfolded will astound many though Irish tradition dies hard. Forthwith is the record:

In 1744, or 1745, Count Lally who was organizing rebellion in both Scotland and England, while hobnobbing with the Prince of Wales, decided to go to Ireland, pretending to claim the confiscated estates of his father, but really to stir up the Irish clans for the rebellion of 1745. (See both O'Callaghan and Dr. Hayes). While in Galway he apparently appointed his cousin, also named Thomas, who lived at Milltown as sub-Chief in Ireland. Count Thomas never during his career lost touch with his Clansmen in Galway, and he bore the title of Baron of Tolendal. When he was executed in 1766, his son the Marquis succeeded to the Chieftainship, while at the same time the sub-Chief was James Lally of Milltown who died in 1782 according to alleged probate of Will.

The son of James, namely, Thomas Sr., was the sub-Chief until 1830 when he became High Chief on the death of the

Marquis. As stated he returned and rented Tullinadaly. Much of this is repetition but it forms our basis. Thomas Sr. was esteemed as one of the Chiefs of old by the natives but was regarded with much disfavor by the authorities of England, and the landlords who were mostly half-castes of Norman descent.

The times were very bad, and the Ribbonmen were forming, but Tom "Hard" was ingenious. He had not been a sub-Chief for forty-eight years without learning something of diplomacy. He is alleged to have then contrived to organize the O'Mullallys and Lallys of Ireland into a Clann Society within the ranks of the Ribbonmen. We have shown the connection between Tynagh and Tuam; and it is a fact that the Mullallys of Tipperary to the present day look upon the latter place as the Irish Exile looks on Ireland. This was one of the boldest strokes then wielded by that rare specimen known as a Clann Chief. Possibly, a few others tried the same technique, but as all Ribbonmen were sworn to secrecy, their story is untold. However, the British War Office holds this story if they wish to refute us.

Before long a terrible revenge was taken upon the Clann for every Clann member was also a Ribbonman, and no doubt there were many spies among them.

(In Tipperary in Fenian times an Englishman with Irish manners attended Mass every Sunday for four years, although a Protestant. When the Fenians attempted a Rising they found each maneuver anticipated by the English. This was why the Fenians failed).

So were the O'Mullallys and Lallys of Tullinadaly, Kilbannin, Lochrea and Tipperary presumably betrayed; and England decided on their extermination as a Clann Society, and the easiest way to accomplish this was to end the Chieftainship, or else appoint a "Queen's O'Lally" as Chief of the Clann. Strangely enough, it is claimed that the Clann members had a different sign to the other Ribbonmen. Possibly this was to avoid detection and spy upon those who approached them. ("How many buttons have you on your coat?", the touching of the hat with the left forefinger and certain grips were common means of communication).

When the onslaught on the Clann began some time after 1835 many in Mayo found refuge in the mountains. Indeed half the Clann in Ireland to-day is found in Mayo. In north Galway several escaped from the country, while in south Galway many also fled. (See O'Hart's Pedigree of O'Kearys). In north Tipperary the Representative of the family there was Dennis O'Mullally, our greatgrandfather, who was first deprived of his property in some illegal manner, then he was evicted and forced to leave his native country with his ten children and die on a foreign shore.

In a later chapter we shall tell of Michael O'Mullally, Representative of south Tipperary, who was captured and convicted and sentenced to Van Diemen's Land for his Ribbon activities. (See "Capt. Patrick of John Does").

The numbers of the Clann who were arrested or harried out of the land at this period for their Ribbon activities will never be known for these patriots said little, and their descendants in America are not always proud of the fact that some of their ancestors were "outlaws" in Ireland. If an Irishman's ancestors were not "outlaws", he may rest assured that they were traitors.

We have already stated that Thomas Lally Sr. died in 1837. His age of seventy-six years possibly saved him from arrest as his agents were a more potential danger than he. Though the landlords had a hard time of it with Tom "Hard", they fared no better with Tom "Soft" who was a mild mannered disarming sort of individual. Then events happened unexpectedly, for the Clann Society was as vigorous as ever and they were far from broken. At this point young Thomas Lally died suddenly at Ballygaddy and poisoning by a hireling of England's or by a landlord's agent was suspected.

So much for Sean Bhuide and his Shoneens. (Yellow Jack or John Bull and his Little Jacks or traitors).

THE QUEEN'S O'LALLY FROM ENGLAND

One of the men of Kilbannin, Patrick Lally by name, was the heir to the Chieftainship, but many prominent men now became very much interested and declared that the Chieftainship could not be inherited by a branch line. Likewise, the claimant was threatened to end as Thomas Jr. did, or to be arrested as a Ribbonman, or to be evicted. What counter threats were made or deeds enacted we cannot say, but no doubt there were plenty.

Strangely, also many of the peasantry felt that the Chief's line was extinct, and indeed after O'Donovan's tirade, apparently aimed at Hawkins but really meant for Betham, many a man whether peasant or scholar could not be induced to recognize the Chieftainship to the present day even though Patrick Lally was the grandson of a Tullinadaly Chief. This said tirade of English origin was the greatest hoax ever perpetrated on the Irish nation since the story about the serpents.

So fell the Chieftainship of the O'Mullally Clann into apparent abeyance, not because of lack of heirs, nor yet by English nor Irish laws of succession, but merely because of English injustice and the policy that might is right. For almost eight centuries the Clann has fought the Tyrant and they are now assembling seven thousand strong to declare their leader and

proclaim their ancient heritage.

To prove our contention regarding the Chieftainship, we quote from the Will of the last Chief before the breaking up of the clans. (See Hawkins Pedigree).

"Thomas O'Mullally or Lally, Chief of Tullinadaly, leaves his estate including Chieftainship, to his eldest son James Lally (later Col. James) and heir male of his body lawfully begotten, and for want of such heir to Gerard Lally (later Sir Gerard) his second son, and so gradually and perpetually." (This Will attested at Chichester House, Dublin, 1700).

First, Thomas had five sons as we know. Interpreting the above Will we find that on the death of James in 1691 without heirs that the title of Chieftain passed to his brother Sir Gerard; then to Gerard's son, Count Thomas, and the latter's son, the Marquis Lally. The male line here coming to an end in 1830 the Chieftainship reverted back to Capt. William's branch which was known as the Milltown or third line. So far there was no dispute. The next or fourth line would be Capt. Mark's of which there never was any record. The fifth or last line was that descended from Michael, the father of Brig.-Gen. Michael, and known as the Kilbannin or Ballyveck line.

The first three lines had become extinct with the death of Thomas Lally Jr. The fourth line never really existed for Mark Lally must have been slain in Dillon's Brigade of the French Service. And so we find that the Chieftainship rightfully passed to the Kilbannin line by both Brehon law and Norman or British law. In fact there is no authority on international law to gainsay it. This had been recognized in 1830, so why not in 1838? But what regard did England ever have for law in Ireland?

Patrick Lally, an active Clansman eighty-eight years old (a son of Michael of Kilbannin and Ballyveck of the fifth line and a grandson of Thomas who executed the foregoing Will), who now claimed the Chieftainship was strongly defended in his contention by his two sons, Michael Ruadh (a fearless fighter) and Thomas. The Lallys at other points such as Lochrea, Galway etc. accepted him and so he became Chief of the O'Mullally Clann.

Patrick had a busy time looking after "affairs of State". It would seem that the English had become slightly officious, and many a time the Chief and his two sons were "on the run" avoiding the "Redcoats". The latter had no success, for every Lally was both a Clansman and a Ribbonman. Then "a new Chief" appeared upon the scene.

A year or better before this, even before the death of

Thomas Jr., O'Donovan announced that the Rev. Wm. Lally, Protestant Minister of England, was the **supposed chief**; and sure enough this gentleman arrived in Lallyland the year following. Possibly it was a year of mourning. Anyway, he was dressed in black (and some say he wore a monocle), while the Clansmen all wore homespun clothing — some of them being in their bare feet. What really transpired cannot now be ascertained. But it is claimed that an interpreter had to be obtained and that the Rev. Lally produced an officious looking paper stating the while, "I am William Michael Lawly, supposed Chief of the Lawly Claw", which must have caused some amusement. We suppose that the Revd. gentleman soon departed the way he came.

His next appearance seems to have been at Galway where apparently he went from Tuam and where he spent some time in the company of the Rev. Fr. Martyn as explained by Miss Martyn in the Galway Journal. He then returned to England no doubt wondering if his forefathers looked and acted as the Clansmen of Kilbannin did. It was believed at the time that this was a deliberate attempt to foil the Lally Clann and foist an English Protestant "chief" upon them, and thus break them as a fighting unit, but the Lallys were then far from being broken.

If the English officials engineered the above plot, the Rev. Lally was an innocent party to the hoax; and of course O'Donovan had only heard a rumor of it around Tuam where someone harbored the idea, it would seem.

For years the Rev. Lally was obsessed with the idea that he descended from Mark Lally which, if possible, would have placed him in a descent before the Kilbannin men; and we feel certain that the latter would have proudly accepted him were he senior to them — for after all was he, too, not a Lally?

(Note: The present Chief of the Murphys is a Protestant minister known as The O'Morghoe).

The Rev. Lally was not heard of again in Ireland, nor were we able to contact any relatives, but we found his pedigree as given elsewhere.

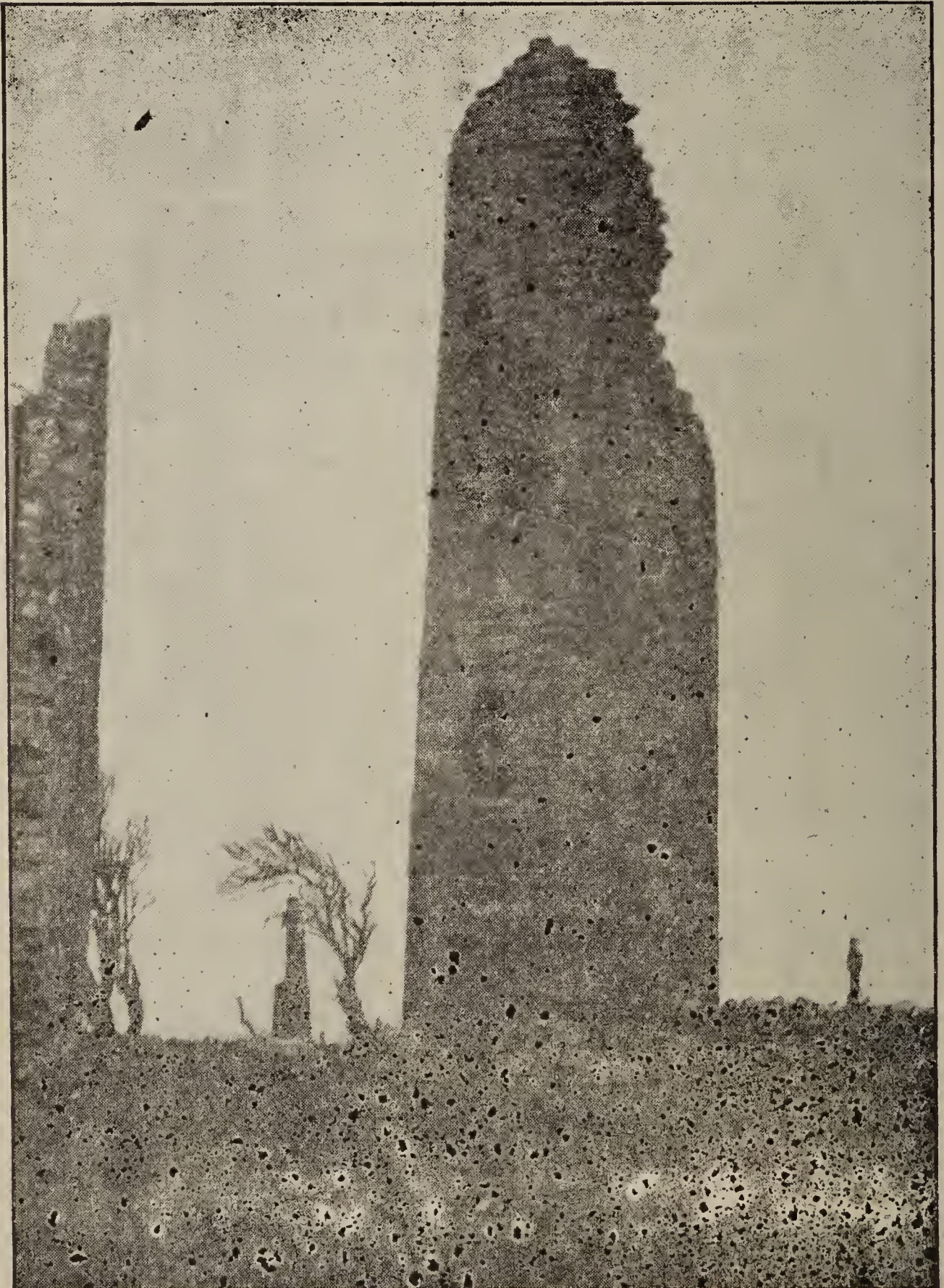
(See "Lallys of England"; also Galway Journal of 1906; as well as O'Donovan's "Tribes of Hy-Many").

HOW WE FOUND THE CHIEF OF THE O'MULLALLY CLANN

We have already recorded in the last chapter that Thomas O'Mullally, whose Will was recorded in 1700, left five sons, thus representing five divisions of the Lallys of Tullinadaly, any of which were considered to be of the fine (fin-e) or Chief's family from which by Brehon law the Chief was chosen; but this

was later superseded by Norman and English law of primogeniture.

Four of those divisions had passed away by 1838, as stated, leaving only the fifth division which was known as the Kilbannin or Ballyveck Lallys who were descended from Michael, youngest son of Thomas above.



ROUND TOWER OF KILBANNIN

However, very little is known of this branch in history outside of the fact that Michael had a son who was a Brigadier-General in the French service, which fact did not increase the prestige of the family at home. So by the time that the last survivor of the other four branches had passed away some of the Lallys at Kilbannin were reigning as "Chiefs" of the Ribbonmen, and were therefore not acceptable to England as Chiefs of the Clann. Patrick, the heir by rule of succession, who had allegedly committed many acts of lawlessness in his eighty-eight years of life, and as his two sons were even worse according to

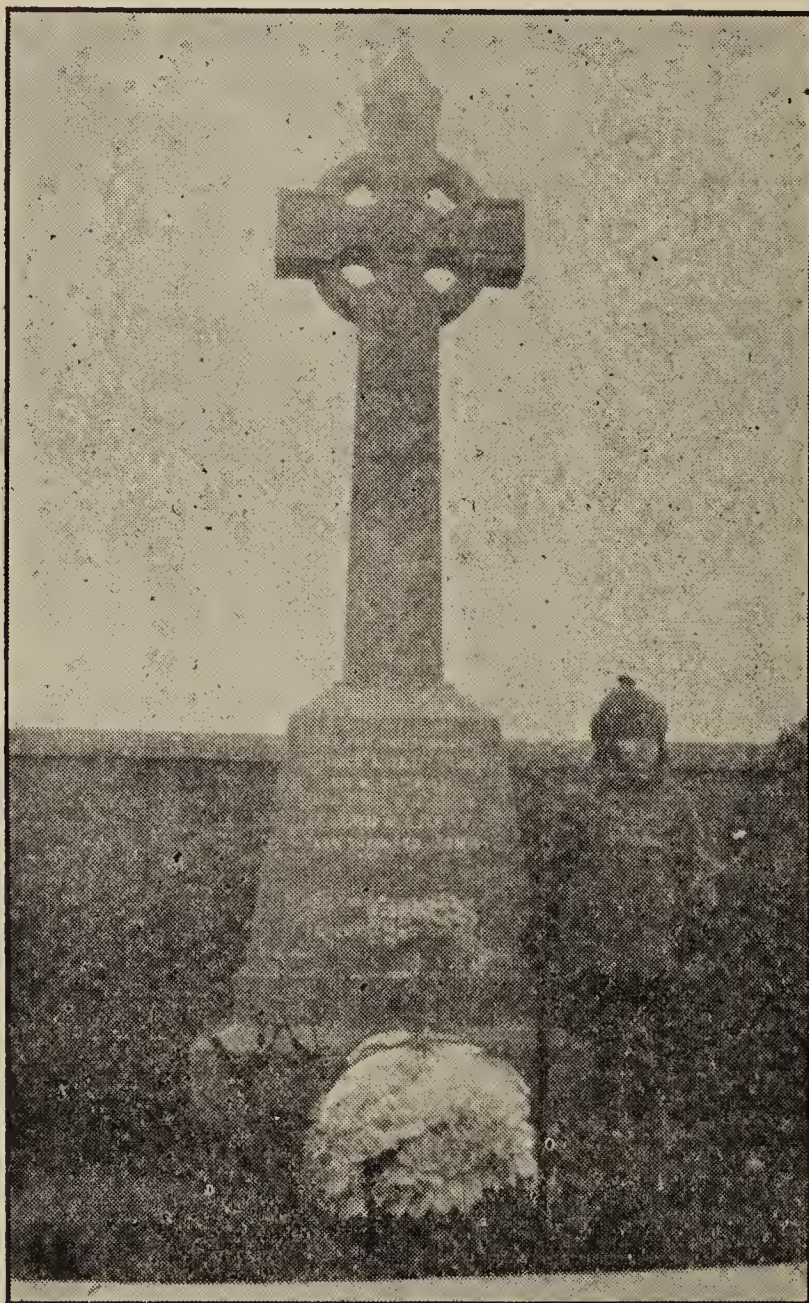


TOMB OF MICHAEL RUADH LALLY AT KILBANNIN
CHURCH RUIN AND ROUND TOWER IN BACKGROUND

the alien standards, was declared by the hirelings of Britain to be ineligible for the Chieftainship as the descendant of an older branch was claimed to be living. And so England attempted unsuccessfully to set up "the Queen's O'Lally", as already related, and Patrick Lally the rightful heir was declared to be a "Sugan Chief", that is a "Chief of Straw" by the alien authorities, and thus he ruled over his Clann for seventeen years, dying at the age of one hundred and five still caring nothing for the arbitrary laws of the Tyrant that he had broken for fully a century.

While at Tuam, we started out in search of some of the

descendants of the Chiefs, but we were misinformed that they had all left, for there were as stated three aged men still to be found of the Killbannin and Tullinadaly race, none with families.



TOMB OF SHAUN LALLY RUADH WITH CELTIC CROSS
MAIRE LALLY CARLEY STANDS BESIDE IT

Possibly you all remember the problem of school days which ran, "Who chased who how many times around what place?", the solving of the same generally presaging our relegation to the foot of the class. In our search for the Chief in Ireland we chased many bogeys, banshees and Black Gaddys several times around Tulach-na-dala. For a charm we carried several stones from the Castle of the latter place, but our charm in some manner failed, though it would appear that we had winged feet and that our heels were invulnerable.

However, we continued afoot looking at Lally relics and making a casual enquiry here and there.

Finally, we reached the tiny village of Cill Benen or Kilbannin which is one of the most picturesque in Ireland with the ruins of St. Benen's church and the Round Tower in the background. (See page 49). As noted, the land for the church was donated by the now extinct O'Sheelins to St. Patrick and St. Benen. Kilbannin itself is situated about one and one-half miles northwest of Tuam and three miles southwest of Tullinadaly.

Resting almost at the base of the Round Tower amongst the ancient monuments are to be found some recent ones which are most interesting, not only because they are of the vanished race of O'Lallys, but on account of the uniqueness of them. (See illustrations of Lally tombs).

Here are the inscriptions, and though we knew it not at the time, two Chiefs, namely, Michael Ruadh and John Ruadh were buried there:

1. "Michael Lally, Cloonkeely, died Dec. 26th, 1924, aged 90 years.

His brother, John, died Nov. 1st, 1921, aged 84 years.

Michael Ruadh Lally, died Feb. 8th, 1896, aged 101 years."

(Note: Michael Ruadh means "Red" Michael. He was the uncle of the other two).

2. "John Lally Ruadh and his wife Mary and his daughters Ellen and Mary and his son John. Erected, August 1911."

(Note: John Lally Ruadh, generally called Shaun Ruadh, was the son of Michael Ruadh, both being Chiefs — the term Ruadh here being distinctive and hereditary. John's wife Mary was formerly Mary Browne, while the last named John was the inventor of the Lally Column in America. He erected the monument as dated and died and was interred there in 1928).

3. "Michael Lally died May 28th 1891, aged 35 years. Erected by his father Patrick Lally."

(Note: Patrick was but a Clansman and only distantly connected to the other Lallys according to tradition. Besides Michael he had another son James who died about 1926, being the last of his line. — The information in the above notes we learned since returning from Ireland).

Enquiry about the monuments only elicited the information that all the Lallys had gone to America. Possibly we were misunderstood.

Nevertheless, we felt that we had found the graves of some of the families close to the Chief for the monuments were distinctive and far above the average. But being unable to procure any further information in Lallyland, we returned home with nothing to help us but three monumental inscriptions, the first two being of the last dynasty. So equipped we started in search of the present Chief some where in America.

(Note: It would seem that the shorter form of the name, that is Lally, superseded the original form early, though Mullally was also used indiscriminately long after 1690. The last with the longer form of the name to be found near Tuam died about 1890).

When we returned from Ireland we had three "hunches", namely, that the Chief could be found amongst the Kilbannin

Lallys; that those same Lallys were in New York; and that advertising would locate them. Our first two "hunches" were correct but the third one failed, so the other two were devoid of results as a consequence.

To make matters still worse, we learned later that while we were thus engaged that the then rightful Chief of the Clann died in Boston in 1939, but he had, as we presumed, relatives in New York which we still had not proved.

We next decided that the best way to find a hypothetical Irishman in America was to hunt for him in Ireland. We came to the conclusion that the reason that our charm had failed was because we had neglected to ask Dr. Costello about the Kilbannin Lallys. Again our hunch was correct. We wrote to him asking of their whereabouts and in due time we received a reply which gave us the name of a young Manhattan College student named Edward Carley (now of St. Joseph's Seminary, Yonkers, New York) whose mother was a Lally. After the exchange of a few letters we realized that after years of labor and travel that we had found the fifth branch of the Lally family as they had been divided in 1690. We journeyed to see them, and strange as it may seem, Mrs. Lally Carley and we had the same record on the Kilbannin family—one member being missing in each instance. Hers was from the family records and tradition — ours from the records of Ireland and local tradition at Kilbannin, both of us possessing the monumental inscriptions. Reluctantly we departed with their pedigree still incomplete.

Later the Carley family called in their uncle, Thomas Lally of Boston, one of the two surviving brothers of the Chief who had just died. He quickly supplied the missing name (which was Patrick), and also greatly supplemented the pedigree. Seeing that they had proved their descent without a doubt, we then told them that the Chieftainship lay with them. Only then did they admit the truth of it, stating that with the Clann practically extinct at Tullinadaly they felt the Chieftainship had really fallen into abeyance with their emigration to America and the loss of documentary evidence of their lineage.

We requested them to help keep up the old traditions and thus continue the fight for Gaelic culture so nobly carried on by their forefathers when Ireland lay prostrate.

They agreed to do so, and after due deliberation and inquiry informed us that the present Chief of the Clann is Joseph Lally of Waltham, Mass., whose father Michael Lally died in 1939.

So ended our quest for the Chief of the O'Mullally Clann on Feb. 29th 1940 after six years of search and research in a journey of more than half the circumference of the earth, and

two and a half centuries after the flight of the Chief from Tullinadaly.

(We have just filled in a blank which had hopefully been left open, and should this history never be published may some kind friend send it to the Kilbannin Lallys. D. O'M.)

PEDIGREE OF THE O'MULLALLYS OR LALLYS OF KILBANNIN

In writing this pedigree we shall go back beyond 1600 A. D. so as to preclude the slaverling tongues of scandal-mongers, and in the recording of this same record we stake our reputation as an authority on our family history.

Herewith it is — accept it or destroy it forever:

1. Isaac O'Mullally, who is No. 88 on the trunk line of pedigree at end of book, was the son of Dermod (who died in 1596). Isaac died in 1621 leaving three sons, namely:
2. James, the Chief, who built the monument at Ballytrasna in 1673 and who died in 1676;
William Og or William of Ballinabanaba who was the ancestor of the O'Mullallys of Tipperary (North and South), and possibly also of the Rev. W. M. Lally of England;
Donal or Daniel of whom we have no record.
3. Thomas O'Mullally, the son of James above, married the Hon. Jane Dillon. His death apparently is not recorded. Although his Will was only probated in 1700, it would seem that he was dead for some years before the flight of his sons in 1690 at which time the eldest, James, was the reigning Chief.
4. Michael O'Mullally or Lally (styled "of Ballyveck") was, as we have shown previously, the fifth and youngest son of Thomas and Jane Dillon, and the progenitor of the Kilbannin branch. He was twice married which has caused some confusion in the records anent him.
5. In the Pedigree found in Tipperary, and which we have accredited to Sir William Betham, we read that Michael Lally of Ballyveck, Will probated 1750, married his brother Isaac's daughter (possibly brother William's or a cousin's daughter) and they had five children, namely:
Brig.-Gen. Michael;
Sible (Mrs. Dillon);
Cecily (Mrs. Garvey);
Jane (Mrs. Timothy Flynne);
Bridget.

Mr. James Henderson of Tuam notified O'Donovan that the Marquis Lally had stated that the Brig.-General had four brothers and four sisters. (See O'Donovan's "Tribes of Hy-

Many").

The Hawkins Pedigree and other articles claim that Michael (of Ballyveck) married Helen O'Carroll. She really was his second wife. We therefore give all the offspring of the said Michael as listed by Thomas Lally of Waltham, Mass., his great-great-grandson — no mention being made of the mother or mothers of the children:

Brig.-Gen. Michael (1714-1773); line extinct before 1825;

Mr. Lally of Galway town; line early extinct;

Mr. Lally of same place; line also early extinct;

Thomas (?) Lally who had two sons, Michael and John, both unmarried;

Four daughters unnamed but married; (See names above);

Patrick (1750-1855), Chief of his Clann, of whom anon.

The above Pedigree clears up much of the confusion that had existed, and conclusively supports the contention of Patrick and his descendants that they were the senior branch since Thomas Lally Jr. died in 1838.

The difference in the births of Brig.-Gen. Michael and Patrick does not seem so improbable with the explanation that Michael of Ballyveck was married twice. It also explains how Patrick was a first cousin to Count Lally who was executed in 1766. In this light it can readily be understood why he and his sons made such a strong bid for the Chieftainship in 1838. It seems very plausible that Michael Ruadh (son of Patrick) repeated the story of his grandfather, Michael of Ballyveck, to his grandson, Thomas, who supplied the above Pedigree to us. And indeed Michael Ruadh, born in 1795, met plenty of Lallys who had seen Count Lally in 1745.

The foregoing Pedigree was supplied independently by Sean (Shaun) Lally of Boston, a second cousin of Thomas, both being from Kilbannin, though neither one was aware of the Tipperary record at the time.

Helen O'Carroll mentioned above was the granddaughter of Donogh O'Carroll who was transported to Galway by Cromwell about 1654. She was, therefore, a great-granddaughter of Cian O'Carroll, the King of Ely, and a Miss O'Melaghlin, descendant of the Kings of Tara. (See O'Hart's "Pedigrees"; also Hawkins one).

6. Patrick O'Mullally or Lally marr. ——— and had:
Michael Ruadh (1795-1896), Chief of his Clann (1855-1896);

Thomas whose descendants are listed anon;

Three daughters (names forgotten).

(Note: The three generations of Michael of Ballyveck, his son Patrick, and the latter's son, Michael Ruadh, cover a period of about 222 years from the birth of the first Michael to the death of the last one. We believe Michael of Ballyveck to have been a mere youth when his brothers fled — being rather young to be in the army, possibly sixteen years of age. Further, he was the only one of them to receive a legacy from Tullinadaly as provided by his father's Will. It is strange indeed that the grandson of a man who fought at the Battle of the Boyne should only die in 1896. We doubt if there is another trio in Irish history to cover such a lengthy period. But fag an bealach! We're on to Kilbannin).

7. Michael Ruadh Lally marr. Mary O'Neill (who was a descendant of one of "Red" Hugh O'Neill's soldiers who was forced to remain near there in 1602 to recuperate from wounds. He married a native girl but his descendants were never very numerous.) Their four children were:
 Sean Ruadh (1830-1909), Chief of his Clann;
 Peggy Ruadh who marr. a Mr. O'Halleran of Tuam and they had four children, one being Mrs. Morgan (O'Murchan) of Ballyveck;
 Mary (?) Ruadh (Mrs. Hessian); no record;
 Ellen (?) Ruadh (Mrs. Greely); no record.
8. Sean Lally Ruadh marr. Mary Browne (died 1906), a gentlewoman, for the Brownes were of gentry of Galway and Mayo. (The "Gentleman Brownes" resided at Oranmore, Galway). Their seven children were:
 Mary who died, aged sixteen years;
 Ellen (Mrs. Browne) who had three children: William, Mary and Ellen;
 Michael, migrated to Boston about 1882; died 1939; nominal Chief of Clann;
 John of New York; buried at Kilbannin 1928; inventor of well-known Lally Column which brought him fame and fortune;
 Patrick of Boston (deceased); wrote sketch on Lally Clann (now missing);
 Thomas of Waltham (living 1941); supplied family pedigree;
 James of Boston (living 1941).
 (Pictures of the five Lally brothers shown elsewhere. They were termed in Ireland "The Brigadier Lallys" owing to relationship with Brig.-Gen. Michael).
9. Children of Michael Lally (No. 8) and Mary Martin are:
 Joseph Lally of Waltham, Mass., present recognized Chief of the Clann;
 Raymond; All
 Mary (Mrs. Tyler); living
 Margaret (Mrs. Kehoe); in
 John; 1941;
 Helen; several
 Alice. descendants.



JOHN, THOMAS, PATRICK, MICHAEL AND JAMES LALLY

9. Children of John Lally (8) and Katherine Lomasney (who was born in Concord, Mass., her father being of Cork Irish-French descent, while her mother was Sarah Lyons of Kilbannin) were:
 John (deceased); children: Robert, Catherine and John;
 Sarah (Mrs. Edward Carley) of New York (as below);
 Mary (living and unmarried 1941);
 Gertrude (Mrs. Farr) living 1941; children: Raymond, Ruth and Anne;
 Catherine (living and unmarried 1941);
 James (deceased); children: Sheila, James and Mary;
 Ruth (Mrs. Harold); living 1941; no children.
 John Lally (8) married as his second wife, Ellen Lally (died 1935), the granddaughter of Thomas, brother of Michael Ruadh, and they had:
 Evelyn (Mrs. Kortlander) who has no children.
10. Children of Sarah or Sally (9) who first marr. Mr. Costello were:
 Sheila Costello Carley, born 1914, living 1941.
 On the death of Mr. Costello, his widow, Sarah, married Edward Carley of Roscommon stock and they have:



SALLY LALLY CARLEY OF NEW YORK

Nancy Lally Carley, born 1916;	All
Edward Lally Carley, born 1917;	living
Ellen Lally Carley, born 1918;	in
Maire Lally Carley, born 1923.	1941.

9. Children of Patrick (8) of Boston number fourteen as given: Agnes; Mary; Frank; Thomas; Edward; Robert; William; Helen; Anna; Arthur; Catherine; Joseph; Patrick; and John. All living; some married; several descendants in 1941.
9. Children of Thomas (8) of Waltham, Mass., are: Michael; John; Martin; Thomas; Patrick; Celia; Evelyn; Anna (deceased); and Ray. Eight living 1941; many descendants.
9. Children of James (8) of Boston are: John; Marion; Elizabeth; Winnie; James; and Evelyn. All living in 1941; many descendants.

And the Clansmen descended from the five sons of Shaun Lally Ruadh, who migrated to America, were forty-four children of whom half were sons — the other half being daughters. No count has been made of the grandchildren and great-grandchildren.

7. Children of Thomas Lally (6), brother of Michael Ruadh, were:

Michael as given anon;

John who died unmarried.

8. Children of Michael (7) above are:

Sean of Boston, who verified the Pedigree, unmarried;

Thomas, the sole representative of the Kilbannin Lallys at that place. He was born about 1885; also unmarried.

Ellen (died 1935) married John Lally as stated and was the mother of Mrs. Kortlander.

With the passing of Sean and Thomas and also Mrs. Kortlander, who incidentally is descended from both branches, the descendants of Thomas Lally (6) become extinct for the three above have no issue as recorded.

Of Tullinadaly stock in that vicinity there are now left three childless old men, Thomas of Cloonkeely, and two brothers of distant relationship, named William and John, over Milltown way.

So ends the famous race of the O'Mullallys or Lallys at Tullinadaly, while only six families live in the original homeland of Maenmagh — scarcely a corporal's guard or a Lally cul (cool).

Is this family doomed to assimilation in other lands, and must this volume be the last feeble effort to arouse the dying spark of national fire always so potent in Gaelic blood? And must the call of "Oscardha Abu" fall upon ears that are deaf or else hear only a foreign tongue?

It must be remembered that the O'Mullallys never surrendered the Chieftainship, neither when they fled from Maenmagh, nor yet when they left Tullinadaly in 1690. Nor did they surrender the title to Elizabeth in 1585 when many others did so but rather rose in rebellion as the fiants of that ruler show. (See "O'Mullallys of Ballinabanaba"). In honor bound what must they do now? Come Clansmen and rally around the Kilbannin Lallys for they are the nucleus of the Clann. And to our friends in Eire may we say that many await your call.

THE CHIEFS OF KILBANNIN

We have already recorded the history of the Chiefs of the O'Mullally Clann in Maenmagh, Tullinadaly, France and Milltown; now we record the history of those of Kilbannin. Henceforth they are listed:

1. Patrick O'Mullally or Lally 1750-1855) was the son of Michael of Ballyveck (died 1750) and Helen O'Carroll, and grandson of Thomas the Chief who was inaugurated in 1676. We have told how recognition was with-held from him as with all other chiefs not favorable to England. However, he was accepted by all the Clansmen and as such was a legitimate Chief, for England had only the brigand's right to anything in Ireland. Moreover, Patrick was the senior Representative of the Clann as already described. He became Chief in 1838, on the death of Thomas Lally Jr., at the age of eighty-eight years and died as stated at the age of one hundred and five. It is claimed that he ruled as the chiefs of old under Brehon law and collected the tribal tribute, but it would seem that on account of his great age that his eldest son, Michael, performed most of the functions of his father's office. Patrick is claimed to have been one of the stoutest exponents of the Clann in earlier times.
2. Michael Ruadh Lally ruled when the office of Chief was scarcely known in Ireland, as England had practically totally disorganized all the clans with a ruthless hand; but the colorful and daring Michael Ruadh was as much a "rebel" chief as a Clann Chief. In the forty-one years that he ruled he was often "wanted" by the English tyrants, yet he never served time. He had been a Ribbonman for fifty years, a Young Irelander, a Fenian and a Land Leaguer. It has been stated that he broke every Statute of the English Code of Laws. When the Tyrant's hirelings in Ireland attempted to bar his father, Patrick, from the Chieftainship, Michael then swore to never again speak the English language though he knew it well; nor did he break his vow in the half century or more to come, stating that he would never dirty his mouth "with English nor tobacco" (leis an Bearla agus tobac).

Furthermore, he opened a Hedge School where he taught the reading and writing of Gaelic to his children, grandchildren and great-grandchildren, as well as the Clann children. It was in such an institution that both Michael and his father received what education they possessed of Gaelic.

It may not be amiss to compare the opportunities afforded to Count Lally of France who was, as said, a first cousin to Patrick, and the Count's son, the Marquis Lally, who was a second cousin to Michael. We merely wish to show how England, the great suppressor of freedom, retarded and repressed the heritage of the Gael.

So successful was Michael with his school that some of his grandsons even to-day speak Gaelic in Boston.

His work seems remarkable when we realize that his struggles were in Ireland's dark period of 1795 to 1896. He was absolute in his office as Chief, and collected tribute from the Lally Clansmen, and in return settled their disputes by Brehon law, gave them advice, and was their doctor, dentist and carpenter. (He refused to pull teeth for those who chewed tobacco — possibly as a matter of discipline). He was also an inventor, and on one of the houses which he built in Cloonkeely is an intricate wooden lock that defies solution of its secret to those who are not shown.

Many anecdotes are still told about him. He was a small man and possessed of the O'Mullally temper in all its fury. He refused to have his picture taken until he was ninety-eight years old. When he did so all the Clansmen said, "Michael Ruadh is going to die"; but he lived three years longer. Sad to tell, this picture was misplaced three years ago, and neither it nor a duplicate can be found in Ireland or America.

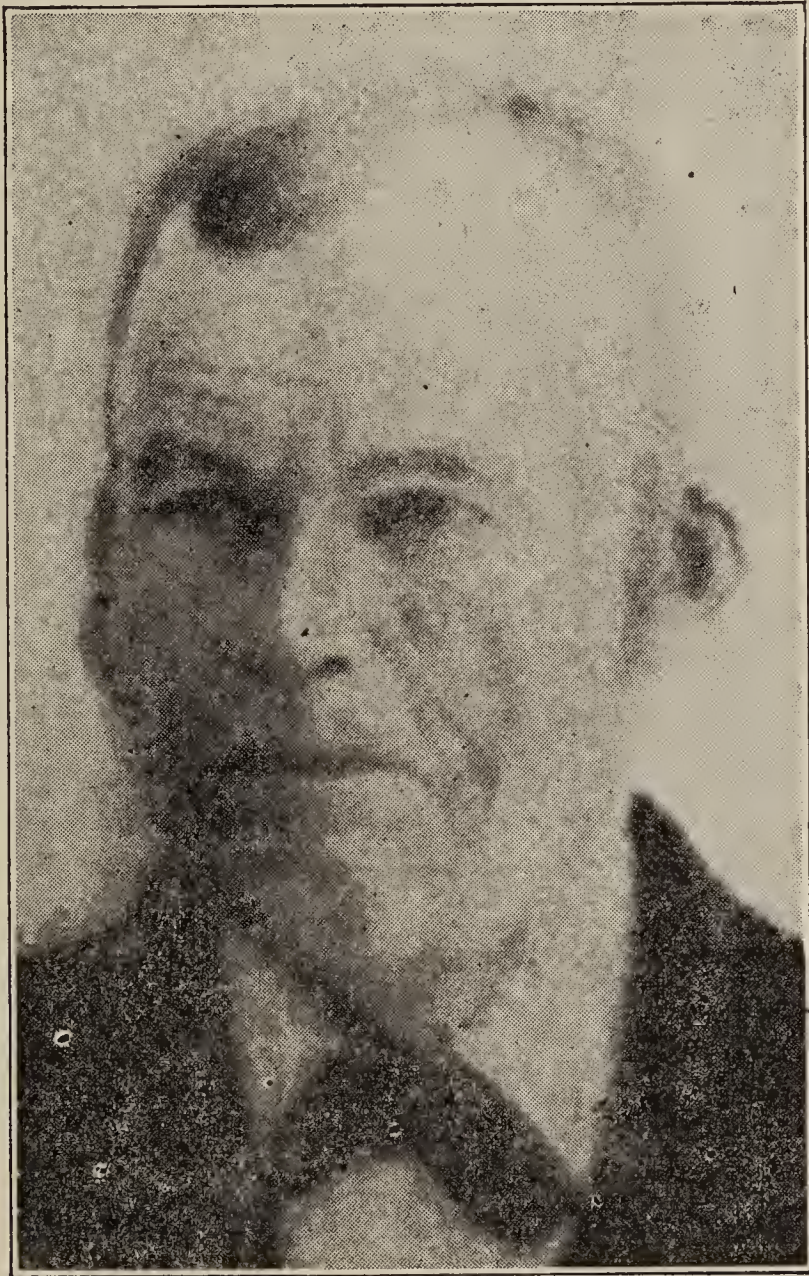
He met many celebrities of Ireland, and we much regret that he did not meet Dr. O'Donovan while the latter was at Tuam collecting data on the Lallys, etc.

(Note: It may be presumed that Michael through a system of terrorism won a great deal of relief for the tenants from the landlords and from the agents of terrorism in Dublin Castle. Would that there had been more "Red" Michaels in Ireland, for the only power or conciliator that England, which has slaughtered Ten Million Irishmen, ever knew was the power of the pike and sword!)

3. Sean Lally Ruadh, known as Shaun Ruadh (1830-1909), was the only son of the indomitable Michael Ruadh. Though he was recognized as Chief on the death of his father, the Lally Clann about Kilbannin had practically ceased to exist, even his five sons had migrated to America at least a decade before. He was a man of substance with a keen intellect and powerful physique, inheriting all the attributes of the Lallys. His picture taken when sixty years of age shows him to have been what is termed "a hardy man". As stated, he married Mary Browne who died in 1906. Sean or John died in 1909 after ruling as Chief for thirteen years. While he is known as the last resident Chief, he was merely a nominal one, even though his advice was often sought, because he never enforced his prerogatives as Chieftain, for a great change was taking place in Ireland through the Land Acts, and then there was almost a total

annihilation of his Clann at Tuam.

To-day, the one old man that is left there of the Kilbannin race occupies the same piece of land as did Shaun Ruadh above. The Chief's land is being held to the last man. Show us such another clan!



SHAUN LALLY RUADH

THE AMERICAN BRANCH OF THE KILBANNIN CHIEFS

4. Michael Lally, the eldest son of above Sean is pictured elsewhere with his four brothers. While he knew that he was the heir to the Chieftanship, it is doubtful that he ever made such a claim to even his own children, though he informed them that his grandfather, Michael, had been Chief, and he taught them faithfully in the tradition of the Gael. Possibly, he felt that with the disintegration of the clans coupled with his departure from Ireland that the Chieftainship of the Clann Mullally had fallen into abeyance

or else had lapsed. He was known and respected far and wide as a very clever and well educated man who spoke Gaelic quite freely.

The circumstance of time has forced many an Irish prince or chief in exile to fail to reveal his true identity, and when Michael died in Boston in 1939, no one stated that an Irish Chief had passed away.

However, this is not the custom of Ireland since she regained a government of her own in 1922, and many Chiefs are again arising who will have much to do with local government, and they shall be welcomed by Dail Eireann in Baile-Atha-Cliath (the Dublin Parliament).

5. Joseph Lally Sr. or Joseph Lally Ruadh of Waltham, Mass., is the present Chief or head of the O'Mullally and O'Lally Clann of Gaeldom since 1939. We have not had the pleasure of meeting him, but he is highly spoken of by his friends as a kindly and clever man of great integrity and well merits the position of leader of the Clann. The Chief and his wife, Madame O'Lally, the former Rena Matthews, have four sons as follows:



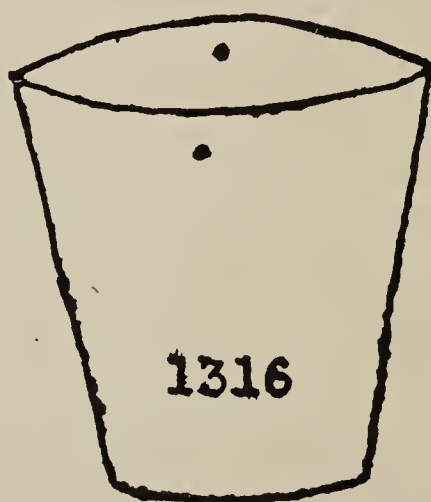
JOSEPH LALLY JR., TANIST

Joseph, aged 23 years;
Michael, aged 19 years;

All
living

creamer which were then claimed to be over two hundred years old; some old platters of famous willow pattern, while some others had the appearance of the spode pattern seen to-day in antique shops. Madame Lally Ruadh gave many articles to the Historical and Antiquarian Societies of Ireland, but we still believe that some of the Lallys may unknowingly have a few of these heirlooms even now. Others no doubt are some place about Tuam.

5. Mrs. Carley at the same time obtained a famous horn mug shaped from the hoof of deer or cow. It apparently was made for the "deoch an doruis" or "the drink at the door", which we all have heard Sir Harry Lauder sing so lustily about. The drink was also called "the stirrup cup".



AMLAFF'S MUG

This mug was probably the oldest relic of the Chiefs as it was dated 1316, and as we have no other name for it, we shall call it "Amlaff's Mug" for Amlaff III, known as the "Recouperor", flourished about that time for he inflicted a crushing defeat upon the Burkes in 1333. The mug was about the same size as an ordinary water glass and was seemingly encircled by a silver band at one time for it had two rivet holes near the top as indicated in Mrs. Carley's sketch.

This relic as well as other ones in her possession were all lost in New York in 1935 along with a picture of Michael Ruadh. It was an irreparable loss indeed.

We hope that the Clann makes a search for heirlooms before it is too late. Both Tuam and Boston should be fertile fields, as well as Lochrea and vicinity. We respectfully request those who may have old articles to please make it known. They are the remnants of a past glory, and all that is left to the Kingdom of Maenmagh.

(We, ourselves, have several pieces of stone shingles (sleanna cloiche) from the roof of Tullinadaly Castle found in

a stone fence close by).

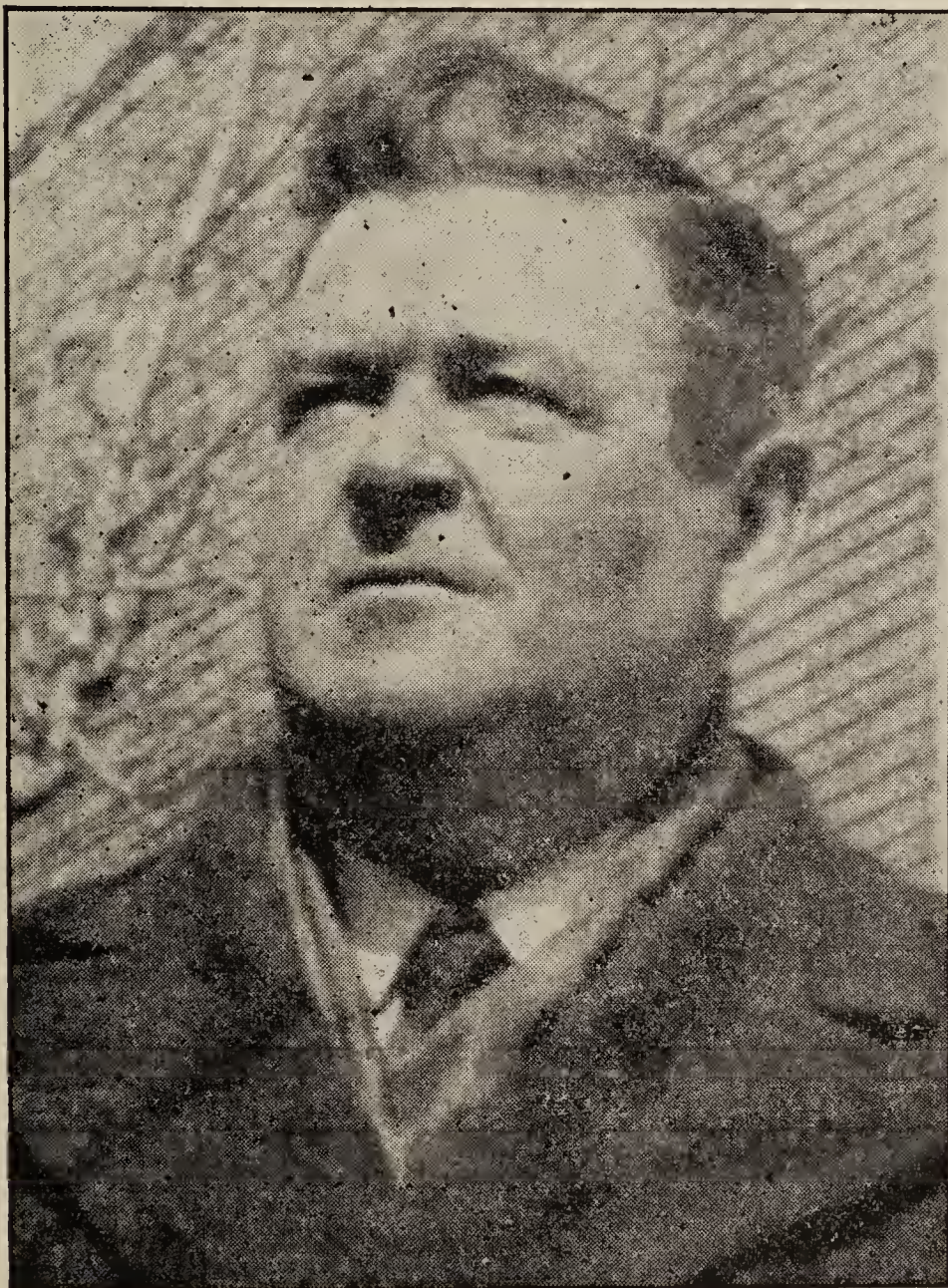
To The O'Lally

March 9th, 1940

To The O'Lally of Waltham, Mass.,
Chief of the O'Mullally Clann, and
Hereditary Prince of Maen Magh.
A Fhlaith: —

Allow me to congratulate you upon your inception of that ancient heritage which tyrants and usurpers would force into abeyance, and drive with it the Clansmen into oblivion.

I trust that those same Clansmen will all assemble around



JOSEPH LALLY SR., CHIEF OF CLANN

you, and that you may spiritually at least lead them back to the land of Eire which your forefathers and theirs defended so valiantly, and consecrated with their blood.

The Chiefs of old are arising once more in Eire without the bounty of the alien upon their princely heads. May those in

Exile do so likewise, and thus help to save the grandeur and culture of the Gael.

When the Clann first fled from the tentacles of the Tyrant in Maen Magh, they migrated to Tullinadaly. With their removal from there the greatest segment of them reassembled in the seaboard region of America extending from the City of Washington to the confines of New Hampshire. It is our greatest hope that the Clansmen of this New Lallyland shall unite themselves into a Clann Society associated with their kinsmen in Ireland and elsewhere, and that you may be able to grace it with your presence.

It would be most presumptuous for me, the least of the Clansmen, to even suggest what the future course may be. You and your kindred, with the heritage of your fathers long steeped in the essence of diplomacy and the learning of the Ages, shall be able to lead the O'Mullally and O'Lally hosts until the gathering on La an Luain (Judgement Day).

Farewell, O, noble Chief! With many kind wishes I make obeisance to you for the spirits of your most honored forebears shall be your guide, and the rallying call as ever be "Oscardha Abu" (The Valiant to Victory).

Mise le meas mor do giolla go buan,
(I am most respectfully always your servant),
Donnchadh Padraig O'Maolalaidh.
(Dennis Patrick O'Mullally).

THE O'MULLALLY MONUMENT OF BALLYTRASNA

In concluding the history of the family of Tullinadaly we shall give a short sketch of the cenotaph or leacht erected to them midway between the latter place and the town of Tuam in the townland of Ballytrasna which means "cross town", (i. e. Baile tarsna in Gaelic).

Dr. O'Donovan in his letter from Tuam, Sept. 9th 1833, states also:

"In the townland of Ballytrasna in the Parish of Tuam, there is a monument now in the middle of a field of oats with this inscription:

'Pray for the Soules of James Lally and family 1673.'

He is supposed to be the Chief of the family when they forfeited Tullinadaly and its appurtenances."

As usual O'Donovan was wrong when he surmised about the family, and his rendering of the inscription is scarcely accurate. Col. James who forfeited Tullinadaly (not Tullnadaly) in 1690 was a mere child in 1673. The James mentioned in the inscription was the grandfather of Col. James, and he died

in 1676. He was the son of Isaac, the Chief, mentioned in the Inquisition of Athenry and a brother of William of Ballinabanaba, and it was he who had part of his estates forfeited by Cromwell in 1652.

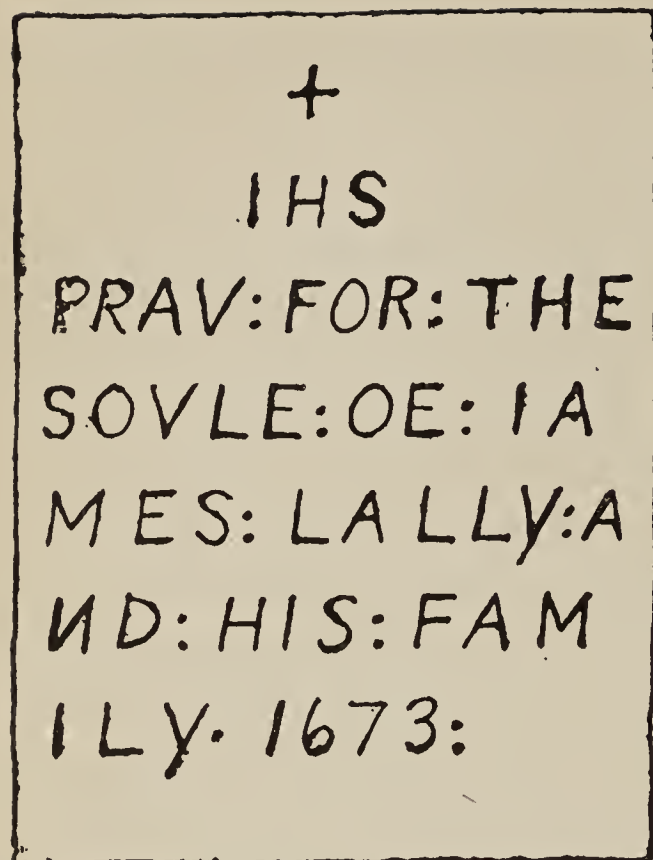
This monument is a cenotaph and not a tomb; and though they were quite common in Ireland at that period, they seem to have entirely disappeared in the greater part of the country, although they are still common on the Aran Islands and possibly other remote places. They are built on the roadways, and have inscriptions requesting the prayers of the wayfarer, while the body lies in a tomb elsewhere. This was the case with the Lally monument, but when another and straighter road was built, it was left two fields away from the new highway. (Tradition assigns the building of the old road to the Lallys. The greatest authority on the Lally tradition is John O'Kelly of Tullinadaly).

In 1938 we found the monument in a sheep pasture in poor repair. The lady living adjacent to it stated, "No one is buried there, Sir; it was built in honor of Count Lally who died foreign." She was correct in the first part of her answer, but Count Lally died almost a century after its erection. She had possibly heard of the people doing honor there to the great Count Lally at the time of his execution.

The monument consists of a cairn or rounded pile of stone masonry about seven feet in diameter and fully four feet high. The stone slab which bears the inscription, was originally placed on the cairn but is now lying on the ground near the base. It is about two feet high and nearly one and a half feet wide and six inches thick.

Following is a sketch of the tablet with the inscription reproduced verbatim (drawn by us at the monument in 1938):

The sketch is roughly scaled two inches to the foot. It portrays more vividly than volumes the sad lot of the Gaelic clans when a Gaelic Chieftain, whose forebears had wielded the royal Sceptre of Eire, was forced by the sword of the Cromwellian who was triumphant in the land to write his epitaph in the language of the foreign usurper. The Gaelic schools had been destroyed and the language outlawed, and the writing of an inscription in Gaelic would scarcely be



tolerated; and woe to the inscriber who would flout the accursed tongue of England.

In fact, not only could an Irishman not inscribe an epitaph in Gaelic but he must place his name in English upon his place of business, though he was unable to speak that language; and even a hawker was fined and imprisoned if he did not scratch a Saxon cognomen upon his cart.

Indeed, so determined were those barbarous edicts to uproot Gaelic that no document was legal in Ireland if signed in the native language.

LALLY CENOTAPH AT BALLYTRASNA

but was recognized as being duly executed when signed in the foreign and dead languages, such as English and French, Greek, and Latin, and ever German.

All Irishmen were banned from corporate towns at the time that the above inscription was chiseled; and their language was debarred by law from all schools until 1922. So well did England accomplish her purpose that even to-day we find loyal Irishmen ridiculing the language of the Gael though they know not a solitary word of it.

And the irony of it all is that we must convey this message to you in the language of our master, for without a native language we still wear the bonds of servitude.

This Lally monument is of special interest to the antiquarian, and in recent years the Irish Archaeological Society, at the suggestion of Dr. Costello (guardian of Lally memorials and tradition), allotted money to repair it, but the owner of the land upon which it stood (being a descendant of one of the twelve tribes of Galway town) refused permission to all to trespass on his property. This half-caste is now deceased, but at present funds are not available to repair the relic. Possibly, in time the O'Mullally Clann may repair it, for surely seven thousand Clansmen can afford to have a cenotaph to perpetuate the memory of their forefathers. (The writer and those of Tipperary descend from William of Ballinabanaba, the brother of the said James). And

may they also erect an obelisk on the hilltop to mark their birth-land, the site of the Castle of Tulach-na-dala.

With less than quarter the above number Count Lally broke the English ranks at Fontenoy, and well-nigh conquered India. The spirits of the dead Lallys only call for two small markers.

(Note: It is still customary for each visitor to the cenotaph to place a stone atop the famous cairn for this banished and vanished Clann.

Should the reader ever visit Ballytrasna, as we hope he does, we would warn him to beware of the most treacherous style of stone fence to be found in any land. The merest touch causes it to fall on man or beast.

We would also warn him to beware of the specious form of legend regarding the said James. One is that he and another man fell in love with the same girl. Thinking that they were Finn MacCools — so it would seem — they fought a "jewel". (We suppose they mean a duel. Or do they mean that the men fought over a "jewel"?). Anyway, after a terrible battle, poor Lally was killed and buried where he fell. Listen to them if you must, but remember that according to fact when James Lally became Chief in 1621, he was declared of legal age. He, possibly, would be better than seventy-three when he fell in love and fought the famous "jewel" in 1673; and he only died in 1676, while his wife, the former Elizabeth Dillon, lived until 1680. Further, no one is buried there).

THE O'MULLALLYS OF BALLINABANABA

(From the accession of Queen Elizabeth to the
surrender of Limerick)

The townland of Baile-na-Banaba originally belonged to the O'Lonergans, but it was confiscated by the de Berminghams and later leased to the O'Mullallys. It would seem that the Chief of Tulach-na-dala was also in possession of this place, for the Inquisition of Athenry which shows Isaac, the Chief, in possession of Tulach-na-dala, lists his son William (also termed William Óg) as of Ballinabanaba though the latter place had apparently been with the family for some generations and must have been vested in the Chief as were their Clann lands.

While some give the meaning of the name as "the town of Banbha" who was an ancient princess of Ireland, this is merely presumption. We are inclined to believe that it signifies "the town of the White Abbots" as the Carmelites were once designated, for there is a well called Thubber-nun or Thubber-Nenn (possibly Well of St. Nenn) adjacent to the Castle of Ballinabanaba to which the natives attach a religious significance, and all claim a connection of some sort between the Castle and the Abbey of Kilconnell. And native tradition can not be ignored for of family tradition we have little even though our ancient ancestors hailed from there.

Dr. O'Donovan stated in his letter at Lochrea of Oct. 25th, 1838, (quoted elsewhere) that ". the townland of Ballinabanaba (which) contains an old castle said to have been built by one of the O'Mullallys or Lallys etc."

Fr. Francis of The Abbey, Lochrea, (in Sept., 1938) informed us that, "The Castle it is said was built by William Boy

O'Kelly who in 1353 founded the monastery of Kilconnell."

Strange to say it is unknown to the Archaeologist, and though confiscated by both Norman and Cromwellian, the English records of those times are silent regarding it. However, the Fiants of Elizabeth shout the glory of the family, and so we herewith reproduce them:

1. "Fiant No. 1593.

Pardon to Thomas MacDermod O'Mullally of Kilconnell, kern (a light foot soldier); also Donald More O'Mullally of the same (Kilconnell) etc. Security as in fiant No. 897. Fine 24 pounds. Sept. 14th, 1570."

"Fiant No. 897. Provided that within six months they appear before commissioners in their county and give security to keep the peace and answer sessions when called upon. June 30th, 1566."

Kilconnell is the village adjacent to Ballinabanaba and as indicated the family had been in rebellion. Dermot O'Mullally who died in 1596 was Chief about the time of the above fiant. Thomas was possibly his son.

2. "Fiant No. 4672.

Pardon to: Dermot MacTho. O'Mullally of Kilconnell; Molaughlin O'Mullally MacHugh (son of Hugh) of the same;

Rory MacTeige of Fachebeg (scarcely an O'Mullally); Shane MacTho. MacDermod O'Mullally of Kilconnell; Hugh carragh O'Mullalie of Kilconnell, etc.

Provisions as in fiant No. 4551. Fine 7 pounds, 13 s., 4d. English (money) to be paid by the first who pleads the pardon. May 29th, 1585."

"Fiant No. 4551. Did not pardon any offence committed during the government of the present deputy, Sir John Perrott. Dec. 14th, 1584."

Dermot MacThomas and Shane MacThomas were apparently brothers and sons of Thomas MacDermod O'Mullally of 1570 and therefore grandsons of Dermot, the Chief of the Clann. Molaughlin MacHugh no doubt was a son of Hugh "Carragh". The latter term means "scabby or rough skinned."

While those Clansmen were endeavoring to throw off the yoke of Elizabeth in 1585, their kinsman, Archbishop William, was bartering away their ancient birthright.

3. "Patent Rolls of James I"

Again we find the family in rebellion in the closing years of Elizabeth's tyranny as shown under the pardons granted by James I in 1604 to Isaac Lally and his son William Og O'Mullally, both of Tullinadaly, and also to Edward O'Molaly of Ballaglasse

and Donogh MacConnell O'Lally of Kilconnell, all of whom are noted in the article on "Black Gaddy".

4. "Calendar of State Papers (1625-32 of Charles I)"

Date Aug. 9th, 1628, p. 375, article 1116, vol. 247. Galway.

Dominick Viscount Kilmallock to the Lord Deputy (Falkland).

"A gang of fourteen rebels ranging through this country (Galway) and Roscommon have recently committed many murders without resistance or persecution. As a result of my efforts, Sir George Malby drove them out of this county, and captured one called Cavanagh (O'Caomhain or O'Cavan), otherwise named Laghlen Spanagh (the Spaniard). Sir George is still pursuing at his own charge, and I hope your Lordship will fulfill my promises to him by rewarding him. Fiagh Mac-Tibbott riogh ("the king" — possibly a Burke), a notorious outlaw and rebel (a patriot!) is also harbored by friends on the confines of this county and Mayo. His companion, Morris O'Hessin, was seized and brought before me, and, as he refused to give any evidence, executed with much content to this county (sic). The Sons of MR. WILLIAM LALLY (Caps. are ours) and Captain Yelverton have joined them, and I have detained MR. LALLY, the father, in order to get at the Sons. All these people pray for a revolution. God avert his anger from us, and end or mend such Venomous Vipers. (Our Caps.). The recent executions have done much good, and we would have more if factious juries had not robbed the King of his justice." (Such sanctimonious hypocrisy!)

The above named William (son of Isaac), and at least one of his sons named Edmund, lived to fight in another rebellion, and according to the Hawkins and Tipperary Pedigrees had their lands confiscated in 1652 including Ballinabanaba. Edmund had a small part of his estates restored by the "Act of Settlement" in 1676, (acc. to Tipp. ped.) and it is from this "Venomous Viper" that we descend for which we are most grateful.

(Note: England and Spain were at war at this time, and a Spanish fleet was expected to arrive at Galway in Aug., 1628, in retaliation for the English attack on Cadiz, which disaster gave rise to the nursery rhyme: "There was a fleet that went to Spain, when it got there it came back again." Peace was made with Spain later that same year. See State Papers, Aug. 8th, 1628).

The aforesaid William O'Mullally married Francis Butler and their son, Edmund, married Elizabeth Brabazon (O'Bralaghan), and it is from this Edmund of "venomous viper" fame that the O'Mullallys of Tipperary descend — and possibly also the Lallys of England.

Recently (1938) we wished to visit Ballinabanaba, but it seemed that no one knew of the place at the time. We finally consulted a member of the Galway Historical Society but it was unknown even to him. It was located in the barony of Kilconnell

according to ancient English records and also O'Donovan's Letters of 1838, but all baronies had been abolished. We finally decided to go to Kilconnell town, as we wished to see the Abbey there and possibly obtain some information about the Townland and Castle of Ballinabanaba. As Kilconnell is not on the railroad we proceeded to Ballinasloe on the river Suck, and though we were within seven miles of the Castle, we could find no one who knew of it, though we must have been told about half the Ballies in Ireland.



THE AUTHOR, HIS WIFE AND FAMILY

Finally, we started out on foot for Kilconnell eight miles

away. The rain soon fell in torrents, so we took shelter under a tree. We were later joined by a man with an ass and cart who stated that he was searching for his sister-in-law who had fled on a bicycle. (We thought of the hare and the tortoise). We asked him hopelessly if he had ever heard of the townland of Ballinabanaba. "Sure, I did" was his unexpected reply, "isn't it back there on the road?" We then inquired if there was still a castle on it. "Indeed there is" he said; "if you follow this road, you'll 'meet' it about two miles back."

To be sure the man was correct, and we 'met' the castle as he said we would. Our long quest was ended and we stood within the home of our fathers, possibly the first to return to the castle since 1690. We delayed here too long, and when we reached Kilconnell dusk was falling, and we had barely time to glance at the Abbey when darkness seemed to envelop the town.

We had been informed that lodging (or "digs" as they call it) could be had at four or five places, but as we started down the street we realized that something was amiss. Each place directed us to another until we had traversed almost the length of the town's single street. Then enlightenment dawned upon us. We were overtaken by a garda (policeman) on a bicycle. His approach was the most tactful and respectful imaginable under the circumstances. He saluted us with "Good evening, Sir; you seem to be a stranger here." Then after a couple of adroit questions on his part, we realized that we were under technical arrest on the suspicion of murder. Though our forefathers had been branded as "venomous vipers" and had been attainted by both Cromwell and William of Orange, we had no illusions in this instance. A most brutal killing had taken place in Co. Leix; an American tourist was suspected, and all Ireland stood aghast. (The real culprit was later captured and hanged).

The officer most courteously escorted us to the barracks and there presented us to the Captain where we vied with each other in a display of civility — the Captain from force of habit and we from force of circumstances. We had been well advised, and our credentials were the best, and we were able to prove that we had not been outside of Galway County for some time. The Captain then most skillfully changed the course of the conversation, and hoping that we would enjoy our stay in Ireland, he assured us that we could obtain accommodations at the end of the town.

However, we were refused admittance everywhere which now brings to our mind those lines from "The Felons" (of 1848) by Dr. Campion:

"But peasant can you let a man
Appeal to you in vain;
Here at your very cabin door,

And 'mid the pelting rain?
 Here in the dark and in the night
 Where one scarce sees a span,
 What! — close your heart! — and close your door!
 And be an Irishman?"

Nevertheless, it was not the Irish custom to refuse shelter, and, indeed, we had noticed as we left the barracks a knot of men close by, and many a furtive glance in our direction. But we soon realized that when we approached a dwelling that the people were becoming hysterical. We did not wish to embarrass the good people of Kilconnell further, for what right had any man, and particularly a stranger, to come on foot in the night when a brutal murder had been committed in a land where crime is almost unknown? And of course our Irish accent was not that of Ireland and bore a foreign brand.

We, therefore, withdrew from the town, but not wanting to spend the night in the fields where animals might molest us, we entered a cemetery. But the grass was wet and the monuments were cold and hard and most uninviting, though we considered them our friends by day. (In fact we often sat in St. Enda's Cemetery on the Aran Isles amongst the markers to one hundred and twenty-seven saints of the early church and the later monuments to three Protestants who were victims of the Lusitania disaster). We accordingly, decided to return to our family Castle of Ballinabanaba where we were silently welcomed with open arms. But the rain began to fall again, and as there was no roof we clambered up to a passage in the wall, as indicated in our sketch, where we paced to and fro as a sentinel of old, while many times through the long night "The Ballad of Douglas Bridge" by Francis O'Carlin, passed and re-passed through our mind. We give the lines in part:

On Douglas Bridge I met a man
 Who lived adjacent to Strabane,
 Before the English hung him high
 For riding with O'Hanlon.
 "God save you, Sir" I said with fear;
 "You seem to be a stranger here."
 "Not I, said he, "nor any man
 Who rode with Count O'Hanlon."
 "Before that time" said he to me,
 "My fathers owned the land you see;
 But now they are among the moors,
 A-riding with O'Hanlon."
 "Before that time" said he with pride,
 "My fathers rode where now they ride —
 As Raparees before the time
 Of trouble and O'Hanlon."
 At Douglas Bridge we parted, but
 The gap of dreams is never shut
 To one whose saddled soul to-night
 Rides out with Count O'Hanlon.

It was as Raparees that our fathers rode out on many occasions, even before 1652; and without a doubt we felt as one when at the break of dawn we left Ballinabanaba, possibly

to never return, and we went with "a saddled soul" indeed to the railroad station of Woodlawn. We had then been afoot for eighteen hours without rest, and though exhausted we were happy. A train later arrived which took us back to Galway town where a great welcome and much sympathy awaited us at Miss Mullin's Hotel on the Square.

The ruin of the said Castle, which is well-nigh six centuries old, must have come into possession of the O'Mullally family at the time of their arrival at Tuam, or about 1450. It stands about one and a half miles north-east of Kilconnell directly toward Ahascragh, and strange to say on a straight line and midway between Kilconnell Abbey and a castle to the north-east — all three of which were built by William Boy O'Kelly; and there is a strong tradition that all are connected by an underground passage.

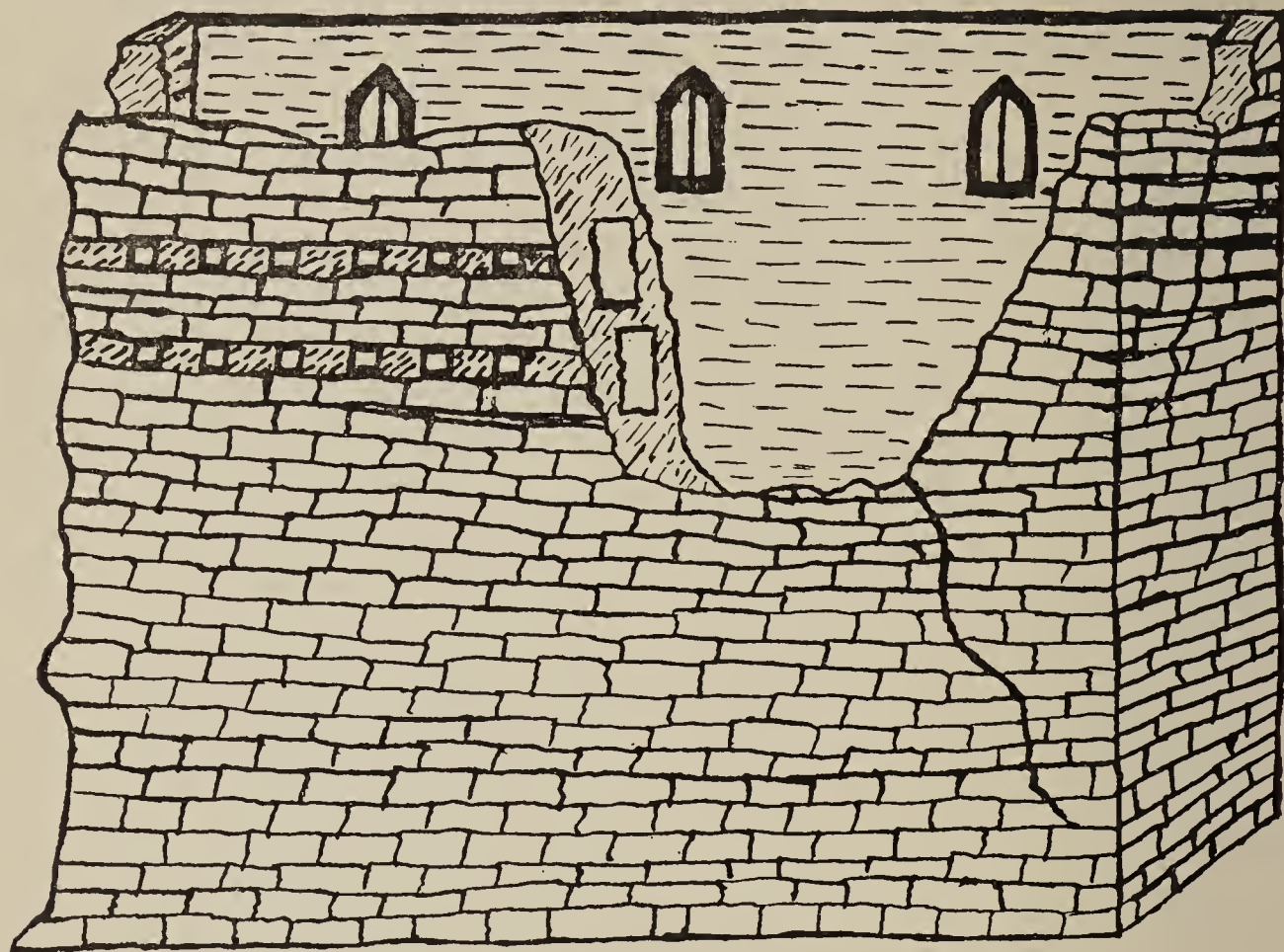
It may be of special significance that William Boy's elder half-brother, Maeleachainn, according to the Book of Lecan, married a daughter of O'Mullally, apparently the Chief of his Clann and possibly named Dermod.

Almost one-half of the walls, as well as all the ceilings and stairways, were torn down at one time to build cottages, but what remains gives us a fair idea of the strength and size of it. It compares favorably with any in the land. A double stone platform within the wall which is supplied by two rows of sloping loop-holes made an admirable defence for archers. Strangely, no entrance to those secret passages was ever found, and only on part of the wall breaking away was entrance to them made in modern times. (See our sketch taken there).

The miraculous well is nearby, and the natives recall that "the old folks" used to go there to say "the stations of the cross" some years ago. It is termed "the second best well in Ireland" and "the water from it will boil" which supposedly differentiates it from holy wells whose water allegedly will not boil. We most certainly believe that the White Friars or Carmelites had an Abbey there in ancient times and that the well was used by them; and indeed we find that there are three saints by the name of Nenn according to the Four Masters. (Martyrology of Donegal).

In conclusion, we sadly recall that the O'Mullallys had the last of their estates at that place forfeited in 1691 for following James II, in direct refutation of the Treaty of Limerick though we cannot say that they were in possession of the Castle at that time. Henceforth, there is no tradition of the family at that location. Nor, is there any record of the disposal of their property in 1652, nor yet in 1691. To-day it is in possession of a Mr. John Pendar, a recent arrival there, and a most hospitable man.

(Go raibh maith agat, a Shean!)



BALLINABANABA CASTLE

Oddly enough, this castle is not named in Carew manuscripts of 1574 in the list of "Galway castles" though built long before 1400. Possibly that is why our search was so difficult, and why Ballinabanaba is "unknown" in Ireland. It at any rate explains why the Galway Historical Society did not have it on their list which was only a copy of Carew's.

THE O'MULLALLYS OF TIPPERARY

The Tipperary Pedigree is really a continuation of the Ballinabanaba one for Captain Edmund and Ensign James O'Mullally, named in D'Alton's "List", were the sons of one Malachy who in turn was the son of Edmund O'Mullally (or Lally), a so-called "venomous viper" of Viscount Kilmallock's report of 1628. They were therefore nephews of the James O'Mullally who was sold into slavery by the cohorts of Cromwell.

They left Galway at about the time that Shaun O'Dwyer, Ned of the Hill and many others fought their way to Tipperary as given here:

"After Aughrim's great disaster
When our foe, in soothe, was master,
It was you who first plunged in and swam
The Shannon's boiling flood;
And as we crossed Tipperary
We rieved the clan O'Leary
Although the hungry Saxon wolves
Were howling for our blood."

There are several pedigrees around Millinahone of the Tipperary branch, none of which is complete. The original pedigree was written by William O'Mullally (1733-99), a grandson of Ensign James, some extracts of the same are given by D'Alton (1860) but the pedigree was lost, having been lent, though it well may be lying in some farm-house thereabouts.

A second record in the possession of Mrs. Kathleen Mullally Heffernan entitled "The Lallys of Tullinadaly" we produce in full. A much fuller record by her father is also missing.

Still a fourth pedigree is in the possession of Mrs. Mary Mullally Hanly, great-great-granddaughter of William above. She also possesses the Pedigree which we have placed after the Hawkins one, as well as a sketch of the Lallys of England.

Supplementing the above are many monumental inscriptions and church records, as well as a wealth of family tradition to be found around Mullinahone and also Roscrea. So armed we take the field.

Herewith we present D'Alton's extract in his "Officers of King James's Army" as well as his comment:

It is established beyond a doubt that they were of Tullinadaly stock and trust-worthy traditions transmitted through their long-lived descendants maintain that while the brothers, for such they were, were reluctant to desert their native country after the surrender of Limerick, they yet would not accept service under the King who succeeded but passed over into the parish of Cloneen near Mullinahone in Tipperary where maternal relatives of theirs named Bermingham were located, and where a monument still exists commemorating — 'Richard Bermingham nobilis qui obiit 9 Jun an Dom 1672'. (Correction, June 25th 1672).

William who wrote the Pedigree died in 1799 and was styled "of Ballycullen", and he refers to his article as "a sketch handed down by tradition from the faithful records of old and respectable sages, who received a correct account from the narrative lips of their grandsires, some of whom witnessed the different Revolutions of Ireland from the usurpation of Cromwell to the final overthrow of King James's adherents."

William apparently was a scholar of the Hedge School. His reference to "the faithful records of old and respectable sages" indicates that the family had a written history at one time. Where is it now?

D'Alton also quoted extracts from the Hawkins Pedigree, a copy of which he obtained from a Mr. Browne of Moyne, apparently a lineal descendant of Sheila O'Mullally and Henry Browne of the fourteenth century.

Regarding the above Bermingham monument, may we state that we visited it in 1938. It lies within the ruins of Cloneen church in a horizontal position with the following inscription around the edges:

"Hic jacet Richardus Bermingham nobilis de Ballyhomuck qui obit XXV Juni anno Dni MDCLXXII." The translation follows:

"Here lies Richard Bermingham noble or baron of Ballyhomuck who died June 25th 1672 A. D."

But herewith lies a story which will show the reader the persistency sometimes needed in Ireland to obtain correct information, which was often suppressed by the alien invader until 1922.

On our first visit to Cloneen churchyard we were unsuccessful in our quest for the famous monument. We next called upon a member of the Archaeological Society of Ireland regarding the marker. His information stands as unique. He stated that in the Black and Tan days that some one bursting with spite — either Gael or Briton — smashed the stone to smithereens with a sledge-hammer. And the man dead two and a half centuries!

Later, we were passing Cloneen, and so dropped into the old cemetery, hoping to find some of the pieces of the monument, when there before our eyes inside the church-wall lay the stone table or cromlech intact. Some cattle had recently eaten away the long grass which had previously covered the marginal inscription.

We were anxious to verify this inscription as given by the Ordinance Survey of 1838 or else D'Alton's of 1860 which were at variance with each other; and it so happened that the one given in the Tipperary pedigree, though not incorrect, was too much abbreviated to settle the matter. A glance sufficed to show that the Ordinance Survey was entirely correct.

As we were copying the inscription, we heard a rustle, but before we could defend ourselves or make an escape over the church wall, we were soundly threshed by an old lady with a broom. (No, it was not a sledge-hammer!). At the moment we were standing on a stone where the altar used to be with pencil and paper in hand. It was this latter that aroused her animosity for she mistook us to be "a newspaper reporter". As she aimed another blow she said, "Young man I'll 'learn' you to slander me in your filthy Shoneen paper." Thank goodness we thought, she's a real Irish woman in sentiment anyway, even if mistaken about our apparent age!

Mustering our last ounce of courage before attempting to flee, we replied. "Lady, you are mistaken, I am only a visitor in Ireland." The look of consternation that came over her face

was really laughable, for in Ireland, they can literally smell an Irish-American accent.

But the lady's answer shall always puzzle us. She replied, "Now, I just thought that you would not do a thing like that."

She had a paper under her arm, and in it she showed us where a reminiscent reporter, commenting on a court case of forty years before, apparently through a lapse of memory, had become confused, and indeed had cast aspersions toward the lady's family.

The lady and we parted the best of friends. And may we add that if the Archaeological Society doubts our word may they go and see, though we would not advise the reminiscent reporter to venture into the district of Cloneen. (His article was anent the murder of Brigid Cleary. — Brigid, Irish spelling).

(Note: The lady on leaving us, directed us to a tablet near-by at Carey's Liss on O'Shea's farm. Here we found on a slab of white stone or marble, one and a half feet by two feet in dimension, the most exquisitely carved likeness of the Virgin and Child, and so named in Latin. It is lying by the fence away from the road with a remnant of a crude and ancient cross. There is the site of a liss or earthen fort close by, and also a stone "marker" fully ten feet long but in the prone position. There is no tradition regarding this beautiful relic, nor do the people two miles away know of it. We can only hope that the Archaeological Society preserves it for the elements have already started to erode it. D. O'M.)

The Berminghams had been the protectors of the O'Mullallys for centuries in Galway, and we find them offering protection to the first two of the name in Tipperary. It is therefore not amiss to give their pedigree in the latter county particularly when the two families were connected by marriage. (With the decline of the Berminghams in prestige, we find the Mullallys turning to the Butlers for protection from England).

The pedigree of the Berminghams of Tipperary shows them to be descended from William de Birmingham who was the first of the name in Ireland. Passing over many known generations we come to another William who was of Ballyhomuck (near Mullinahone) and who had a son named Robert, who had: Nicholas, who had: Edward of Ballyhomuck who died Jan. 18th, 1638. This Edward married Onora (Honora), daughter of John Butler of Ballywadley. They had a son, Richard, who married Ellen, the daughter of Walter Hackett of Milltown. This is as far as the pedigree is followed, but we believe that this Richard is the one who died in 1672 and whose epitaph is as given above. It is possible that he was a "Sugan" Baron. (Pedigree taken from O'Hart's "Irish Pedigrees").

We further presume that Francis Butler who married William O'Mullally of Ballinabanaba (No. 22 on Hawkins Pedigree) and Onora Butler who married Edward Bermingham were sisters. This would place Edmund O'Mullally, the son of William and Francis and grandfather of Captain Edmund and Ensign

James, as a first cousin of Richard Bermingham mentioned above; and would account for the "maternal relatives" of the two refugee brothers, and in a measure prove their descent. Tradition strongly supports this contention. But back to the O'Mullallys of the Pedigrees.

"The Lallys of Tullinadaly"

"Edmund Lally or Mullally, a captain in Galway's (Lord) regiment of infantry in King James' army 1688 to 1690 with his brother James, an ensign in the same regiment, were according to manuscript traditions still prescribed in the family (possibly original MS) descended from Edmund MacShawn O'Mallalla who about the year 1510 A. D. portioned his property amongst his three sons, John, Edmund and Thomas, giving each an estate, one in Galway, another in Mayo and Roscommon which was John's portion. (Possibly some words omitted by a copyist before the word Roscommon). John had three sons, John, Edmund and Malachy, and from him descended the above named Edmund and James who passed into Tipperary, about the time of the capitulation of Limerick, and settled themselves in Cloneen, where they had maternal relatives named Berminghams, one of whom lived in Ballyhomuck and was styled Baron, for whom there is a monument in Cloneen churchyard. Another lived in Kilbury, and another in Ballyvadlea.

Shortly after settling in this quarter, Edmund fixed his residence in Kileaglanna, and married Miss Keating, niece to the Revd. Mr. Tobin then P. P. of Mullinahone, and I think was of the Tobins of Briscoe or Kilnagranagh. (Those were the Penal Days and a priest was lucky to get by with Mr. on his name and it was also the custom at that time). The Keatings were from the neighborhood of Cahir or Knockgraffon. His brother James resided for some time in Kilnagranagh and married another niece of Father Tobin's and sister-in-law to Edmund, but shortly afterwards removed to a farm in Modeshill Sankey — where he died — but continued to hold the farm in Kilnagranagh.

The Berminghams are long since extinct in Cloneen or likely their property was confiscated and they removed also, where, it is not known or to what family they belonged.

Edmund had several daughters and two or three sons from whom are descended the families in Jamestown and Kileaglanna.

James had five sons and one daughter Margaret who married Nicholas Tobin of Modeshill, from whom are descended the Tobins of Mullinahone. (Still there, 1941). From his sons are descended the other branches of the name in Mullinahone but many of them are now extinct.

The name was first on coming here indifferently called Lally

and Mullally but as the name was invariably pronounced O'Mallalla in Irish, which was the general language even until lately in this quarter, Mullally became the name commonly used. (This may be an inkling to the date of MS).

The property of James and Edmund's grandfather was confiscated by Cromwell's wars except a small portion in Galway where he resided at the time of the Revolution, and they are said to be nearly related (second cousins once removed) to James Lally M. P. for Cavan (Tuam) in King James' Parliament. They had an only sister Honoria, who married Donald More O'Brien, a captain in King James' Army, killed at the Boyne — and was in the siege of Derry — leaving an only daughter who married a cousin of her own named O'Brien (also) whose property was on the banks of the Shannon.

Ensign James, the brother of Captain Edmund Mullally, married Miss Keating (as stated) and had issue, James of Modeshill Sankey (John, Edmund, Pierse of Kilenagranagh, Malachy, and Margaret mentioned above). James of Modeshill (other family records prove it to have been Pierse) married Catherine Duggan and had issue, William of Ballycullen (writer of original pedigree mentioned by D'Alton) who married Mary Mullally, his second cousin, daughter of William and Kate Hickey of Kileaglanna, and had issue — Michael Mullally of Cappaghmore and the Rev. James Mullally P. P. of Loughmore. Michael married Catherine O'Donnell of Seskin, and had issue, several sons and several daughters.

From John, the brother of James of Modeshill Sankey, are descended the Mullallys of Lismalin, Mohober and Modeshill. The issue of the other sons of Ensign James in the male line are now nearly if not entirely extinct.

Edmund Lally or Mullally married Miss Keating (as recorded) sister to his brother James' wife and had issue — James (ancestor of Roscrea branch), Michael (ancestor of Ballywalter and Manchester families), William (anon) and daughters. William of Kileaglanna (not William of Ballycullen) married Kate Hickey and had issue — William (1740-1820), Edmund and Michael and daughters (one named Mary). William married Kate (Joanna) O'Byrne and had issue — Patrick and other sons (Thomas, Francis and William, and also Mollie). Patrick married Mary Morris (apparently his second wife) and had several sons and daughters (seven sons and seven daughters). John (their son) of Kileaglanna married Mary Fennelly (who lived one hundred years) and had issue — Patrick Francis, (and) John and Thomas (who were twins). Patrick Francis married Jane O'Neill, descendant of the Ulster O'Neills and had issue three daughters (Kathleen, Mulvina and Jane).

The relationship of this branch is now nearly extinct with the descendants of Ensign James except those descended from William and Mary of Ballycullen. (They kept the original pedigree and lost contact with those more distantly related and those who had removed from there).

Mr. P. F. Lally (Patrick Francis Mullally) was a prominent Nationalist in the County of Tipperary and Chairman of the County Council."

(Note: We have given the above record verbatim except that the words in brackets have been taken from the following pedigree and other Mullinahone sources).

The foregoing narrative was submitted to us by Mr. Thomas F. Mullally of Mullinahone as he procured it from Mrs. Heffernan. It was apparently copied in part from the original one mentioned by D'Alton but it differs in selection from the latter's extracts. We believe it to have been written by Mrs. Heffernan's father, Patrick Francis, named above and that it was part of his record now missing. It may be noticed that he was too modest to give his name in full, using Lally instead. We give his record under "The Carawaths". The name Cavan above is most certainly a copyist's error.

The following extracts are from the pedigree in possession of Mrs. Hanly whose grandfather, Michael, submitted the original one to D'Alton.

"Edmund and James Lally or Mullally grandsons of Edmund Lally who forfeited his estates by following Charles II, both officers in King James II's Army, settled in Tipperary after the capitulation of Limerick, under the protection of maternal relations, the Berminghams, styled Barons of Ballyhomuck."

Next the pedigree mentions the monument and inscription; also the marriage of Edmund but nothing is given regarding his descendants. The balance of it is composed chiefly of the names of the different generations of Ensign James' line. It concludes in this manner:

"Malachy Mullally, the son of Edmund who followed Charles II and father of Captain Edmund and Ensign James, apparently was the first to drop the 'O' from his name. Owing to the confiscation of their estates, the brothers were at the time of their coming to Tipperary in narrow circumstances, compared with their former position."

Michael Mullally of Ballycullen and Cappaghmore, referred to by D'Alton, died in 1872. He was a poet and philosopher of wide repute, and volumes of poetry were written eulogizing him at his death. The records state that: "M. Mullally of Cappaghmore, was a kind friend and patron to a coterie of young poets, who looked up to him as their mentor and prototype."

Included in this group was the immortal Charles Kickham.

Herewith is a stanza in his honor:

"Of peace and love the good man sang,
And wise degrees of Heaven,
And counsels of that silver tongue
Now silent in Glasnevin,
Her need of praise now let us give,
The Muse of sage Mullally,
Whose numbers sweet long, long, shall live,
Mid mountain, hill and valley."

(From poem by P. G.)

(Note: The "silver tongue" refers to Daniel O'Connell. Sad to relate indeed, Michael's "numbers sweet" are now all lost with the sole exception of one drama which is in the possession of Mrs. Hanly. We are led to believe by rumors that his poems were left by "a Mullally Woman", possibly his daughter, at a residence in Clonmel. Search is now being made for them.

In the Indexes to Irish Wills listed under those of the Diocese of Cashel and Emily 1618 to 1800 is the following: "William Mullally, Ballycullen, 1800." — Date of probate —. This is the William who died in 1799 and who wrote the first pedigree according to D'Alton).

Following are genealogical sketches of the descendants of the two brothers who founded the Tipperary branch as given by the pedigrees and the monumental inscriptions. While the brothers are listed here for convenience as No. 1, they are recorded as generation No. 92 on the Trunk Pedigree at end of book (q. v.), so it is easy for any given member to count his generation on the main stem of the Irish race.

A. DESCENDANTS OF CAPTAIN EDMUND O'MULLALLY

Descent of the Kileaglanna branch

1. Capt. Edmund married Miss Keating and they had:
2. James (ancestor of Roscrea branch as given anon);
Michael (ancestor of Ballywalter, Capogue and Manchester branches);
William who marr. Kate Hickey; also several daughters.
3. Children of William and Kate Hickey were:
William of Jamestown (1740-1820) who marr. Joanna O'Byrne (1752-1803) as per monument in Inchaciaran Cemetery; (pedigree apparently wrong through copyist's error in recording Kate O'Byrne);
Edmund (or Edward) no record; Michael (no record);
Mary (1737-1795) who married William of Ballycullen (1733-1799);
Also other daughters.
4. Children of William and Joanna O'Byrne (Byrne) were:
Patrick of Jamestown who marr. Mary Morris; (he marr. twice);
Thomas of Kileaglanna who marr. Miss Mandeville; (see Charleston branch);
William; Francis; and other sons; also Mollie; (all unmarr.).
5. Children of Patrick and Mary Morris were:
John of Kileaglanna who marr. Mary Fennelly (lived 100 years);

Fr. Thomas of Dublin; Patrick of Jamestown (who had a dozen daughters);

Also four other sons and seven daughters. (He had two families).

6. Children of John and Mary Fennelly were:
Patrick Francis of Kileaglanna (d. Jan. 1919) who marr. Jane O'Neill;
John and Thomas (the Kileaglanna twins) unmarried.
7. Children of Patrick Francis and Jane O'Neill were:
Kathleen who marr. Andrew Heffernan;
Mulvina who marr. Dr. Woulfe of Limerick, a brother of the scholarly Fr. Woulfe who wrote "Irish Names and Surnames";
Jane who is unmarried.
8. Ina (b. about 1930), the daughter of Mr. and Mrs. Heffernan.

The property at Kileaglanna (Coill na gleanna or Coill 'a gleanna, i. e. "the wood of the glens") is now owned by Mrs. Heffernan, while Jamestown or Ballysheamus is in possession of a Mrs. Fennelly, one of the dozen daughters mentioned above; so the name of O'Mullally has disappeared from both those townlands. The market towns at those locations were destroyed by Cromwell. Kileaglanna is often called Glenwood.

DESCENT OF THE KILEAGLANNA-CHARLESTON BRANCH

The ancestor of this particular branch of the Clann was Francis Patrick O'Mullally, one of the most colorful figures in America during the last half of the nineteenth century. As a boy of fourteen years he had joined the immortal Smith O'Brien and his band of intellectuals. After the Battle of Ballingarry, he was threatened by a "loyalist" and signally honored by England in being charged with High Treason, and having a price placed upon his head, he fled as did many of his associates. He could well say with O'Doheny:

"I've run the outlaw's brief career,
And borne his load of ill;
His rocky couch — his dreamy fear —
With fixed sustaining will."

He made his way to America, landing in New York. From there he proceeded to Georgia where he had a brother, William by name. He later taught school and "eventually entered the Presbyterian Theological Seminary in Columbia, S. C." In 1861 he married Elizabeth Keith Adger, daughter of the Rev. John Adger D. D. after whom Adger College was named. On the outbreak of the Civil War he "was appointed regimental chaplain". "He preached when occasion offered to the Federals as well as to the Confederates . . . he was called

the fighting chaplain who fought as hard as he prayed and was considered by those in command as the embodiment of bravery." After holding several pastorates he became President of Adger College. "He wrote extensively for publications" and "was noted for his lofty eloquence." At the time of his death in Jan. 1904, The New York Sun stated:

"Col. the Rev. Dr. Mullally, the terror of the Revisionists in the New York Presbytery, was born out of his time. This soldier-parson would have cut a fine figure in days when defenders of the faith carried a sword in one hand and a Bible in the other. He came as near to this as possible by being a gallant soldier in the Civil War and a member of the church militant afterwards." (Excerpt).

In proof of the Rev. Francis Patrick's descent we quote the following letter "in toto", written by himself previous to 1895 to some other Mullally:

"I am (Francis Patrick Mandeville MacHenery O'Mullally) a son of Thomas Mullally of Kilenaglanna, barony of Sleivardagh, county of Tipperary. On my mother's side I am descended from Thomas Mandeville of Ballydine near Clonmel. I left Ireland soon after the 'Young Ireland' affair of 1848. I was then a boy but I had opinions which 'Dublin Castle' did not like. Kilenaglanna (Kileaglañna) was situated one mile from the town of Mullinahone in the county Tipperary and three miles from Callan in the county Kilkenny. Only one of my paternal uncles married. His home was called Jamestown or Ballyshemus. He was the father of many sons and daughters (seven sons and seven daughters), and some of his children before I was born — they were of a former marriage. His Christian name was Patrick. Many families in the parish of Mullinahone rejoice in the name of Mullally. None but the one however was nearly related to my father but to many we owned some 'kinship'. I spent most of my American life in the South, and my best sympathies are with the people of that section. They are a whole-hearted folk and won me completely. Besides they here suffered grievous wrong at the hands of power and remind me of dear old down-trodden Ireland. (Please note).

I am dear Sir, your humble servant,
(Sgd.) Francis P. Mullally."

(Note: The words in brackets are ours. The Rev. Mullally was christened at Mullinahone about 1834 with full name of O'Mullally. D. O'M.)

Forthwith is the pedigree of this branch:

4. Thomas, son of William, son of William Sr., son of Capt. Edmund, marr. Miss Mandeville and they had:
5. William who was killed at Battle of Petersburg, Va. (Confederate);
John; Richard; Mary Clare; (all died in America, unmarr.);
and
Francis Patrick who marr. Elizabeth Keith Adger and they had:
6. Francis Patrick Mullally who died in infancy;
John Bailey Adger Mullally, lawyer, deceased;
Dr. Lane Mullally (deceased) who marr. Caroline Hampton Lowndes;
General Thornwell Mullally D. S. M., lawyer of San Francisco;
Elizabeth Keith Mullally of New York;
Susan Dunlap Adger Mullally of New York;
Mandeville Mullally who has Eleanor Hale and Mandeville Jr.;
Mary Clare Mullally (Mrs. B. V. Norton) of New Canaan, Conn.;

William Thomas Mullally of New York who has Marjorie Dunlap;

James Neilson Lea Mullally, twin to William, died in infancy.

7. Children of Dr. Lane and Caroline are:

Charles Lane Mullally who marr. Elizabeth Earle Sloan;

Caroline Hampton Lowndes ("Kitty") who marr. Laurence K. Ladue.

8. Children of Charles Lane and Elizabeth are:

Elizabeth Earle Sloan Mullally born 1923 at Charleston, S.C. (Charles Lane's second wife is Alice Battson).

For further particulars regarding this illustrious family see our Addenda; also preceding pedigree, and likewise "The Young Irelanders."

No. 8 on this pedigree approximates No. 99 on the main line of the Family as given at end of book.

The following lines which are from "The Little Hills" of the New York Times were written by John B. A. Mullally named above:

"O, lead me to the little hills!
For Faith, and Hope, and Love dwell there.
O, lead me to the little hills!
To make my prayer!
O, lead me to the little hills!
My hills! The hills that I love best!
And there amid my little hills
Shall end my quest."

The author of those lines is now deceased.

ROOT OF BALLYWALTER, MANCHESTER AND CAPOGUE BRANCHES

This part of the pedigree is based on the following monumental inscriptions found in Kilvemnon Cemetery and supplemented by family tradition and alleged manuscripts.

"Erected by James Mullally to father Michael d. March 8th 1777, aged 60 years, and his mother Margaret Mullally alias Mansfield d. Feb. 4th 1773, aged 50 years, and sister Mary d. Sept. 12th 1792, aged 27 years." (Latter name under earth).

Continuing is the reconstructed pedigree:

1. Capt. Edmund O'Mullally (as given);
2. Michael 1717-1777, son of Edmund, marr. Margaret above and they had:
3. Thomas (ancestor of Capogue branch as given anon);
James who marr. and had:
4. Patrick (ancestor of Ballywalter branch);
Michael (ancestor of Manchester branch).

DESCENT OF THE BALLYWALTER BRANCH

(Baile Bhaltuir, i. e. "Walter's town")

4. Patrick, the son of James who was the grandson of Captain Edmund, was the noted captain of the John Does; he marr. and had:
5. Michael and other sons and daughters.
6. Patrick, the son of Michael (No. 5), marr. Brigid Gunn and they had:
7. Michael of Dublin; Thomas and Patrick at home; and eight daughters, five being nurses in London and one a nun in Durban, So. Africa; also one at home and one deceased.

DESCENT OF THE MANCHESTER, ENGLAND, BRANCH

4. Michael, son of James (No. 3), and the brother of Capt. Patrick, was transported to Van Diemen's Land, Australia, and he had:
5. John who migrated to Manchester and marr. and had:
6. John (1865-1913); and Robert who marr. and had:
7. Thomas (died young) who marr. and had:
8. Robert, and two daughters, one now deceased.
9. The last named Robert was marr. and had small children in 1938.

DESCENT OF THE CAPOGUE BRANCH

(An ceapach og; i. e. "the little farm")

The record of this family, none of which is now found at Capogue, is based on the foregoing mentioned data as well as this additional inscription which we found in the same cemetery.

"Erected by John Mullally of Cup Pogue to his father Thomas who departed this life Nov. 19th 1831, aged 82 years. Also his daughter Ellen Mullally who departed this life Aug. 21st 1831, aged 20 years, and also Johanna Scully alias Mullally who departed this life Aug. 21st 1827, aged 38 years."

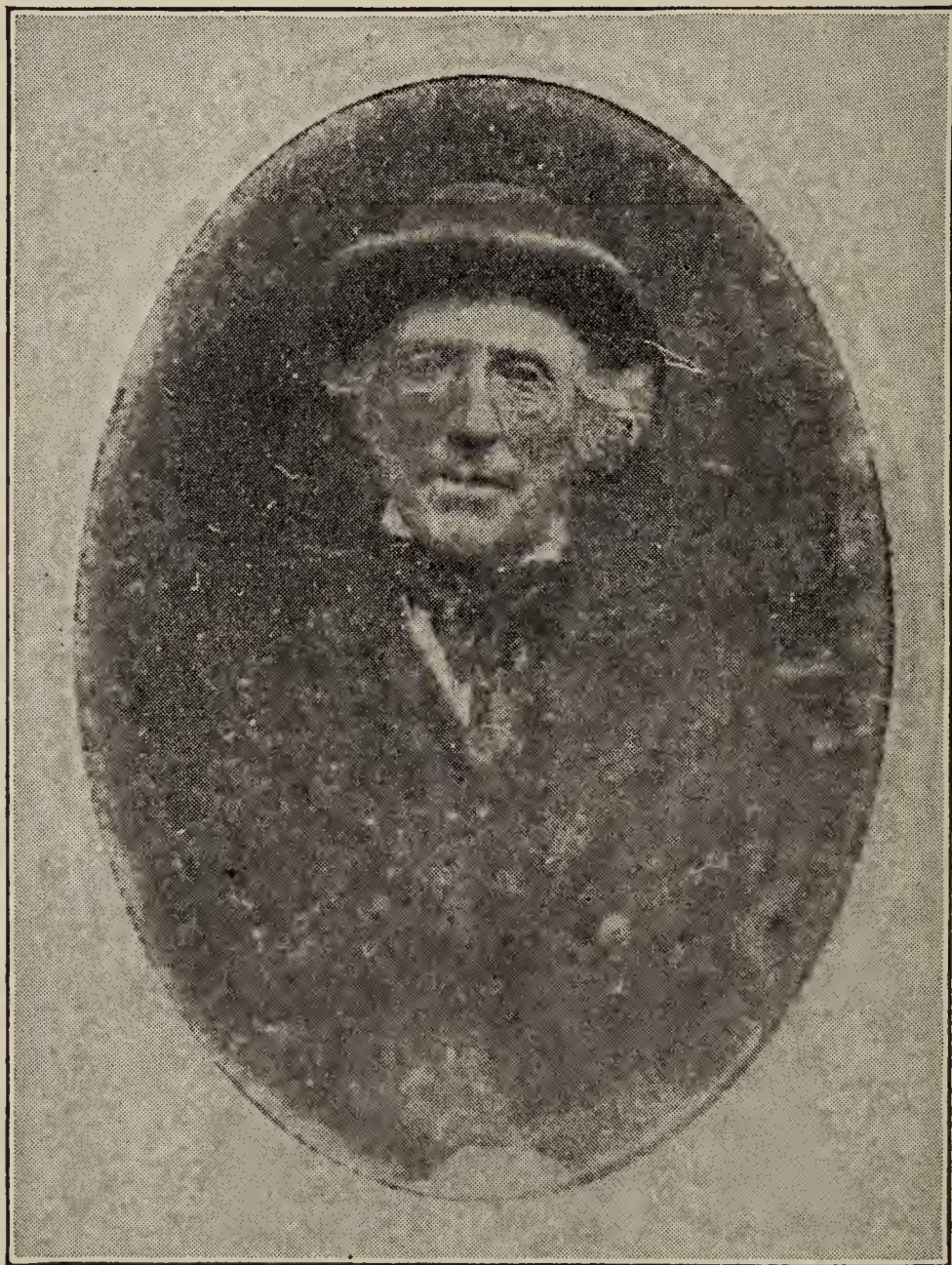
(Note: Cup Pogue was inserted by caret for apparent identification).

Continuing is the reconstructed pedigree:

1. Captain Edmund (as given);
2. Michael (1717-1773) who marr. Margaret Mansfield as recorded;
3. Thomas (1749-1831) of Capogue as listed with foregoing inscription. Apparently, it was this Thomas, according to family record, who marr. Mary Doran, and they had:
4. John (the father of Ellen above);
Johanna (1787-1827) who marr. a Mr. Scully;

Edward who migrated to Newfoundland in 1830, and whose descendants are still found there; one of his daughters became Mother St. Rosalie, the first native-born nun of England's oldest colony;

James (1804-1894) who marr. Anastasia Fennelly (1812-1901), the daughter of Valentine Fennelly and Mary Lawrence of Balicuden (possibly Ballycullen), Tipperary. They emigrated to Souris, Prince Edward Island, Canada, by way of Newfoundland in 1830 also. The grandson of James above, namely, the Rev. Fr. H. Mullally, to-day has in his possession a New Testament bearing this notation on the fly-leaf of the same:



JAMES O'MULLALLY OF CAPOGUE, IRELAND

"This book was bought by James Mullally in Souris March 2nd 1835. When I am dead and in my grave and all my bones are rotten, this little book will have my name when both are forgotten. (Sgd.) James Mullally. Capogue, County Tipperary, Ireland."

(Had it not been for this notation of James', who was a very thorough man, the Capogue-Souris family would never have been identified. We are much indebted to Dr. Emmet Mullally of Montreal for the last three items above. Likewise, Dr. Mullally, who is a grandson of James and Anastasia, has supplied the balance of the record, which is by far the most thorough in the Book of Pedigrees, and which we here reproduce verbatim. We much regret that lack of space forces us to curtail his comments).

Forthwith is Dr. Emmet's Family Register.

Descent of the Capogue-Souris branch (contd.)

James and Anastasia Mullally were both young and recently married when they left Ireland; romance would have it that they eloped owing to opposition to the union by one of the families which at that time was better off than the other. My grandparents had thirteen children whose names are here given along with those of their descendants to the fourth generation:

1. Thomas, the eldest child of James and Anastasia Mullally, was born on his father's farm on the Souris River, Prince Edward Island, Thur., Aug. 23rd 1832. He was named after his grandfather, Thomas of Capogue, near Mullinahone, Tipperary. He marr. in 1864, Bridget Reilly of Covehead, P. E. I.; died in Souris Feb. 2nd 1903 and his wife on June 2nd 1896. Their farm only a short distance from where Thomas was born was noted for its hospitality. There the following ten children were born:

Mary Anastasia, 1868; marr. in Quincy, Mass. to Daniel Mullen in 1890, originally from P. E. I. Mary died in 1930 — her husband in 1924. Seven children were born:

Mary Josephine, 1891, died 1892;

Daniel Thomas, 1892, died 1921. He marr. Madeline Newcomb of Boston. One child, Daniel Thomas Jr., born 1921.

Katherine Helena, 1895; marr. Charles Ferdinand Germain, Quincy, Mass., Sept. 1919. Six children were born:

Claire Theresa, Aug. 1920; Charles Francis, Feb. 1922; Hunting Daniel, Oct. 1924; Barbara Lillian, Jan. 1926;

Phyllis Marie, Feb. 1927; Paulette Katherine, June, 1932.

Family residence at Wallaston, Mass.

Eleanor Elizabeth, 4th child, born 1897; marr. Francis Frederick Tully of Boston, 1923. Six children were born:

Robert Francis, 1924; Mary Eleanor, 1925; Francis, 1927;

Naomi, 1930; Eleanor Elizabeth, 1935; Ruth, 1937.

Residence at Braintree, Mass.

John Anthony, 5th child, born 1906, of Newbedford, Mass.

Margaret Anastasia, twin of John Anthony, marr. Robert Burke of Braintree, 1939, where they reside.

Reginald Sylvester Mullen, 7th child, born 1907, at Quincy, Mass.

Patrick, 2nd child of Thomas and Bridget, born Sept. 14th, 1869, lives on farm in Souris West; marr. Mary (Minnie) Lannigan, 1897; she died, 1931. Eight children were born:

Chester, 1901, marr. Elizabeth Malone of Souris; resides in Saskatoon, Canada.

Edith, born 1901, marr. Louis Perry of Rollo Bay. Reside in Newburyport, U. S. A. and have three children.

Ruth, 1902, marr. Daniel Doyle of P. E. I. Reside in New York.

Patricia, 1903, marr. a Mr. Adams in New York.

James, 1906 is marr. in New York.

Eulalia, 1908, became a nun (Sisters of Martha); named Sister Mary Eulalia; died 1938.

Thomas, 1910, marr. Marion MacDonald. They live on father's farm and have two children named John Kimball who died and Audrey, born 1939.

Adelbert, 1911, lives in Souris; is a widower with a daughter Mary born 1937.

Katherine, 3rd child of Thomas and Bridget, born July 20th 1871; marr. 1897 in Boston to Charles Bergen who died 1907. Three children were born:

Naomi, 1900, marr. 1923 to Joseph Collins Van Cleve, ensign in U. S. Navy, of Tekamah, Neb; have one son, Joseph Collins Jr., born Oct. 1924;

Paul, 1904, died the same year;

Pauline, 1907, marr. Arthur Rembert of Charleston, So. Car., a Lieut. in U. S. Navy, in 1929. Two children were born:

Paul in Shanghai, China, 1930; Gilliard in Hollywood, Cal., 1936.

Mrs. Katherine (Mullally) Bergen resides in Brookline, Mass.

James, 4th child of Thomas and Bridget, born May 4th, 1873; marr. Margaret Howlett of Gowan Brae June 21st 1903 and inherited his parents' farm. Five children were born:

Carroll, May 22nd, 1904; marr. to Mary Steele June 14th 1930; have five children also up to 1940.

Mary, 2nd child of James and Margaret, died in infancy, 1907.

Gerard, June 2nd 1908, marr. to Rae Leightizer of Charlottetown, 1938; inherited father's farm; no children to 1940.

Mary Johanna, Jan. 26th 1911, became a school teacher

and then a graduate nurse; she marr. Robert Bradley 1938; resides in Charlottetown; no children up to 1940.

Brennan Thomas, born Sept. 1912, lives in Truro, N. S.

Emily, 5th child of Thomas and Bridget, born Oct. 31st 1874; marr. Alex MacGillvary of adjoining farm Oct. 4th 1902. Three children were born:

Mary, 1903; marr. 1933 Moses MacInnis of St. Peters, P. E. I.

Joseph, 1906, resides in Maine, U. S. A.

John, 1907, has parents' farm; marr. Anne MacDonald 1933; one child Kenneth was born 1934.

Flora Matilda (Tillie), 6th child of Thomas and Bridget, born Jan. 1st 1878; marr. Capt. Lawrence Lannigan. June, 1903; lived on farm in Souris West where she died May 11th 1920 leaving following five children:

John Edward, born Feb. 2nd 1906; marr. Anne Murphy of Ireland, 1938; resides in New York.

Mary Antoinette, born Dec. 8th 1908, became school teacher; entered Community of Notre Dame, Montreal, 1935; name in religion is Sister St. Antoinette of the Trinity.

Margaret Alice, born Oct. 23rd 1909, resides in Montreal.

Laurie Josephine, born June 5th 1912, is a school teacher in Montreal.

Lawrence Joseph, born Aug. 15th 1917, lives with father in Souris West.

Reginald, 7th child of Thomas and Bridget, born Sept. 28th 1881, resides in Vancouver, B. C.

Three other children of Thomas and Bridget born from 1883 to 1886 — namely, William, Ethel, Edward — died shortly after births.

2. Mary Ann, 2nd child of James and Anastasia, was born Fri., Aug. 1st 1834; marr. in Souris Sept. 1st 1856 to John Mullally (son of James Mullally and Mary Byrne of Tipperary Co.) who was born in Ireland 1822. Their thirteen children were born:

Ellen Jane, June 2nd 1857, marr. Norbert Pierce of Souris Oct. 20th 1885. She died May 5th 1890 leaving two children, namely:

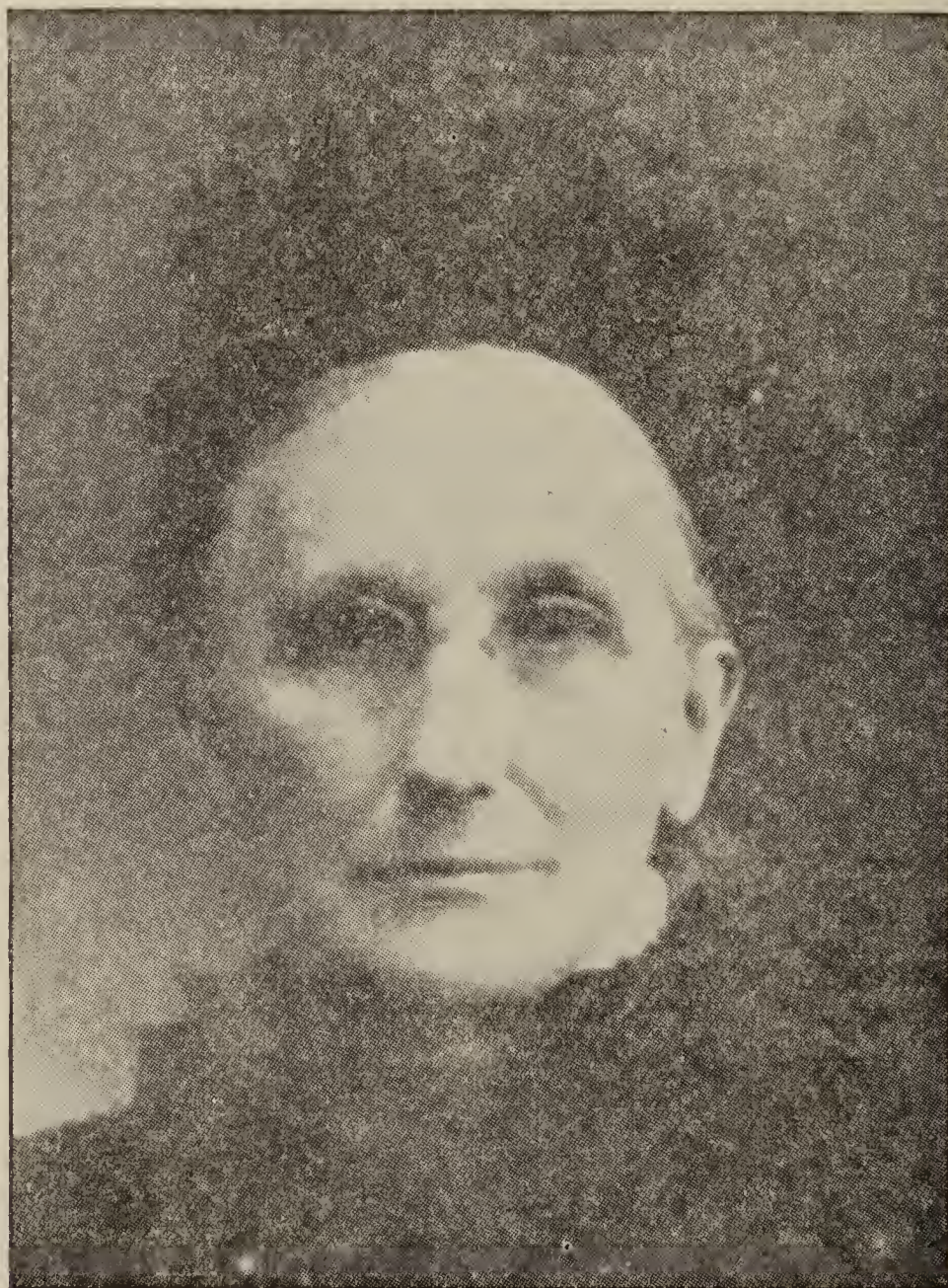
George Leon, born Sept. 22nd 1886, marr. Oct. 20th 1921 Eva Barry of St. John, N. B.; reside in Boston; no children.

Mary Ethel, born Jan 4th 1888, marr. Michael Joseph Kicham formerly of Souris at Shediack, N. B., Oct. 1923; died in Boston, Oct. 12th 1928; no children.

Mary Ann, 2nd child of John and Mary Ann (No. 2), Oct.

9th 1858; marr. John Curran of Covehead July 5th 1910; died in Shediack Jan. 31st 1921; no children.

James Walter, 3rd child, born at Cornwall, P. E. I., Nov. 6th 1860; became a lawyer; marr. Anne MacFarlane of Ireland Nov. 7th 1900; died in Cambridge, Mass., Oct. 11th 1920, attempting to save life of another. Their seven children were born:



MARY ANN O'MULLALLY OF SOURIS

John Henry, Nov. 26th 1902, marr. Dora Ferrerini, Oct. 26th 1924 in Somerville, Mass. (Dead). Their three children are: Albert Francis, born July 30th 1925; James Walter, born Oct. 3rd 1927; Mary Ann, born Aug. 27th 1929. Second marr. to Elizabeth Murphy Oct. 6th 1931; no children.

Mary Ann, born May 13th 1904. (Dead).

James Ernest, Feb. 6th 1906, marr. Anne Ethel Foley, June 18th 1933 (dead), in Somerville. Issue: Claire Marie, born June 15th 1936. Second marr. to Catherine Agnes Foley, July 31st

1938. Issue: Ethel Anne, born Jan. 28th 1940.

Margaret Agnes, March 23rd 1907, marr. Edward G. Riley in Cambridge, Jan. 27th 1930. Their four children are: Margaret Irene, born Oct. 29th 1930; Robert Joseph, born Feb. 9th 1932; Leo Walter, born March 22nd 1934; Anne Marie, born Aug. 16th 1935. (Dead).

Francis, March 22nd 1908 (single), resides in Cambridge.

Walter Bernard, Feb. 24th 1910, studying for priesthood in Order of St. Benedict at Latrobe, Penn.

Arthur Francis, born July 27th 1912. (Dead).

Hannah M., 4th child of John and Mary Ann, Sept. 8th 1862; became a school teacher; marr. James Landrigan of Covehead, an outstanding educationalist on P. E. I., Aug. 8th 1894. They reside in Shediack and have four children as follows:

Percy, born Aug. 28th 1895, mail clerk on P. E. I. Ry.; marr. Eileen Kiely of Cork, Ireland, in Halifax; reside in Charlottetown and have five children, namely: James Percy, Mary Adele, Eileen, Daniel Kiely, and Patrick Joseph.

Mary Adele, 2nd child of James and Hannah, born Feb. 27th 1897, joined religious community of St. Joseph; now Mother M. St. Victor of St. Joseph's Academy, Wainright, Alberta.

Margaret Ellen, born Oct. 29th 1899, marr. Don J. Blaize, engineer of Minneapolis, Aug. 12th 1936. They have one child, Michael Andrew.

Ethel Gertrude, born April 22nd 1901, is registered nurse at State Hospital, Mattapiasch, Mass.

Margaret Agnes, 5th child of John and Mary Ann, May 17th 1864, died Feb. 2nd 1891; marr. Geo. A. Leslie of Souris Feb. 12th 1889. Issue: Frank, born Nov. 15th 1889, died 1890.

Elizabeth Lydia, 6th child of John and Mary Ann, March 4th 1866, marr. John A. MacIntyre of P. E. I. in Boston Feb. 24th 1890. They had fourteen children as follows:

Alfred J. marr. Anna Finnigan; resides at Somerville with six children, namely: Alfred Jr., Thomas, Mary Jane, Nancy, Robert, Elizabeth Lydia.

Robert E. marr. Ellen Neagle (dead). Issue: Robert E. Jr. Second marr. to Dorothy Jealous. Issue: Barbara.

Frank A. marr. Minnie Campbell; reside at Malden, Mass., with five children, namely: Marie, Margaret, Doris, Joan and Jean.

Arthur P. marr. Rubey Harper; reside at Belmont, Mass.

John Herbert marr. Marjorie Rabbitt; reside at Newton, Mass. and have two children: John H. Jr. and Marjorie Lee.

James R. marr. Laura Brothers; reside at Cambridge and have one child: Diane Emily.



MULLALLYS OF MEDFORD, MASSACHUSETTS
ERNEST MULLALLY WITH DAUGHTER MRS. MARY A. KELLY AND HER
SON JAMES

Lydia A. marr. Michael Shields; reside at Somerville.

Mary E. lives at home. There were also six children of Elizabeth and John who died, namely: Leonard, Harry, John, Anna and two Josephs.

Susanah, 7th child of John and Mary Ann, March 13th 1868 and died at Gowan Brae, P. E. I., Jan. 7th 1870.

John Francis, born March 22nd 1870, died July 31st 1888.

William Artemas, born May 8th 1872, died June 19th 1890.

Edward Ambrose, born July 30th 1874, died June 4th 1889.

Laura Gertrude, Feb. 9th 1878, marr. James S. Mac-Encrowe Apr. 23rd 1929 in Somerville; residence in Shediack.

Ernest Joseph, at Gowan Brae March 19th 1879; engaged in Life Ins. business in Boston; marr. Georgia A. Parker Nov. 22nd 1911; reside at Medford, Mass. and have three children as follows:

Mary Abigail, born May 16th 1913, marr. James J. Kelley Jr., June 8th 1935; reside in Medford. One son: James J. Kelley III.

Margaret J., born Aug. 1st 1917, marr. Leonard Kelley, brother of James J. on July 2nd 1935.

Joan Catherine, 3rd child, born Nov. 2nd 1925.

Henry A., 13th child of John and Mary Ann, born April 9th 1882, died May 11th 1900 at Somersville.

The father of this fine family, John Mullally, died at Gowan Brae April 30th 1889 and his wife at Somerville April 9th 1913.

3. John, 3rd child of James and Anastasia, born Mon., Dec. 25th 1835, died young.

4. Patrick, 4th child of James and Anastasia, born Wed., March 15th 1837; went at comparatively early age to St. John's N'f'd where he marr. Johanna Shea. Their three children were:

James, born 1862 in St. John's, marr. Anne Larkin of Torbay, N'f'd, May 13th 1889; later removed to Montreal and had two children as follows:

Gertrude, born Aug. 9th 1892, marr. Jan. 15th 1925 to Dr. Leo J. Jackman, formerly of N'f'd but now of Montreal. No children.

Thomas J., 2nd child of James Mullally and Anne Larkin, born in Montreal Nov. 29th 1894; joined Society of Jesus and ordained priest Aug. 15th 1926; now Provincial of the English-speaking houses of the Order in Canada with headquarters in Toronto.

The father of Gertrude and Very Rev. Thomas J. died in Montreal Dec. 22nd 1906, and his wife April 14th 1924.

Thomas, 2nd son of Patrick and Johanna, went to Can. West about 1900.

Anastasia, 3rd child, marr. Thomas Carew and they had: Thomas, Leo and Daniel. Second marr. to Henry Simms of N'f'd. No issue.

The father, Patrick, died in St. John's 1911 and his wife about 1900.

5. Eleanor, 5th child of James and Anastasia, born Fri. May 3rd 1839; marr. late in life a widower, Lawrence Doyle, of St. Peter's Bay. She died Feb. 23rd 1923; buried in Souris. No issue.

6. Valentine, 6th child of James and Anastasia, born Thur., April 29th 1841; marr. Johanna Riley (at Covehead Jan. 10th 1870), the twin sister of Bridget, the wife of his brother Thomas; settled on farm on Souris River where the following seven children were born:

Anastasia, Nov. 12th 1873, marr. at Rollo Bay Sept. 6th 1910 John MacQuaid of Souris who died May 1939. Their only child, Melvin James, born Sept. 6th 1911, attended St. Dunstan's College, Charlottetown, then St. Francis Xavier Univ., Antigonish; studied law; practicing in Souris.

Katherine, 2nd child of Valentine and Johanna, Aug. 1875; marr. at St. Peter's Bay Aug. 31st 1909 to Andrew Corrigan. The following four children were born: Mary Elizabeth, July 31st 1910, died Aug. 5th 1910; Arthur Joseph, Jan 16th 1912; John Wilfred, May 21st and died 23rd 1915; Marion Winnifred, June 1st 1917.

James Francis, 3rd child of Valentine, Aug. 1877; marr. Cecelia Lillian Ready, Jan. 14th 1912, in Boston; settled near grandfather's farm of 1830. Their two children are: Mary Gladys, born May 29th 1913; and Helen Frances, born March 4th 1917, marr. James Edwin MacCarville July, 1938, at Souris; reside at Kinkora, P. E. I.

Margaret Ellen, twin of James Francis, marr. Michael Scully of Souris but now of Nelson, B. C., on June 13th 1908. She died July 20th 1933 leaving two children namely: Mary Estelle, born May 6th 1909, marr. Patrick Duffy of Nelson B. C., Sept. 5th 1928, who has Patrick St. Clair born July 8th 1929, and Michael Earl born Aug. 11th 1930; and Helen Margaret, born April 21st 1911, who marr. Donald Vincent MacDougall of Nelson in Oct. 1939.

William, 5th child of Valentine, inherited parents' farm; born May 4th 1879; marr. at Rollo Bay June 1st 1917 to Margaret Kickman of Souris West. Their ten children were born

as follows: James Rositer, March 25th 1918; John Valentine, June 17th 1919; Mary Eleanor, Aug. 1st 1920; Margaret Patricia, March 17th 1922; Edward Kenneth, July 2nd, 1923; Merlin Ignatius, Nov. 6th 1924, died; Ann Alecia Marie, Sept. 25th 1926; William Boniface and Elizabeth, twins, June 5th 1928, died; Ethel Katherine Ann, Jan. 9th 1935.

Mary Gertrude, 6th child of Valentine, born 1882; marr. in Boston June 1917 to Ralph Rood, and had Alphonsus and James.

Melvin, 7th child of Valentine, born March 12th 1884, lives in Can. West.

The father of this family, Valentine, died April 11th 1916 and his wife Nov. 8th 1922, both buried at Rollo Bay.

7. Catherine, 7th child of James and Anastasia, born Sun., March 5th, 1843, marr. late in life Patrick Hughes; no children. Aunt Kate died May 5th 1922 and is buried in Souris besides her husband and sister Eleanor.
8. John, 8th child of James and Anastasia, had same name as brother (No. 3); born Mon., April 8th 1845; marr. Feb. 10th 1879 Ellen, the sister of the Most Rev. Alfred A. Sinnott, first Archbishop of Winnipeg, Canada; settled on farm beside brother Valentine on west side of Souris River. They had eight children as follows:

George James, who inherited parents' farm, born Fri., Nov. 28th 1879, marr. Mary J. Cooney (died Aug. 21st 1937), a school teacher on Jan. 29th 1929; resided in California where five children were born, namely: John, Fri., Nov. 28th 1930; Alphonsus, April 7th 1932; Ellen Katherine, March 28th 1933; George James, July 25th 1935; Alfred Arthur Sinnott, April 30th 1937.

Mary Maud, 2nd child of John and Ellen, born Feb. 4th 1882, marr. Frank Cairns of St. Theresa's, P. E. I., Oct. 8th 1907; reside on west side of Souris River where following nine children were born:

George, Jan. 21st 1909, died Jan. 14th 1929; Alfred, Aug. 2nd 1910;

Agnes, Aug. 8th 1911, marr. Francis Deagle Feb. 22nd 1929; one child, Daniel Joseph, was born April 11th 1939;

Irwin, Sept. 25th 1912; Evelyn, Nov. 26th 1913;

Roy, Jan. 26th 1915, attended St. Dunstan's Univ. 1933 to 1938;

Joseph, Aug. 10th 1918; Mary Ella, Oct. 4th, 1920;

Helen, Dec. 25th 1922, who with Joseph attends Prince of Wales College.

Ella Josephine, 3rd child of John and Ellen, born Feb. 24th 1884; trained as nurse in Buffalo, now practicing in Souris West.

Agnes Anastasia, born Jan. 15th 1887, became school teacher; entered Congregation of Notre Dame, Montreal, Jan. 8th 1910; name in religion was Sister St. Helen of Rome; died Jan. 27th 1923.

Alfred Arthur, born Aug. 17th 1891; attended St. Dunstan's 1912 to 1917 when he enlisted for the Great War; vacations from France spent in Ireland; entered Tufts Dental College, Boston, 1919; graduated with honors, 1923; now practicing in Milton, Mass.; marr. Aug. 16th 1926 Anna N. Campbell, graduate nurse, formerly of P. E. I. Their six children are: John Arthur, born Oct. 31st 1928, and Daniel Irwin, born Sept. 12th 1930, while four are dead.

Laura Mary, born June 4th 1895, attended Prince of Wales College; in 1918 entered the Novitiate of the Sisters of St. Martha at Antigonish, N. S. where she attended St. Francis Xavier Univ.; final profession as nun made March 25th 1926, dying April following; name, Sister Mary Alfred.

Evelyn Alice, born Oct. 4th 1899; attended Union Commercial College; went to Boston but later to Manitoba to keep house for brother, Rev. Fr. John named below.

John Howard, 8th child of John and Ella, born April 9th 1901; graduated from St. Dunstan's, Charlottetown, 1923; entered St. Augustine Seminary, Toronto; ordained to Holy Priesthood by uncle, Most Rev. Alfred A. Sinnott D. D., June 19th 1927; now stationed in Immaculate Conception Parish, Winnipeg.

The father of this family, John Mullally, died Jan. 26th 1923 and his wife June 25th 1932; both buried in Rollo Bay Cemetery.

9. Michael, 9th child of James and Anastasia, born May 20th 1849, received better education, particularly along commercial lines, than other members of family; at early age became bookkeeper in store in Souris; later began business for himself in Souris West and marr. in 1877 Mary, daughter of Captain Angus and Isabella MacDonald of Glenwood, Souris West. The following four children were all born there:

Emmet James Aeneas on Sept. 20th 1878 who became school teacher in P. E. I.; began study of Medicine at McGill Univ., graduating in 1901. After two years internship began practice of profession in Montreal; marr. June 27th 1906 Mary Etta, only living child of James Mullally and Mary Anne

Grannels of Montreal. Of this marriage the following six children were born:

Jessie Rosalie, April 10th 1907, attended Sacred Heart and Congregation of Notre Dame Convents and McGill Univ. where she got M. A. degree; marr. Sept. 10th 1930 Malcolm Hamilton Nightingale Gruner, B. Sc., son of Dr. Oscar Cameron Gruner and Ann Nightingale, formerly of Leeds, Eng., but now of Montreal. Their four children were born: Michael Cameron, May 2nd 1932; Peter Hamilton, Oct. 30th 1933; Christopher James, Dec. 5th 1935; and Anthony Charlton, Jan 26th 1940.

James Emmet Oliver, born Dec. 28th 1908; educated at St. Patrick's, St. Mary's and Loyola College (B. A.), 1929, McGill Univ. (B. C. L.), 1933; practicing law in Montreal.

Mary Patricia MacDonald, born March 9th, christened 17th, 1911; educated at Sacred Heart Convent; spent part of several years visiting in England, also Ireland, Scotland, Italy, France and Germany; returned home Oct. 25th 1939.

Eileen Isabelle, born May 17th 1913, attended Sacred Heart Convent; then McGill Univ., attaining B. A. May 30th 1935.

Brenda Beatrice, born Nov. 30th 1916; after school graduation took up music (violin) and art.

Anne Jean Etta, born Feb. 11th 1918; privately educated with sister Brenda by father, both matriculating from Thomas D'Arcy McGee High School in 1934. Jean got B. A. from McGill in 1938 and graduated from there in Social Service in 1940.

Florence Isabelle, 2nd child of Michael and Mary, born Aug. 31st 1882; became school teacher; marr. Oct. 6th 1909, Dr. Robert Donahue formerly of Cardigan, P. E. I. and went to live in Rocanville, Sask. Dr. Donahue, a great athlete at McGill, died of influenza Nov. 27th 1918; buried at Cardigan. Their three children were born:

James Emmet, July 26th 1910, returned with mother to Souris; became school teacher, then entered Dalhousie Medical College in Halifax; after serving internship in St. Mary's Hosp., Montreal, started practicing there.

Robert MacDonald, born Feb. 10th 1913, died Jan. 3rd 1919; buried with father, Dr. Robert above.

Raymond Hugh, born Aug. 16th 1918, educated in St. Dunstan's and Prince of Wales Colleges and St. Francis Xavier Univ.; entered McGill Univ., 1940, to begin study of medicine.

Jessie Josephine, 3rd child of Michael and Mary, born Aug., 1888; became school teacher; spent a year with brother,

Emmet, in Montreal; died at Souris West, Aug. 20th 1905.

Mary Rosalie, 4th child, born April, 1891; became school teacher; joined the Institute of the Blessed Virgin Mary (Sisters of Loretto, Toronto) in 1917; taught in different houses of Order; Mother M. Euphrasia is now Superior of a Convent in Sioux Lookout, Ontario.

The father, Michael Mullally, died Jan. 10th 1890 and his wife March 20th 1911; both along with their daughter Jessie are buried at Rollo Bay.

10. Margaret, 10th child of James and Anastasia, born Sun., Nov. 29th 1850, died early in life.
11. James, 11th child, died about the age of twenty years. (Born 1851 or 1852).
12. Edward, 12th child, born Feb. 11th 1853, left home at early age; not heard from since; may have lost life in Chicago fire of eighteen seventies.
13. William Bernard, 13th child of James and Anastasia, born Dec. 11th 1855; inherited parents' farm; plasterer by trade; marr. Hannah Gertrude Hughes of Morell, P. E. I., Nov. 6th 1886. Their fifteen children were born:

Mary Agnes (Mollie), Nov. 6th 1892 (died Oct. 2nd 1930), marr. Jan. 12th 1918 to John Fabian Howlett whose parents lived nearby at Gowan Brae. Eight children were born as follows:

Kathleen Mildred, Feb. 21st 1919; Anne Rita, Feb. 22nd 1920;

James Urban, Jan. 25th 1921; Ellen Agnes, April 21st 1922;

William Joseph, March 19th 1924; Fennelly Lawrence, Oct. 16th 1925;

Kevin Fabian, Aug. 28th 1927; Joan Marie, Jan. 21st 1929.

Fennelly Lawrence, 2nd child of William and Hannah, Feb. 11th 1894; ordained a priest Jan. 8th 1922; taught classics at St. Dunstan's Univ.; made parish priest of Sturgeon, P. E. I., 1937.

Margaret Louise, March 2nd 1895; became trained nurse; marr. Henry Charles Higinbotham, May 28th 1939; live at Hamilton, Bermuda, B. W. I.

Urban James, June 16th 1896, died 1918.

Vernon Patrick, Sept. 24th 1897, marr. Sarah Wilson; reside in Dorchester, Mass., and have seven children, namely; Vernon, William, Richard, Robert, Fennelly, Stephen and Madeline.

Hilda Lillian, Nov. 29th 1898, died Oct. 13th 1918.

Ellen Doyle, twin to Hilda, marr. John Dunn; live at Somerville with following five children: William, Louise, Gerald, Ronald and John.

Mary Anastasia, Dec. 8th 1899, joined Congregation of Notre Dame, Montreal, Aug. 19th 1927; now teaching at St. Joseph's Convent, Charlottetown; name in religion is Sister St. Bernadette.

Ethelbert Lord Roberts, Dec. 21st 1900; ordained priest in Halifax, June 16th 1927; now parish priest at Birtle, Manitoba.

Earl Raymond, Feb. 2nd 1901, died 1924.

Edward Hughes, Oct. 16th 1902, marr. Jessie Gillis; live in New York; no children.

Joseph Philip, June 3rd 1904, died same year.

Eufrida Ann, twin to Joseph, died 1904. (Was 13th child of a 13th child).

Howlan George, Aug. 6th 1906, marr. Mary MacRae of Rollo Bay, Nov. 5th 1933. Their five children are: Dunstan, Paul, Desmond, Margaret, and Anthony. The last named makes thirty-three children born in the home of Howlan, once owned by his grandfather, James Mullally of Capogue.

Bernadette Catherine, fifteenth child of William and Hannah, born March 28th 1908; became school teacher after training at Prince of Wales College; later entered Congregation of Notre Dame, Montreal; professed Aug. 23rd 1937; now teaching mathematics in convent there; name, Sister St. Ethelbert.

The father of this fine family, William Bernard, died May 25th 1925 and his wife March 7th 1939; both buried in family plot at Souris.

In this brief review made in the year 1940, the names of 288 descendants of James Mullally and Anastasia Fennelly of Ireland and Prince Edward Island have been recorded; there were thirteen children, all of whom are dead; of 64 grandchildren, 31 are dead; of 140 great-grandchildren, 24 are dead; and of 71 great-great-grandchildren, 10 are dead; of the living grandchildren, 4 are priests; 4 are nuns; 32 are members of professions such as physicians, dentists, lawyers, engineers, school teachers, nurses, etc. There are 8 engaged in farming, and the remaining 12 are in different lines of business activities. Of the 140 great-grandchildren, 2 are priests; 4 are nuns; 36 are members of professions as mentioned above; 26 are farming and the remaining 72 are taken up with different kinds of business and commercial life. Of the great-

great-grandchildren, all are too young as yet for a choice of living; it may however be recorded that 27 are living on farms, the remainder in towns and cities. James Mullally and his wife started their married life on a farm on P. E. I. as their parents and grandparents did before them in Ireland. At the present time (1940), 110 years after their marriage, there are 179 living descendants of whom 61 are living on the land and the remainder for the most parts in towns and cities. (Note: It is Dr. Mullally's philosophical contention that, "Families which remain on the land do not tend to die out", but "the large city decreases the family or kills it off in a few generations", and "if the cities were not recruited from the country, they would get smaller from year to year"). The question asked already in this review may again be repeated; how many descendants of James and Anastasia Mullally will be found living on the land 100 years from now? And the comments on the question are: No one can say how many descendants will be living on the land 100 years hence; and the second and concluding comment is; the descendants of those descendants of the original couple on P. E. I. who remained on the land, and who made their living by farming, will out-number those who entered professions and business life. March, 1940.

(Sgd.) Emmet J. Mullally,
Montreal, Canada.

(Note: The great-great-grandchildren named above are of the eighth generation on the Capogue-Souris branch, and the ninety-ninth generation of the Milesó-Heremonian line. D. O'M.)

This ends the descent of Capt. Edmund except that of Roscrea which is given later.

B. DESCENDANTS OF ENSIGN JAMES O'MULLALLY

Descent of the Ballycullen branch

(Baile-Ui-Chuileain, i. e. O'Cullen's town)

1. Ensign James married Miss Keating and they had:
2. James (no record though his nephew. William, wrote the Pedigree);
John (ancestor of Lismalin, Mohober and Modeshill branches);
Edmund (no record; possibly unmarr.);
Pierse (d. 1764) who marr. Catherine Duggan or Doogan (1711-1765) as per her monument in Kilvemnon Cemetery;
Malachy (no record);
Margaret who marr. Nicholas Tobin of Modeshill, ancestor of the present Tobins of Mullinahone.
3. Children of Pierse and Catherine Duggan (of Washbog) were:

William of Ballycullen (1733-1799) who marr. Mary Mullally (1737-1795), his second cousin (monument in above cemetery), and they had:

4. Rev. James (1756-1832), P. P. of Loughmore;
Michael of Ballycullen (1762-1849) who marr. Catherine O'Donnell of Seskin (1771-1847), daughter of Michael O'Donnell and Catherine Hogan; (monument to Michael, Catherine and descendants in Mullinahone Cemetery);
Mrs. Morris; Mrs. Hannigan; Mrs. Laffin; and Margaret.
5. Children of Michael and Catherine O'Donnell were:
Mary Mercy, Sister of Charity in Dublin;
Margaret Mary, Sister in Ursaline Convent, Dublin;
Catherine who marr. James Kickham;
Bridget, Sister in Presentation Convent, Carrick-on-Suir;
Rev. William F., P. P. of Donohill;
Rev. J. J., P. P. of New Inn; (See "Outlaw" Quinlan);
Michael of Ballycullen (1802-1872) who first marr. Catherine Ryan (d. 1837 without issue) and then Ellen Power (1815-1892), the daughter of Maurice Power of Rathroe and Anastasia Butler;
John of Cappaghmore who marr. Mary, daughter of James Hanly of Nenagh;
Bryan M. D. of Templemore who marr. Ellen, daughter of Dr. Barry;
Francis (1815-1839), unmarried;
Annie who marr. Patrick Hogan; and
Johanna (1818-1865), died unmarried.
6. Children of Michael and Ellen Power were:
Michael of Ballycullen (1846-1911) who marr. Mary Burke (1849-1934);
William Thomas M. D. of Ballyrath, Australia, (1853-1895) who marr. Alice Harney;
Maurice of Belle Vue (1847-1929), unmarried;
Catherine who marr. Oliver Fitzgerald of Ballintaggart;
Anastasia who marr. Nicholas Comerford of Bullockhill;
Ellie who marr. Joseph Walsh of Redbog;
Margaret, Sister in Ursaline Convent, Thurles;
Mary, Sister in Mercy Convent, Tipperary (town);
Agnes of Belle Vue (d. 1919), unmarried; and
Francis who died young.
7. Children of Michael and Mary Burke are:
Michael of Tuam who marr. Miss Kennedy of Limerick;
Mary of Ballycullen who marr. Michael Hanly from near Cashel.

8. Children of Michael and Miss Kennedy are:
William (born 1918), and Maureen of Dublin.
(Note: William above reported missing by English Royal Air Force since April, 1940. May he yet return safely home).
8. Children of Mary and Michael Hanly are:
Annie; Mary; James; Michael; Margaret (Peggy); Noel; and Angela (born April 1st, 1927). All living and single in 1941.
6. Children of Dr. Bryan and Ellen were two daughters only.
7. Children of Dr. William and Alice Harney were:
Fred who died young as result of accident;
Gerald M. D. of London (b. 1887) who marr. Adelaide, daughter of C. J. Redpath; (listed in both World's and Catholic Who's Who);
Noel of Goovigen, Australia, marr. but has no issue in 1940:
Also two daughters marr. in Australia.
8. Children of Dr. Gerald and Adelaide Redpath are:
Patrick; Bridget; and Sheila.

DESCENT OF THE CAPPAGHMORE BRANCH

(An ceapach mor, i. e. "the great farm")

6. Children of John of Cappaghmore (No. 5) and Mary Hanly were:
William (who died about 1920, unmarried);
James who marr. Jane, daughter of John Hanrahan of Nine Mile House;
John (Jack) who died in Australia, unmarried;
Kathleen who died unmarried;
Gretta, Sister in Mercy Convent, Tipperary;
Clare who marr. James Walsh of Carrick-on-Suir; and Josephine who died young.
7. Children of James and Jane Hanrahan were two daughters only, who died unmarried, and hence this branch became extinct in both male and female descent.

Cappaghmore which lies in the beautiful Slievenamon Valley is one of the prettiest spots in Ireland, and had long been in possession of the Ballycullen family, for Michael who was born in 1762 is styled "of Ballycullen and Cappaghmore". It is claimed that it was there that Kickman met "The Maid of Slievenamon" as is suggested in the poem of that name.

When William (6), the son of John, died the O'Mullallys sent out many calls to the next-of-kin in other countries, but no one was found who cared to return to Cappaghmore, and so the choicest spot of the Clann was sold to strangers by the Land

Commission; and the name of O'Mullally disappeared "in the Valley near Slievenamon".

(Indeed this writer received several inducements to purchase land around there when he visited Mullinahone in 1938. At this last moment — Feb., 1941 — we are advised that one daughter of James and Jane above still survives, residing in Co. Carlow, and possesses many old family papers).

ROOT OF LISMALIN, MOHOBER AND MODESHILL BRANCHES

1. Ensign James O'Mullally (as given);
2. John of Modeshill, second son of James, marr. and had:
3. Pierse (ancestor of Lismalin branch No. 1);
James (ancestor of Lismalin branch No. 2);
Thomas (ancestor of Mohober branch);
John (ancestor of Modeshill branch).

DESCENT OF THE LISMALIN BRANCH NO. 1 OR "CASTLE MULLALLYS"

3. Pierse (son of John and grandson of Ensign James) marr. and had:
4. James who marr. and had:
5. Thomas known as "The Knob of Oak"; and other sons;
6. Children of Thomas were:
Pierse; Michael (in America); John (unmarr.); Thomas (unmarr.).
7. Children of Pierse (6) are:
Thomas; Margaret; Michael; Mary; John,
All living and unmarr. in 1938. Parents also living then.
This branch is often styled "The Castle Mullallys" because Lismalin Castle of the Butlers (Ormonds) is on their lands.

DESCENT OF THE LISMALIN BRANCH NO. 2

(Lios muilinn, i. e. "the fort of the mill")

3. James (son of John and grandson of Ensign James) had six sons, namely:
4. John (1807-1877) who marr. in Taunton, Mass., Mrs. Mary Cavanagh Ryan of Co. Clare;
Patrick (as given anon);
Michael (died 1889 as per monument in Kilvemnon Cemetery);
William (?); Edmund (?); and Pierse (?). Last three names uncertain.
5. Children of John and Mary were:
Edward (b. 1843); Pierce (b. 1845) of Ellicottville, N. Y.
6. Children of Pierce who marr. Ellen Ivers in 1871 were:
John of Cleveland; Dr. Pierce H. of Cleveland;
Edward C. of Maumee, Ohio, (d. 1934); Mary T. (Mrs. O'Connor) of Clev. Hts.;

- Ella M. (Mrs. Sproat) of Rochester, N. Y.; Margaret (Mrs. Clark) of Cleveland.
7. Dr. Pierce has five children; others not listed.
 5. Children of Patrick (4) were:
Edmund (Ned) who marr. Maria Hackett (1842-1927);
Michael of Mullally's Hotel, Sydney, Australia;
Pierse (Irish spelling), no record.
 6. Children of Edmund and Maria are:
Thomas of Mullinahone; Patrick (lost in U. S. A.);
Mrs. Maher of Brooklyn, N. Y.; also three other daughters.
(Please help us locate Patrick above).
 5. Children of Michael who died in 1889 were:
James (d. 1929 as per monument of father) unmarried;
Thomas (d. 1937) also unmarried;
Patrick (?) who had Annie, Bessie and Mary of New York;
Catherine (Mrs. O'Shea b. 1853, living 1940), no issue;
Also four daughters, nuns in U. S. A. (two living 1938).
 5. Children of William (4) were two sons, namely:
One the owner of Mullally's Hotel in Dublin;
The other the father of William Mullally of Moyne, Tipperary, (born 1865 and living in 1938, unmarried).
The record of the other two sons of James (3), namely, Edmund and Pierse, both of whom migrated to St. Louis, Missouri, is unknown. Possibly they have descendants who perchance may see this pedigree.

DESCENT OF THE MOHOBER BRANCH

(Magh Thobair, i. e. "the plain of the well")

3. Thomas of Cahirlisk (1750-1805), as per monument in Kilvemnon Cemetery, marr. Mary Doherty of Mohober (1752-1812) and they had:
4. Thomas (as given anon);
John (ancestor of Priesttown branch).
5. Children of Thomas (4) were:
Thomas (as listed below);
John (ancestor of the Mullinahone branch).
6. Children of Thomas (5) were:
Hugh; Thomas (deceased); also other sons.
7. Children of Hugh are:
Thomas; James; Patrick; Robert; Rev. William of Kiltegan, Wicklow; also two other sons and one daughter.
All living and unmarried in 1938.

(Great care should be taken in tracing this branch for there is a son Thomas in each generation. Several sons names are missing).

DESCENT OF THE PRIESTOWN OR BALLINTAGGART BRANCH

(Baile-an-tsagairt, i. e. "the town of the priest")

5. Children of John (No. 4 on Mohober line) were:
John of Mohober (1818-1888) as per monument in Modes-
hill Cemetery, marr. Bridget O'Dwyer (1827-1900);
Anastasia (Mrs. Kennedy); Margaret (Mrs. Phelan).
6. Children of John and Bridget were:
Mary (d. 1889); Catherine (d. 1894); James (1845-
1915);
William (d. 1889); Margaret (1859-1925);
Martin of Priestown (d. 1906) who marr. Annie Moloughny
(d. 1886) and they had:
7. Patrick of Priestown (b. about 1875) who marr. a Miss
Mullally from the Glen of Aherlow and they had:
8. Martin of Dalkey, Co. Dublin; James of Priestown;
Josephine who marr. Mr. Brett of Mullinahone.
9. Martin of Dalkey had infant children in 1940.

DESCENT OF THE MULLINAHONE BRANCH

(Muileann na huamhain, i. e. "the mill of the caves")

6. Children of John (No. 5 on Mohober line) were:
James who marr. Miss Kickham, niece of Chas. J. Kickham;
William of Mohober (d. 1938 and interred at Ballingarry)
who left two daughters, one a nun in Waterford;
Sister M. Augustine of Cork who died Sept., 1941;
Michael of Kilkenny who has William of Dublin and several
other sons and daughters.
7. Children of James and Miss Kickham are:
Michael of Mullally's Hotel in Mullinahone who marr. Miss
Croke, a niece of Monsignor Egan of Chicago;
Also other children (deceased).
8. Children of Michael and Miss Croke are:
Bernadette (b. 1935); and Carmel.
(Michael and children are the only descendants of Kickham's
immediate family).

DESCENT OF THE MODESHILL BRANCH

(Magh dheiseal, i. e. "south plain")

3. John, son of John of Modeshill and grandson of Ensign
James, marr. and had:
4. Thomas (1802-1895) who marr. Mary as per monu-
ment in Modeshill Cemetery and they had:
5. Mary (1830-1900); Honoria (1842-1897); Thomas; John;
James; Margaret; and Bridget.
(The above are all now deceased, and this branch is en-

tirely extinct after an existence of more than two centuries for Ensign James died ther).

Likewise, the Belle Vue branch, an offshoot of the Ballycullen one, became extinct with the death of Maurice, aged eighty-two, in 1929.

(Note: We have been unable to give the pedigree of the brothers, Martin and James Mullally of Drangan, sons of Martin, nor can we locate their branch. Neither can we supply a record to those in "The Glen of Aherlow").

This ends the Pedigree of the South Tipperary line.

THE NORTH TIPPERARY STEM

While the Mullinahone family is spoken of as the South Tipp branch, those in the vicinity of Roscrea are referred to as the North Tipp branch — the shorter form of the County name being used in each instance.

According to family tradition, the North or Roscrea branch was founded in the latter part of the eighteenth century by a migration from Mullinahone, and in fact those of the present day around Roscrea claim Mullinahone to be their former home for their grandfathers had received the story from the lips of the original settlers.

It would appear that about the year 1770 one William O'Mullally, a son of James and grandson of Captain Edmund, attended a cattle fair at Dunkerrin near Roscrea, and there purchased two cows. There is a little romance attached to what then transpired. One cow gave birth to a calf before William could return to Mullinahone, and so he was forced to leave her behind, thus completely changing the course of our family history. When he later returned for the cow and her offspring, he met a young girl whom he had seen on the first occasion. Possibly some third party had pre-arranged the meeting. Being poorly versed in such affairs of the heart we can only conjecture the course of the friendship, but the sequel was that they were married and went to live at Rath-na-Vague, or more particularly Upper Rathnavague.

(Narrative sketch received by Mr. Timothy O'Mullally of Templemore from his grandfather, Michael, who was reputed to be the grandson of John below — verified by other members of the family).

Little more than a score of years later William died, and a brother, John by name, then arrived there apparently to look after the deceased's property. Later, when a third, Conn by name, and known as Conn the Raparee, was "on the run" in 1798, he, too, went there and settled down with his family beside the surviving brother. Those three pioneers lie buried side by side in the churchyard of Rathnavague (Lower) south but ad-

jacent to the church ruin near the foot of Rathnavague Hill. Their epitaphs read as follows:

1. "Here lies the body of William Mullally who departed this life Oct. 26th 1792. Aged 56 years. Lord have mercy on his soul."
2. "Erected by Michael Mullally in memory of his father Cornalous Mullally of Rathnavague who departed this life Jan. 16th 1819. Aged 65 years. May his soul rest in peace. Amen."
3. "Here lies the body of John Mullally who departed this life March 25th 1817. Aged 72 years. R. I. P."

(It is suggestive of a common origin that all branches near Roscrea still use the above plot as a common burial ground).

So, we see that the three brothers were born in the years 1736, 1745, and 1754 respectively, and it is from them that all the families of the Roscrea and Dunkerrin area descend, though many indeed have been depleted through famine and the subsequent emigration; and it would appear that many of the Mullinahone families disappeared in like manner.

(Note: Rathnavague — pron. raw-na-vage — is situated off the road from Roscrea to Dunkerrin near the Tipperary-Offaly boundary, and about five miles south-west of the former town. The original name, which we presume was Rath-na-Bheitheach, implies "the fort or rath of the birch plantation". The old rath may still be seen on the hill which previously formed part of the former O'Mullally estate. Strange to relate, in Maenmagh, the birthland of the Clann, there is as already recorded a Druim Beitheach, that is "the hill of the birch plantation").

Forthwith we present a sketch of the Roscrea branch as far as church records, family records and monumental inscriptions are available. The fact that the church records only begin in 1820 limits our scope. We have merely traced them to the year 1848 on account of the disruption at that time due to the famine and to emigration.

We here wish to thank Father Maloney of Dunkerrin Parish for his kind assistance, and also his curate, Father Cosgrove, and the latter's brother, Dr. Cosgrove. And we further wish to extend our gratefulness to Mr. and Mrs. Martin O'Mullally of Clonakenny for their kind assistance and hospitality; likewise, those noble men of Mount St. Joseph, the Cistercian monks who speak only a sign language, one of them being our third cousin.

ROOT OF THE NORTH TIPP BRANCH

1. Captain Edmund O'Mullally of Mullinahone:
2. James (eldest son of above) marr. and had:
3. William (1736-1792), apparent ancestor of Clonakenny branch;
John (1745-1817), apparent ancestor of Ballycleary branch;
Cornelius (1754-1819), ancestor of the Rathnavague branch;
Charles (history unknown); also other sons and daughters.
(Note: All of above branches are senior to those of Mullinahone).

DESCENT OF THE CLONAKENNY BRANCH

(Cluain-Ui-Chinaith, i. e. "the meadow of O'Kenny")

3. William, son of James and grandson of Captain Edmund, marr. and had:
4. William (1771-1839) who removed from Rathnavague to Clonakenny (monument at latter place), marr. and had:
5. Martin; John; Bryan; Michael who marr. Miss Cummins; also daughters.
6. Children of Martin (No. 5) were:
Martin of Clonakenny; William of Glasgow (1863-1938); Edmund of Templemore who died without issue.
7. Children of Martin (No. 6) were:
Daniel (deceased); and Martin who marr. Agnes Murray, and they had:
8. Mary (born 1923).
7. Children of William, linen merchant of Glasgow, were:
William (living 1940); Brian Desmond (d. 1916); Mary Dorothy (living 1940). (All three unmarried).
(Edmund of Templemore is buried beside his brother Martin and his father and grandfather in Clonakenny churchyard as per their monuments).
6. Children of John (5) were:
John; and other children.
7. Children of John (6) were:
Daniel of Borrisnoie; and Ellen.
(Both removed to Roscrea where Daniel is a collector of rents and his sister operates a shop).
8. Children of Daniel are:
Several sons and daughters (names not obtained).
6. Children of Bryan (5), the son of William were:
Patrick (Paddy) of Boula (1853-1938); Conn (unmarr.);

Bryan; John,

7. Children of Patrick of Boula were:
John; Mrs. T. Joyce of Roscrea (shopkeeper); also another daughter.

(This last unnamed daughter married a Mullally man of Meath, and they removed to Monaghan. And this Mullally who married Patrick's daughter was a nephew of Sergt. Mullally of Roscrea, also formerly of Meath. In turn Sergt. Mullally was the father of the Very Rev. Fr. Patrick Mullally of Clarksburg, West Virginia, U. S. A. They, too, originally belonged to the North Tipp branch).

7. Children of John (6), son of Bryan were:
John of Boula (d. 1938) who marr. Mary (d. March 4th 1939);
Also other children.
8. Children of John of Boula and Mary were:
Timothy who removed to Ballycleary; and other children.
(Many branches remain untraced but the above is a guide for them).

DESCENT OF THE BALLYCLEARY BRANCH

(Baile-Ui-Cleirigh, i. e. "O'Cleary's town")

3. John, the second son of James and grandson of Captain Edmund, would appear to be the ancestor of this group, though there may have been an interspersion here of the Rathnavague branch proper which was early quite numerous, and the Clann lands were often interchangeable for "the Clann blood was thicker than water". However, all the names here were obtained from the Dunkerrin Parish Register or from the descendants of those so named.
4. John had apparently five sons and one daughter, namely:
Daniel (as given below);
Michael of Myrtlegrove who marr. Peggy Kennedy;
William of Castleroan who marr. Honor Coonan;
Roddy of Castleroan who marr. Mary Kennedy;
John of Castleroan who marr. Catherine Cormac;
Anne who marr. John Urile of Castleroan.
5. Children of Daniel above were:
Charles who died unmarried;
Patrick who marr. a Miss Cummins and later removed to our grandfather's boyhood home at Rathnavague from which they were evicted; they then returned to Ballycleary with the following children:
6. Patrick of Shinrone, Offaly, living 1939; (several Mullallys

there);

Daniel of Rutland, Offaly, living 1939, has a son Patrick, unmarried;

Charles (deceased); Mrs. Collar of Chicago (living 1940).

5. Children of William and Honor Coonan were:

John (b. 1845); Rev. Michael (d. in America); William; several daughters.

6. Conn of Clonlisk, son of John (5) marr. and had:

John; Matthew; Mary who marr. Timothy Mullally of Templemore (both deceased).

7. Conn, the son of John (6), resides at Castleroan.

6. John, the son of William (5), marr. and had a son, namely:

7. William who marr. and had a son, namely:

8. Patrick of Clonlisk, living 1938.

5. Children of Roderick and Mary Kennedy were:

Daniel born 1843 when the family disappeared.

5. Children of John and Catherine Cormac were:

Catherine (b. 1820); Mary (b. 1822); Bridget (b. 1824); Sally (b. 1831); William (b. 1836).

5. Children of Anne and John Urile were:

John (b. 1840) when this family also disappeared.

5. Children of Michael of Myrtlegrove and Peggy Kennedy were:

Ellen (b. 1845); Patrick (b. 1847); Charles; Michael; Also five other sons, names unknown.

6. Children of Charles (5) were:

Charles Jr., a national teacher, who migrated to Chicago; Also other children.

7. Children of Charles Jr. were:

Thomas; Daniel; William of Chicago (d. Sept., 1939); Helen; Catherine (Mrs. Redmond); Sister Eusibea.

(Note: Esther, the wife of William above, died July 8th, 1941).

8. Children of William (7), son of Charles Jr., were:

Roy of Indiana; also three daughters.

9. Children of Roy are two sons and one daughter in 1940.

6. Children of Michael (5), brother of Charles Sr., were:

Timothy; Dennis; Michael (d. about 1908);

William (1828-1925); Mary (unmarried).

7. Children of Timothy of Ballycleary (6) are:

John; Michael; Mary; and Nora.

7. Children of Dennis of Ballycleary (6) are:

Five sons whose names are unlearned.

7. Children of William (6) who marr. Mary Doocy are given in the following article.

(Note: The foregoing is merely a skeletal sketch to which present day families may attach. Ballycleary, Castleroan and Clonlisk are just across the Tipperary boundary in Co. Offaly. Some of the Mullallys of Michigan are descended from above branch).

THE O'MULLALLYS OF "THE ROCKS"

We herewith give the history of the descendants of William (No. 6) who as such is listed on the Ballycleary branch. He removed from that place and settled at Gort-na-duma (i. e. "the field of the graves") owing to the fact that he had married Mary Doocy. She lived with one of her parents at the above named townland on a plot of land nick-named "The Rocks". It so happened that the Doocys had no recognized claim to this piece of land — neither Government patent, nor lease, written or oral. They did not even have a squatter's claim. They merely held the land by toleration of the tenant adjacent who considered "The Rocks" of no import.

In the period from 1780 to 1800, Ireland had her own parliament which brought an era of prosperity that England with an unscrupulous hand then attempted to counteract, and she encouraged the landlords to evict the tenants and farm laborers in countless thousands, hoping thus to embarrass the Irish Government and bring about its destruction.

In that time there was a tenant at Gort-na-duma who felt the Tyrant's hand in the person of an army officer named Capt. Lloyd. The tenant, Cornelius Doocy by name, was of a line of noble ancestry whose forebears had occupied the same land for centuries. They were a rare but ancient clan of Tipperary whose proper name was O'Dubhasa before the hand of the Vandal mutilated it to O'Dwysy, O'Doocy, etc. Whether Mr. Doocy could pay the rent or not made no difference for this Capt. Lloyd was a tool of England's, and he decided to make a grazing ground of his estate, and proclaimed that the Doocys must make way for donkeys. At this time there were about half a million Irish people of all ages roaming the roads of Kerry, Clare and Tipperary — also some in other counties. The rating on a dog or ass was much higher than on a man — that is an Englishman. Each police captain had full discretion for the shooting of any Irishman just as the English were doing in N. W. India in 1937. But if a dog or an ass that belonged to an Englishman or loyalist was shot or injured by the soldiers, it was a punishable offence.



HOME OF O'MULLALLYS OF "THE ROCKS"
MARTIN O'MULLALLY OF CLONAKENNY STANDS BEFORE IT.

When Mr. Doocy was evicted, he knew all of this quite well, but as the evictors who were doing England's and also Capt. Lloyd's nefarious work arrived quite unexpectedly, he was taken unawares and did not have time to extract his hoard of money consisting of a pound or thereabouts which he had saved unknown to the landlord, who otherwise would have confiscated it for arrears in rent, for those land thieves arranged to keep fully half of the tenants in arrears—the so-called "hanging gale". Mr. Doocy then escorted his distracted wife and several children to the pile of rocks for protection. As he was penniless, he decided to return after dark to the demolished home in which his forefathers had lived for many generations. As he reached the hiding spot of his money, he was pounced upon by a bunch of police or soldiers who were the ruffians that had been placed on guard. It was a serious situation. The captain of the guard was called. He was a brutal, greedy, English libertine of that time. Without listening to hear the full particulars he pro-

nounced the death sentence in this manner: "Why bother me with trifles? 'Ang 'im of course, and let the charge be that of trespassing upon the estate of Capt. Lloyd", as he pocketed poor Doocy's few shillings, possibly to spend on drink or worse for those officials were without exception always of low calibre.

Such was English Law, the so-called law of freedom that operated for the gentry but ground the Irish down in bondage or death. And so in a few seconds time Mr. Doocy was murdered in his own dooryard.

Strangely, the English soldiers did not molest Mrs. Doocy or the children, who the next morning watched from the pile of rocks the body of the dead husband and father swaying from an improvised gallows in front of what used to be their home. And all this for a pound or so which they had saved by their thrift, penny by penny.

Mrs. Doocy and her infants had no place to go, and she therefore decided (or possibly there was no choice) to remain where they were between two large rocks with an improvised roof from which they viewed for many a day the body of Mr. Doocy swing until someone went in the night and cut it down, and buried it. This, too, was a capital offence, but the White Boys and the Lady Clares often defied the law.

The Doocys of "The Rocks" were a hardy race and survived in some manner that would, no doubt, puzzle science. As they grew up they departed for other parts with the exception of one boy, who possibly remained to support his mother. This son, also named Cornelius, married and had two daughters, Mary and Brigid, the latter living in New York, 1941, unmarried. Mary, who inherited "The Rocks", married William O'Mullally (No. 6), the son of Michael of Ballycleary, as already noted.

It was a known fact that the Doocys had no claim to the land, but they were allowed to remain because "The Rocks" were considered of no value, also through kindness on the part of the tenant who had a lease on the whole parcel of land, and the remembrance of the murder of Cornelius Doocy. In this manner "The Rocks" lay for almost a century and a quarter without molestation by lord or thief.

These so-called "Rocks" were fully ten acres in extent; and to plant six hills of potatoes it was necessary to dig a hole which would occupy two men fully two days to make large enough to undermine any one of the rocks and cause it to fall into the hole so excavated. The planting of a grain crop was impossible unless this excavation scheme was enacted for a considerable extent of time. Many rocks from there were

also used for the construction of Clonakenny church and other buildings close by.

However, as there was no rent nor rates to pay, this was an inducement to remain on this rough piece of land. And heed well what we say here: On "The Rocks" of ten Irish acres of stone William O'Mullally, who lived to be ninety-seven years of age, and his wife, Mary O'Doocy, reared eighteen children and reared them well, some being college-bred.

Here is an answer to those who say that they cannot make a living on Ireland's richest acres. The youths of Ireland in many cases have forgotten their duty to their Dark Rosheen and joined hands with the alien. When they feel so smitten they should recall "The O'Mullallys of the Rocks".

And Muintir na Tir when you are looking for examples, you might consider this case also, and you will find a son of William, named John, still living on "The Rocks".

It has been our pleasure to meet three of "The Rock Men" personally. All are big of stature that always commanded recognition on the football field, on the street or on "The Rocks". In fact they are the largest family of O'Mullallys not only in numbers but in size that we have met.

The above mentioned John of "The Rocks" in 1903 (at the time that the English government bought out the landlords and sold this same land to the tenants) asked the government commission to allow him to purchase "The Rocks". The rule was that the last tenant on any piece of land (or his descendants) was entitled to buy the same. Thus, John Mullally was able to prove his right to the land through his mother Mary Doocy who was in turn the granddaughter of the Cornelius Doocy who was hanged at his own door after being evicted.

(Note: Story given to us by William S. Mullally, the son of above Mary).

Following are the names of the eighteen children known over Tipperary as "The O'Mullallys of the Rocks" to distinguish them from several other designated groups:

Michael (deceased) who migrated to So. Africa, marr. and had two daughters;

Maria (Mrs. Gregory) living in North Creek, N. Y., has one daughter;

Josephine (Mrs. Du Cuennois) of same address, has eight sons;

Timothy of Templemore who marr. Mary Mullally and they had three sons, namely, Michael B. Sc. and N. T. of Cork; Cornelius; and William;

Catherine (Mrs. Treacy) of Killea, has several sons and daughters;

Cornelius (deceased) who went to Johannesburg, So. Africa, marr. and had two sons and one daughter;

James; Joseph; Jane; Brigid (latter four deceased);

John of "The Rocks" marr. and has several sons and daughters;

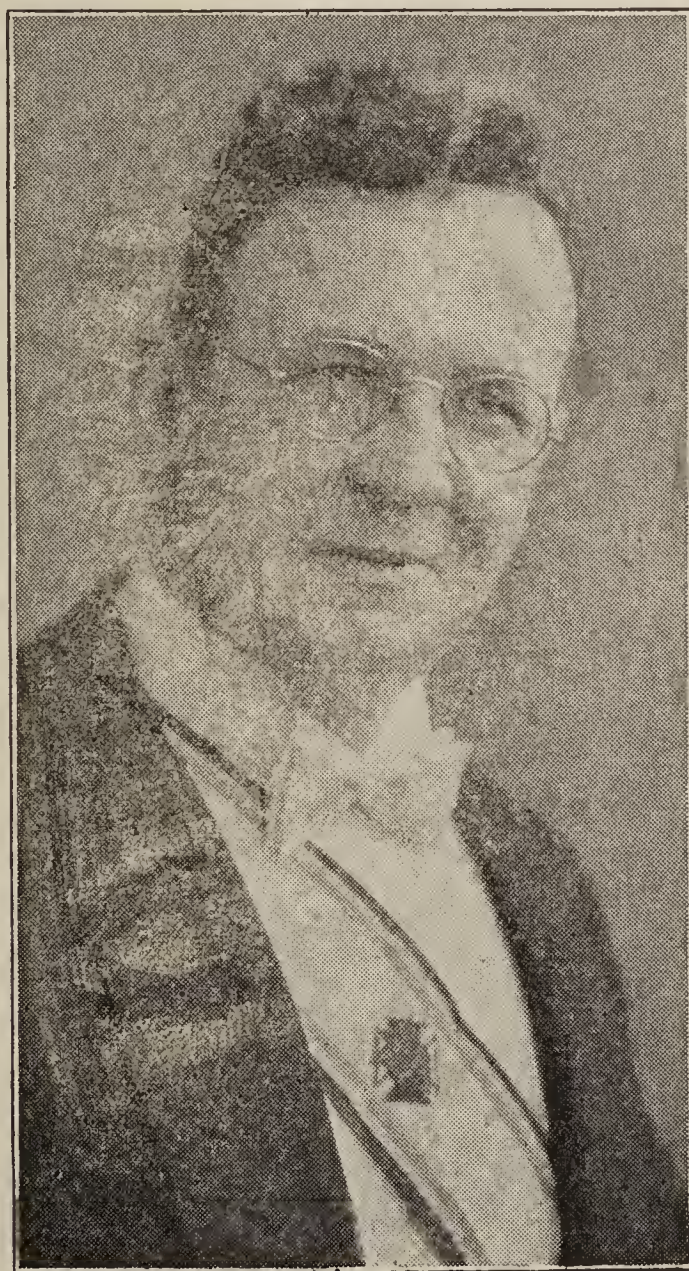
Andrew; Patrick; Ellen; (latter three also deceased);

Nora (Mrs. Kavanagh) of England, now deceased; no children;

Philip who died as a boy;

Dennis (deceased) who migrated to Transvaal, marr. and had two sons and one daughter;

William S. of Chicago (b. 1895) marr. Catherine Judge of whom anon.



WILLIAM S. MULLALLY OF CHICAGO

The foregoing children of William and Mary Doocy are all of the seventh generation of the Ballycleary Pe 'igree, and are so stated to be in the last line of the record. Should anyone wish to know his number on the main stem through this Pedigree, he has merely to take that of Capt. Edmund which is No. 92; then with those of the seventh generation we add six, so as not to count the Captain twice, which gives No. 98 on the Miles-Heremonian line such as those of "The Rocks" possess, their children being No. 99. (See pedigree at end of book).

Although we contacted "The Rock Men" in Ireland, it was by the merest chance that we met William S. Mullally in Chicago. He migrated here in the year of 1911, and in 1917 joined the army of his adopted country. He was soon promoted to the rank of sergeant and shortly after arriving in France in 1918 was so severely shell-shocked that his life was despaired of. However, William had gone to France with the idea of being a



CATHERINE JUDGE MULLALLY

soldier and not a hospital patient, so in some unknown manner he escaped from the institution. For two days and three nights he was missing, apparently wandering on the battlefield, when he walked into the headquarters of his regiment and saluted the captain who long since had thought him dead. Many were for returning William to the hospital but the captain opposed this procedure, stating, "Leave him here; he is too lucky a man to let go." So William stayed with his regiment. A few weeks later came the battle of the Argonne where he was promoted to the rank of lieutenant while under fire for meritorious and conspicuous bravery. Apparently the captain was correct for William returned home at the termination of the conflict by way of Ireland without as much as a "scratch".

In 1922 he married Catherine, the daughter of Frank Judge (MacBrehon) and Ellen Flynn, both of Connacht. For several years they have been the publishers of a power plant directory in Chicago. Recently they entered the printing business and are now engaged to print this book. We are much indebted to them for their kind assistance.

(Note: Timothy Mullally, one of the eighteen children, died in May, 1940).

We shall now say farewell to "The Rocks", and proceed to our own particular townland where none of the name has persisted, but all have gone — many to parts unknown.

DESCENT OF THE RATHNAVAGUE BRANCH

3. Cornelius, the son of James and grandson of Capt. Edmund, also styled "Conn the Raparee", married and had five sons and two daughters, all listed in the Dunkerrin Parish Register as of Rathnavague. They were:
4. Dennis, also termed Dennis "Donn", i. e. brown-haired, who marr. Margaret Cummins Feb. 29th 1824 (Leap Year), the witnesses being Stephen Mullally and Michael Cummins: they were our great-grandparents;
Conn (accidently killed about 1895 at age of 102 years) who marr. Mary Morcan;
Michael who marr. Honor (or Hanna) Guilfoyle;
Stephen who marr. Bridget Kennedy;
John who first marr. Anne Sheehy and then Judy Jordan;
Winny who marr. William Stapleton; and
Anne who marr. a Mr. Mackey (parents of late Fr. Mackey of Ontario).
5. Children of Dennis and Margaret Cummins who migrated to Canada were ten in number as follows:

Mary (1827-1917); Martin (1829-1847); Cornelius (1830-1902);

John (June 10th 1832-June 9th 1908); William (b. 1834); Richard (b. 1836); Ellen (Mrs. Smith 1838-1925);

Joanna (1840 to about 1860); Michael (1843-1847); James (1845-1847).

(Mary, Martin and the last three named died without issue; William and Richard disappeared from Chicago at the time of the Civil War, and their descendants if any are unknown. If there are any living may we be notified of the fact. D. O'M.)

6. Children of Cornelius (5) who married Bridget Curley were:

Michael; Dennis (d. unmarr.); Margaret (Mrs. Chas. O'Brien of Toronto, Canada, who had Frank, Thomas, Wilfred, Margaret, Vera; also Mary and Charles deceased); Mary Ann (Mrs. Baird of Syracuse, New York, who had William Francis); Gertrude (Mrs. Wm. Jas. Snaith of Toronto who had Marion Teresa, Gertrude Margaret and Charles Leo b. 1904, who marr. Rita Mary Cournoyer in 1939). Mrs. Snaith Sr. is living 1941.

7. Children of Michael (6 above) were:

Alfred of Toronto; Edward (d. unmarr.); John (deceased, left an only daughter); Gertrude.

8. Children of Alfred of Toronto are:

Marjory who, as well as her parents, is living 1941.

With the passing of Alfred, the family of Cornelius (5) becomes extinct in the male line, though there are several of female descent.

The descendants of Ellen (5) under the names of Smith, Jones, Brown etc. may be found at Belleville and Oshawa, Ontario.

6. Children of John (5) who marr. Mary O'Farrell in 1855 were:

Margaret (1856-1936) who marr. George O'Connor of Grand Rapids, Michigan, and had ten children, namely: Elizabeth (Sister of Mercy); Minnie (who has two children); Catherine (four children); Thomas (six children); John (three children); George II (Bernard and a son deceased); Margaret (Sister of Mercy); Herbert (three children); Clare (three children); and Stella;

Capt. Dennis II (1858-1923) of the same place marr. Ellen O'Donoghue and had: Irene (two children); Blanche (one child); Mary (marr. in 1940);

Thomas (1860-1931) of Victoria Road, Ontario, a talented Irish singer and dancer, marr. Mary Ann Sears in 1888 as listed below;



THOMAS O'MULLALLY OF TYENDINAGO, ONTARIO

Anne (born 1862, living 1941) marr. Patrick Heaphy (O'Heafa) and had: Frances (who has three children); and Clare (who has Donna and Patricia);

Mary (born 1867, died same);

John II (born 1871, living 1941) of Victoria Road, marr. Adell Prassie and had six daughters, namely: Margaret (unmarr.); Anne (unmarr.); Loretta (Mrs. Finn, three children); Blanche (Mrs. Kelly, one son, Jackie); Dorothy (Mrs. Murphy, two children); Irene (Sister of Mercy); (John's second wife is Catherine Shackleton Burke).

Dora (Sister Ambrose, born 1874, living 1941).

7. Children of Thomas (6) and Mary Ann Sears are:

Dennis III of Chicago (this writer, b. 1889) who marr. Mary Agnes, daughter of John O'Sullivan and Mary MacGill of Kearney, Ontario, as listed anon;
 Michael of Victoria Road (b. 1891);
 Mary of Detroit (b. 1893);
 John of W. Virginia (b. 1895) who marr. Mattie (Mac)-Key;

James (b. 1897, died same);

Teresa (b. 1898) who marr. Robert Emmet O'Hanley;

Thomas Arthur II (b. 1900) who marr. Margaret MacCann.

8. Children of Dennis (7) and Agnes O'Sullivan are:

Sheila (b. 1911, died same);

Eileen (b. 1913) who marr. Frank Yanan;

Patrick John Thomas (b. 1915) of Chicago;

Michael Francis (b. 1918) who marr. Gertrude MacCann (sister of Margaret);

Helen (b. Nov. 19th 1919) styled in Gaelic Eileen Óg.

9. Children of Eileen and Frank Yanan are:

William; Mavourneen; James Patrick. (See trunk pedigree).

8. Children of John (7) and Mattie (Mac)Key or Key are:

Patricia Ann (b. Dec. 14th 1940) — the youngest listed Clann member. **Failte, failte aris, a cailin deas.**

8. Children of Thomas Arthur and Margaret MacCann are:

Teresa (b. 1934); Charles Douglas (b. 1935); Thomas III (b. 1938).

And the other children of Thomas and Mary Ann Sears have no issue.

5. Children of Conn (4) and Mary Morcan were:

Catherine (b. 1828), who marr. Ben Draper;

John (1829-1900) who marr. Bridget Hannon (1830-1894); Daniel (b. 1832); Patrick (b. 1834); and Bridget (b. 1836).

6. Children of Catherine and Ben Draper were:

Fred of Roscrea; Mrs. Dougherty of Ballinakill Castle;

John (b. 1867, living 1940) of Chicago who had nine children of whom Father Charles, Donald and three daughters were living in 1940;

Also eight other children of Ben and Catherine whose descent remains untraced.

6. Children of John and Bridget Hannon were:

Conn; Dennis; Daniel; William; Michael; James; Patrick (born 1864) of Banagher; Stephen (b. 1866); Bridget (Mrs. Maher b. 1868) of Roscrea; John (b. 1869); Mary (Mrs. Landrigan); Anne (Mrs. Maher);

Catherine (Mrs. Hogan b. 1878) of Roscrea.

7. All of the foregoing died without issue except the following:
Conn (6) who marr. Catherine Cummins had a son, John, who died unmarr.;
Patrick of Banagher has an only son, also named John, unmarr. 1938, who is the only male representative of the above named nine sons;
James of Rathnavague (6) left one daughter (Mrs. Andrew Keeshan) who has no issue;
Mrs. Bridget Maher has a daughter, Mrs. Bergan, who has a son Patrick;
Mrs. Landrigan has two sons, Fr. John of St. Louis and Frank of Chicago;
Mrs. Anne Maher has two sons, Gerald of Clonakenny who has children, and John (Brother Malachy) of Mount St. Joseph near Roscrea;
Mrs. Catherine Hogan has two sons, Jerrit and Cronan, and also a daughter.
5. Children of Michael and Honor Guilfoyle were:
Mary (b. 1827); James (1829-1889 as per Rathnavague monument).
6. Children of James (5) above were:
Fr. James of Chicago (d. 1932); (Michael (1858-1900) unmarried; Bridget; Catherine; Sister Aloysia of Illinois (1866-1887);
Maria (Mrs. Hennessy) of Rathnavague who had:
 7. James Hennessy (b. 1902) who has a son, Patrick, born 1935.
5. Children of Stephen and Bridget Kennedy were:
James (b. 1823); his god-parents were our great-grand-parents;
Mary (b. 1828); Anne (b. 1829); William (b. 1834).
5. Children of John and Anne Sheehy were:
Roger (b. 1822); John (b. 1823).
The above John on the death of his wife, Anne Sheehy, then marr. Judy Jordan and they had:
William (b. 1835); Joanna (b. 1840); Patrick (b. 1843); James (b. 1845).
6. John who was born in 1823 migrated to Wilkes-Barre, Penn., in 1847 and marr. and had:
Prof. William O'Mullally, superintendent of Indian education at Fort Yates, N. D.;
Also several other children whose descendants through the female line are to be found in Pennsylvania, though now

nearly extinct.

7. Children of Prof. William are:
William II of Aberdeen, S. D.; Francis (Frank);
Beth (Mrs. Keene) of Chicago; Mary (Sister Loyola) of
Mitchell, S. D.
8. Children of William II as recorded 1937 are:
William III (b. 1920); Al James (b. 1921); Betty (b.
1923); Frank (b. 1925); Mary (b. 1927); Jean Anne
(b. 1929); Esther (b. 1931); Michael (b. 1935).
(See sketch in Addenda).
The family of Prof. William have relatives in Boston, ap-
parently descendants of John and Anne Sheehy or else
Judy Jordon, but the connection is untraced.
5. Children of Winny and William Stapleton were:
Mary (b. 1827); Cornelius (b. 1832).
5. Children of Anne and Mr. Mackey were:
Rev. Fr. Mackey of Shannonville, Ontario;
Cornelius who died unmarr. at Shannonville;
Mrs. Scully who had Dan James and other children.
(This Dan James Scully of Lindsay, Ontario, had several
children).

In conclusion may we add that Cornelius, the progenitor of the Rathnavague branch, was recognized and designated the Representative of the Clann in both North and South Tipperary, no doubt partially on account of his descent from Captain Edmund, but more particularly in regard of his activities of 1798 which we discuss anon. After arriving at Rathnavague he in time came into possession of all the O'Mullally estate at that place, but subject to a landlord of course. He later divided his land into three parts. To his son, Conn Jr., he gave the part on which the residence stood. This is to-day held by the latter's lineal descendant, Mrs. Bridget Mullally Keeshan. And the central part he left to his son, Michael, and it is now held by his lineal descendant, James Mullally Hennessy. And the third portion of his estate on which stood the old "rath in the birch grove" was given to his eldest son, Dennis, our great-grandfather, but Dennis was evicted from there in 1847, and later a Patrick Mullally of Ballycleary moved onto this land and he, too, was evicted as has been related, and the land passed to strangers, being now owned by Mr. Dennis O'Meara of Roscrea.

So, it came to pass that the name of O'Mullally was no more on Rathnavague Hill though the branches at Clonakenny and Ballycleary are fairly numerous; yet many families of all three branches migrated to America or elsewhere in Ireland and

cannot be easily traced. We believe that the name Mullally is now almost typical of Tipperary, while the shorter form of Lally is the Galway form.

(Note: There was a Patrick Mullally listed as a sponsor in 1836 but we cannot place him. Several Mullally women are also named as sponsors or mothers between 1820 and 1848 who are now unknown. Further, several blanks appear in the parish register.)

This ends the Pedigree of the North Tipperary line.

THE O'MULLALLYS OF ENGLAND

We shall now turn to the Lallys of England because we believe them to be an offshoot of the Ballinabanaba branch and therefore next in line of descent to those of Tipperary, but our supposition is open to dispute. That they are the Protestant branch of the family is of special interest and as such they have our greatest respect.

Miss J. Martyn in her article "The Sept O'Maolale" in the Galway Journal of 1906 refers to a letter which she obtained from the Henderson family along with the Hawkins Pedigree. This letter, dated Sept. 4th 1837, to the Lallys of Tuam (possibly Thomas Jr., the Chief) was written by the Rev. William M. Lally, Drayton Rectory, Tamworth, Staffordshire (of Church of England). Miss Martyn states that it would seem that he went to France in 1826 and there learned from the Marquis that the Irish branch was still in existence. Dr. Lally wrote that he "enjoyed the friendship of the Marquis Lally-Tolendal to the day of his death and of his daughter (Countess D'Aux) and grandson to the present day (1837)". He "obtained permission to make a complete copy of the Lally Pedigree from Conn of the Hundred Battles to himself." (Here was absolute proof that the Marquis was still recognized as Chief by the branches of the dismembered Clann). He "engaged Sir William Betham, English King-at-Arms, to examine the pedigree with the object of finding his own diverging ancestor." His grandfather was Michael Lally and he (Dr. Lally) thought that Michael's father was Edward for there was an Edward Lally living in London in 1707 and 1708 and he had a son Michael baptized there. He believed Edward to be the son of Mark Lally (brother of Sir Gerard) "who finding himself neglected in France", possibly when the Irish Brigade was divided and scattered through other regiments with a consequent reduction in pay, "came over to England where he married Miss Bushill and about 1707 or 1708 had a son, my grandfather Michael. My great-grandfather had I understand twenty-two children."

The above article is ambiguous or else confused. The Rev. Lally apparently became entangled in the maze of the generations

or was misquoted. First, Mark Lally is spoken of as the father of Edward and, later, as the father of Michael who is named as the son of Edward. It would seem that the Rev. Lally (not Sir William Betham) presumed that the above Edward was the son of Mark, but this would be impossible for Mark who fled from Ireland to France in 1691 and spent some years there could not then cross to England and marry and have a grandson Michael, by 1707 or 1708. The only solution is to eliminate Mark from the record of supposition which then leaves a pedigree of some value. The statement that Michael Lally was one of twenty-two children is of interest and in direct contrast to the Lallys of France.

(Dr. John O'Donovan in his "Hy-Many" quotes Mr. Henderson as stating that while Dr. Lally was related to the Lallys of Tuam that he could not trace this relationship).

Referring to the records of England we find in the History of the Commons of Great Britain by John Burke the following item:

Catherine, the daughter of Hugh Holme of Holland House, who was born 1707, married the Rev. Edward Lally (d. 1805), vicar of Whitegate, Cheshire, and had issue (with other children) Catherine, the first wife of her cousin Meyrick Holme (afterwards Banks) who died in 1827.

It is possible that this Edward was a son of the Edward referred to by the Rev. Wm. Lally in his letter of 1837.

We also notice in the Index of Biographical and Obituary Notices in the Gentleman's Magazine from 1731 to 1780 on page 436 (Pub. by the British Record Society of London) this entry: "Michael Lally, Common Hunt 1757." (Also "M. Lally aet. 66 at Paris 1766" on page 245).

The latter entry is the death notice of Count Lally, but the former one apparently refers to a biographical sketch of the said Michael who could well have been the son of the first named Edward also, and therefore the grandfather of the Rev. Lally.

We further see in the English "Who's Who of the World" for 1937 etc. this article:

Miss Gwen Lally of London, daughter of the Rev. Jocelyn Henry Speck Lally M. A., Hon. Canon of St. Albans, and great-granddaughter of the late Capt. Edmund Lally 4th Dragoon Guards, Grimston Park, Yorks; pageant master, lecturer, author, poetess etc.

The above items do not construct a pedigree but they may well support one. (We greatly regret our inability to contact the Lallys of England).

Forthwith is a reputed pedigree of the Rev. Wm. Lally in possession of Mrs. Mary Mullally Hanly of Mullinahone, Tipperary:

1. William Mullally or Lally of Tullaghan, Roscommon;
2. Edmund (had a son and daughter);
3. Edward — went to France with James II, returned and settled in London in the Parish of St. Andrew's, Holborn, living 1710; married Margaret Bushel; (This completely eliminates Mark Lally);
4. Children were:
Michael bapt. at St. Andrew's, Holborn 1707-1708; (verified);
Joanna bapt. at St. Andrew's 1710. (Verified by us).
(Rev. Wm. Lally claimed 22 children in this family).
5. Edmund, son of Michael;
6. Revd. Wm. Michael Lally D. D. (living 1840).
Following are four more generations as supplied by the
"World's Who's Who" which may or may not be succeeding or parallel ones, but they do indicate generations of time.
7. Capt. Edmund Lally;
8. Lally (name not given);
9. Rev. J. H. S. Lally, living 1941;
10. Miss Gwen Lally, living 1941.

The above pedigree of six generations appears authentic and we believe it to have been the one constructed by Sir Wm. Betham. It was obtained by Michael Mullally (1802-1872), grandfather of Mrs. Hanly, possibly in cooperation with Betham, the Rev. Lally or John D'Alton.

The William and Edmund named above as "of Tullaghan" may well have been of Ballinabanaba before the confiscation of the family property at that place by Cromwell and the purported flight of the owners to Roscommon. Further, the names and approximate ages correspond. It is strange, indeed if they are not the same, for the Tullaghan branch and the Tullinadaly one are grouped together on the same sheet of paper, and then William of Ballinabanaba is listed on the Tullinadaly pedigree in a way that seems to indicate him as the progenitor of the Tullaghan branch. Of course we have already shown him to be the ancestor of the Tipperary one. And then, what was the Tullaghan or English branch pedigree doing in Tipperary if not of common origin?

But, regardless of all this, we offer them felicitations and assurance that they have the best wishes of all the Clann in Gael-

dom.

Again quoting Miss Martyn, she states that about the year 1840, Dr. Lally went to Ireland and visited Galway and stopped at Eyre Square (Galway town) with relatives, namely, Anthony Martyn and Dr. Andrew Henry Martyn, the sons of Bridget Lally of the old Tullinadaly stock (possibly a sister of Thomas Lally Sr.). From information obtained from the Marquis (sic) the two clergymen visited the ancient Franciscan Cemetery attached to the Abbey, and there identified the Lally tomb (of Archbishop Thomas O'Mullally. See our article on him).

That visit of those black-robed churchmen was the final chapter in the history of, and the last rites as it were, to the Lallys of Tullinadaly. Here were two church fathers, the one a Protestant minister from a foreign land with the name of Lally, and a Catholic priest whose forebears were Lallys, visiting the tomb of an illustrious member of the once powerful Clann of the above named place.

The reference to the Marquis shows that he possessed information outside of the Hawkins Pedigree, Dr. O'Donovan notwithstanding.

(Note: Miss Martyn is now deceased, and Dr. Costello informs us that she was not related to the Lallys nor yet to the Martyns named above. We were under the impression that she was related to both).

Continuing, we wish to state that there were Lallys in England long before those already listed, but English pronunciation of the name is confusing. All those recorded both before and after 1600 have the name of Lawley, but then this is the English articulation of Lally, some of whom we find at a slightly later date. Or was there also an English family with the name of Lawley? (Sir Bernard Burke in his General Armory lists a Lawley who was termed Baron Wenlock; also another family of Co. Gloucester. We cannot give their origins). We believe that members of the Irish family went there long before 1600, as John who later became Chief went there in 1541, and his brother, William, who left Oxford in 1558 was there for several years. (It was he who became the Protestant Archbishop of Tuam).

We shall only give the names found in a few of the English records for the task of examining all of them would be a lengthy one, and we fear it would serve no purpose for it would not support any kind of pedigree.

Here are a few of the catalogued names:

"Calendar of Wills and Administrations in the Consistory

Court of the Bishop of Litchfield (and Coventry) 1516 to 1652." (Phillmore 1892).

1. "Thomas Lawley (14); Series III, 1526 to 1561, p. 67.'
2. "Robert Lawley (190); Series IV, 1597, p. 272."
3. "Robert Lawley; Shawbury; Series V, 1640, p. 462."
"Calendar of Parish Register of Holy Trinity, Chester, England, 1532 to 1837." (Farrall 1914).
"Register of Marriages."
4. "Richard Lawley and Martha Evans (B);
Date: Jan. 23 (seemingly before 1700), p. 417."
"Register of Burials."
5. "Jane Lawley, died May 26th 1820, aged 26 years p. 687."
6. "Anne Mullelly, burrial, June ye 9th 1720,
Daughter of Joseph Mullelly, p. 473."

The last entry is unique in form, and there can be no doubt that Joseph and Anne were two members of the Clann. It must be remembered that the English officials in Ireland sometimes spelled the shorter form as Lawly; and indeed Queen Elizabeth in 1595 spelled the Irish form as Lawlie. We believe all the foregoing to be Irish in origin.

(N. B. There was a family in parish of Lawley, Shropshire, named Lawley, a few of whom migrated to west Limerick, Ireland, assuming Gaelic spelling of Lalaidhe which in English reverted to Lawlee. See Fr. Woulfe, Barber and Bardsley).

Again going back to the Tipperary Pedigree, we find filed there this clipping which reads in substance as follows:

F. M. Mullally of Colebrooke-row, London, headed a deputation of Irishmen in presenting an address to Gen. U. S. Grant, who had but recently retired as President of the United States, on his visit to England in 1877.

Scores of other Mullallys and Lallys are also found listed in the different directories of England but we cannot trace their connections. (See next article).

Farewell to the Lallys of England.

THE O'MULLALLYS OF INDIA OR THE CLANSMEN OF THE SWORD

With this fragment of the Clann (which is by far the most prominent) the earliest origin that we can find for it is Bombay, India, though tradition amongst them place their ancestors at Tullinadaly, near Tuam.

Here is their pedigree of five generations as recorded by the family:

1. David Mullaly (possibly born about 1790 if we allow

thirty-five years to a generation). "He went out to India with an Irish regiment of the British army. He is believed to have died in Bombay, leaving a small son, John." (Proved by John's marriage certificate).

2. John Mullaly, H. E. I. C. S., "who was befriended by a certain Mr. Newell of the East India Company and obtained a position of some importance in that Service." He married twice, his second wife being a daughter of his benefactor, and they had five sons "all of whom entered various Services and all obtained high rank in their respective Services. All are now dead."

3. Children of John were:

Joseph (1853-1936), served in Indian Public Works Dept.; Chief Engineer for irrigation in Punjab; created C. I. E. on retirement; marr. Clara Amy Parkinson; had one son, Lieut. Dennis (of Artillery), who was awarded Military Cross; killed in Action in Great War of 1914-18;

Frederick, Commissioner of India Police at Madras; had one son, Lionel (d. 1930), who became Inspector-General of Madras Police, marr. and had four daughters, namely: Dorothy, Millicent, Barbara and Iris;

Charles, in Indian Civil Service; had two children, namely: John who died young just as he was establishing a reputation as a scientist, and an only daughter;

Sir Herbert (1860-1932); in Royal Engineers; passed most of his service in India; served in So. African War and Great War where he was commander of East Coast Defenses; promoted Major General and created successively C. B., C. S. I., and was finally knighted and created Knight Commander of the Order of St. Michael and St. George and received a Grant of Arms; marr. Mabel, daughter of Hastings Reed of the Indian Civil Service, who pre-deceased him;

Brig.-General Alexander (1866-1912), fifth son of John (No. 2), of Indian Service; awarded D. S. O. for dist. service in Thibet Exped.; had three sons, namely: Major Clive of Indian Service who has two sons and one daughter (of fifth generation), Eustace who has no issue and Hugh who has an only daughter;

4. Children of Sir Herbert and Lady Mullaly were:
Major Herbert of 9th Gurkha Rifles, Indian Army; died on Active Service at N. W. frontier of India in 1920. He had three children, namely, Lieut. Stephan of 10th Gurkha Rifles, Patrick of Devonshire Regt., and a daughter Rosemary;

(Report, Nov. 1941: Patrick serving in East as Officer, while Stephan was wounded).

Captain Charles, killed in Action in France 1915; no issue;

Captain Terence, killed in Action in Mesopotamia 1916; no issue;

Colonel Brian, fourth and youngest son of Sir Herbert and Lady Mullaly, commanded 10th Gurkha Rifles, Indian Army; served in Great War with distinction. A special dispatch from London, Aug. 14th 1939 to Montreal Gazette was as follows (abbreviated): "Appointment of Lieut.-Col. (now Colonel) B. R. Mullaly of the Gurkha Rifles as British Ambassador Military Attache at Tokyo (Japan), approved by the King (George VI). He will assume post in October."

5. Children of Colonel Brian who marr. Eileen, daughter of Gower Stanley, are:

Terence (b. 1927) who is thus of the fifth generation of this Anglo-Indian family.

Much of the above information was obtained from the International Who's Who and other Who's Who sources. This has been verified and supplemented by the above Colonel Brian of Tokyo who states that he believes that his "branch of the family has now become completely Anglicised" (and this with such names as Dennis, Patrick, Brian and Terence!); but he adds "if you can give me any assistance in tracing the actual line back beyond the above-mentioned David Mullaly, I shall be extremely grateful."

We are sure that every member of the Clann will feel proud of the gallant Colonel and his most renowned family, and we ask of them to send in any information of a David Mullaly who left Ireland about 1815 or thereabouts. While the Colonel feels that the family place of origin was Tuam, it is possible that David had been slightly removed from there.

We salute Colonel Mullaly in farewell.

THE O'MULLALLYS OF THE CURRAGH OF KILDARE

This particular branch of the family is fully as old as the Tipperary one and was possibly also founded at the time of the disruption of the Clann in 1691. There is a dearth of reference to them but with the public records anent them and the family papers supplied us, we shall attempt to construct a partial pedigree though we can not vouch for the continuity of the first four generations, but at least they are generations of time.

1. Martin Mullally (b. about 1640), listed as follows in "Index to the Prerogative Wills of Ireland 1536-1810" by Sir Arthur Vicars: "Martin Mullally, Kill, Co. Kildare 1719." (Date of Probate).
2. Heir as listed in above Will.
3. John Mullally (b. about 1710), listed as follows in "Calendar of Wills of Diocese of Kildare 1661-1800" by Wm. Phillimore M. A., B. C. L.: "John Mullally of Gurteen, Kildare 1781." (Date of Probate).

(According to the dates, John may have been the grandson of No. 1 and the grandfather of No. 5).

4. Heir as listed in above Will.

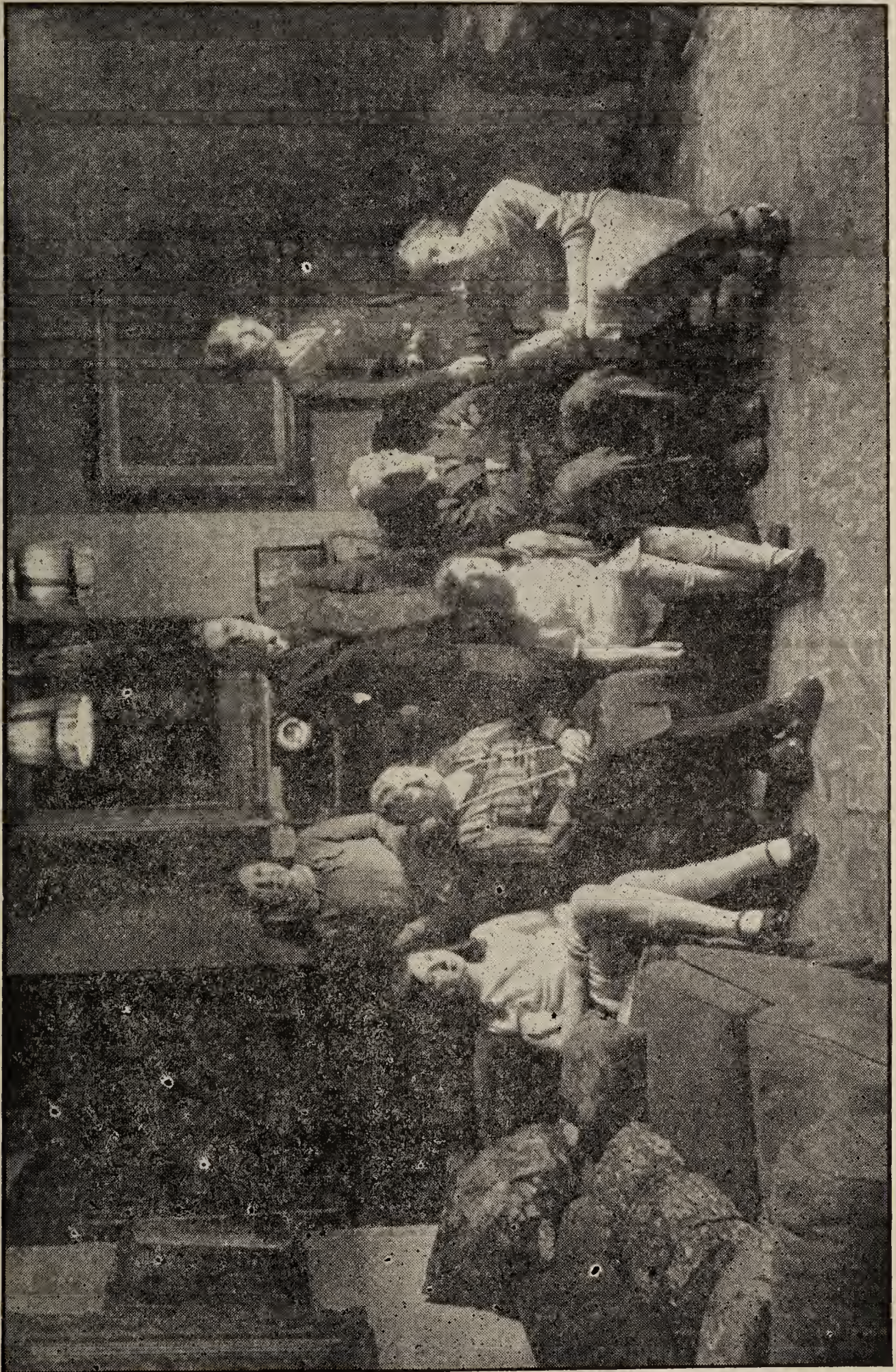
While the foregoing section of the pedigree is built on presumption, the balance is as it was supplied to us by a member (No. 8) of this line and entirely authentic.

5. Patrick Mullally (b. about 1780) of New Parish near The Curragh marr. Margaret Storey and they had:
6. Patrick Mullally (b. about 1815) who marr. Mary Cullen and they had:
7. James Mullally (b. about 1850) who marr. Mary Ann Grannels and they had an only surviving daughter, namely:
8. Mary Etta Mullally, nationally known portrait painter, who marr. Dr. Emmet Mullally of Montreal and they had:
9. Children as per Capogue Pedigree and:
10. Grandchildren as per same Pedigree.

(James Mullally and his wife Mary Ann, as well as his father, Patrick, are buried in Montreal, having migrated from Ireland about 1852).

The Curragh is noted in history not only for its army encampment but for its famous horse races. It is located centrally in the Co. of Kildare just east of the town of that name, and was the designated meeting place of the United Irishmen in 1798 under Lord Edward Fitzgerald as told in the song, "Shan Van Vocht". It was here that the terrible butchery of the Irish patriots took place in 1798 after they had laid down their arms at a spot called Gibbet Rath, known to this day as "The Place of the Slaughter". It would seem that the whole populace of that area had revolted as Mitchel estimates the number at three thousand. We therefore have no doubt that the O'Mullallys were among them.

At the present time there are several families of the Clann in four different parishes about The Curragh. Though we passed through there in 1938 we only recently learned of their existence and consequently can give little of their record.



THE DR. EMMET MULLALLY FAMILY OF MONTREAL

(Note: Great care should be taken to avoid confusion

between this family and that of Mulchale which through transition becomes Mulcahill, Mulhall, Mulhaule and Mulhalley (?), all of whom are found in Kildare Co.)

THE O'MULLALLYS OF THE CLADDAGH (CLADACH)

In our search for remnants of the Clann we naturally gravitated to Cailleamh (Galway), the capital of the Gaeltacht or Irish speaking area, and there buried deep within The Claddagh (Cladach) which means "a flat or stony beach", we discovered a section of the family which to the present date has never been recorded.

We have learned that at an early period the Normans expelled the Gaelic inhabitants of the town which they then fortified, and so it became the lair of smugglers and marauders of the West. Inside the wall were "the twelve tribes" and several "half-tribes" — mostly Norman. From them hailed the arch-traitor, Blake, who slew O'Donnell; and the terrible ogre. Judge Lynch (Fitz-Stephen), the Mayor of Galway, who hanged his own son from his Castle window as the multitude looked on, thus giving rise to the term "Lynch law" according to Irish reports despite America's claim to such fame. But so valiantly did the Gaelic clans defend themselves, and particularly the dispossessed O'Flahertys of Magh Seola, that the barbarian usurpers hypocritically placed this prayer above the gate of the city, "From the ferocious O'Flahertys, O! Lord deliver us." But as the tyranny of England increased Gael and Norman were forced more closely together, and when the Cromwellian cry of "To Hell or to Connacht" resounded throughout the land both the Irish clansman and half-caste Norman could be seen fleeing within the protecting walls of Galway. Also later, after the defeat at Aughrim many more fled before the Williamites to the same place. For reasons which seem apparent, many of the O'Flahertys with others fled to the Aran Isles.

It would appear that on the expulsion of the natives of Galway town by the Normans that the Claddagh was tolerated, and without a doubt many Galwegians found refuge there, but it was left outside the encircling wall of the usurpers with its three thousand souls.

Since time immemorial The Claddagh has been recognized as the "sraid-bhaile" of the "baile mor", or the little town or suburb of the larger one. The people for centuries have been fisherfolk and owing to their occupation and segregation they were noted for their aloofness. Their dark complexions in contrast to the lighter ones of Galway town proper caused them to be

considered of foreign descent when the opposite would be nearer the truth.

The land on which the village stood was confiscated by Cromwell and allotted to an adventurer by the name of Whaley. The people constructed their own houses, and in recent times paid five shillings per year for the land where each house stood, but were free of tax. The houses consisting of white-washed stone walls and thatched roofs were placed in hodge-podge fashion on streets paved with rounded stones from the sea-shore, and in close proximity to each other. Recently, the government in their new housing scheme destroyed much of this Gaelic-speaking community (still living to a great extent under the Brehon Code and sharing their goods in common) to the general regret of the West.

Deep within this ancient stronghold of Gaeldom we found a shop with the Clann name "M. Mullally" above its door. It was the smallest shop that we saw in Ireland. A penny purchase by us and the announcement of our name and we had penetrated the aloofness of The Claddagh if there ever was any. The shop was operated by a widow, Mrs. Mary Mullally, who had five sons and four daughters, all minors, but she was absent at the time. To our enquiry of how long the Mullallys lived there we were informed, "They always lived here, Sir", which indeed seemed a long time. To our question of "An bhfuil Gaedhilg agat?", they answered, "Very little", but they were Gaelic speakers nevertheless; and in fact their people always were; and they still called themselves O'Maolalaidh in that tongue. They further informed us that there were several families of the name there at one time but "a lot of them are dead," and "some left here to go sailing."

Wishing for more information we consulted an old fisherman who knew the family for some generations, and he informed us that they originally came from near Lochrea, according to tradition, in the time of Cromwell and that the Lallys came from the same place, and that both were considered as "outsiders" during the festivities following the return from the sea for some generations afterwards; but in time this was forgotten.

It was sadly that we took leave of the fast fading Claddagh and the O'Mullallys of No. 90, Fairhill Road, of that place who are not only the sole ones with the longer form of the name now there, but the only ones in all Galway County; and we further believe them to be the only O'Mullallys in Ireland who are original Gaelic speakers. A rare distinction!

Forthwith is their pedigree in part as given by Michael (5):

1. Michael O'Mullally who had:
2. Frank O'Mullally (b. about 1800) who had:
3. John; other sons and daughters;
4. Children of John were:
Peter (deceased) who marr. Mary; other sons (deceased);
Several daughters (marr. in The Claddagh);
5. Children of Peter and Mary are:
Michael; Peter; Patrick; John; Martin;
Mary; Margaret; Bridget; and Sara.

There are also three Lally families to be found in The Claddagh and two more in Galway town proper, but we have nothing of their histories apart from the tradition of their migration there.

(Note: May the tourist to Galway town stop to make a penny purchase in this remnant of The Claddagh).

Following are a few slight references to the family of the said town proper, and termed "the town of the tribes" in past history on account of the different Norman families occupying it.

In Index to Prerogative Wills of Ireland by Sir Arthur Vicars, Ulster King of Arms, we read: "Bartholomew Lally, baker, Galway 1792."

And in the Galway Historical Journal, vol. 15 (1931), is recorded the Prerogative of Will of Mrs. Mary Skerrett of Galway City, dated Sept. 16th 1803, containing this item amongst many bequests:

"To the Rev. Mr. Mullalla, late of the said West Convent of the Society of Dominican Friars of Galway, but now of Denmark St. Chapel or Convent in the City of Dublin, 100 pounds as a token of my great regard for him." (Probate granted Jan. 28th 1804).

Further, the Very Rev. P. J. Lally P. P. was a Charter Member and member of the executive council of the Galway Historical Society on its foundation in 1900.

Also, Edward Lally who died Sept., 1935, was a prominent member of the Gaelic Athletic Association, being a leader in hurling and football circles; and he was considered the father of Emmet's Senior Eight, a well-known crew on Loch Corrib. (The star member of the Galway Junior Hurling Team in the All-Ireland Championship game of April 1934 was a Lally).

Of course Archbishop Thomas lies beneath the Abbey there, and possibly much of the Clann history lies buried with him.

(Note: It is probable that the Lallys of Galway town proper are of Tullinadaly stock. It was in The Claddagh that

we first heard native Gaelic spoken outside of the class rooms of Chicago. It was also outside of Galway town that we met the first Irishman who could not speak English. His answer to a casual enquiry was, "Nil Bearla agam" — that is "I cannot speak English."

We have been unable to locate the O'Mullallys of Conne-mara, one of whom is alleged to have starved to death in an English prison. Some of their descendants are to be found in Canton, Ohio, and in New Jersey).

THE O'MULLALLYS OF BAILE-ATHA-CLIATH (DUBLIN)

It is impossible to give any semblance of a pedigree to the O'Mullallys and Lallys of Baile-Atha-Claith or Dublin as some are recent arrivals, while others have been trekking there from their centres in both Galway and Tipperary for more than two centuries. Even in the Penal Days they were to be found under the very "snouts of the Squireens" of Dublin Castle.

Following we present some items of Dublin and vicinity which we consider more in the nature of personal records than State ones.

Report on Irish Parish Registers (by Herbert Wood) lists for St. Catherine's Church (1636-1715), in front of which Robert Emmet was hanged, these "Buryings" as:

"Mary Mullalley, Dec. 28th 1709, p. 197."

"Christian Mulaley, July 4th 1713, p. 219."

"Laranc Mullaley, Jan. 27th 1714", p. 230."

It will be noticed that no marriages or christenings were reported in the family or Clann. The above dates were in the blackest of the Penal Days, and no Catholic ceremonies were reported but were performed by a priest in secrecy. Burials of necessity were public and hence registered in the Protestant or alien records such as those of St. Catherine's then were.

(Note: Some names are reported torn or illegible, while others are merely designated as "a poor man", etc.)

Continuing we submit some further records.

Appendix to the 26th Report of the Public Records (Diocese of Dublin) to the year 1800:

Died intestate: "John Mullally, Rathcool, 1719."

Wills probated: "Edmund Mullally, Rathcool, 1742."

"Luke Mullally, Capel St., Dublin, 1752."

"Andrew Mullally, Dublin City, 1768."

Index to Prerogative Wills of Ireland 1536-1810 (by Vicars);

"Maria Teresa Mullally, spinster, George's Hill, Dublin, 1803." (See note below).

Index to the 57th Report of the Public Records 1748 to 1751 and also for the year 1839:

Wills probated: "Michael Mullally, Gt. Britain St., Dublin 1839."

"John Lally, vintner, Nassau St., Dublin 1839."

Appendix to 30th Report of same records (Diocese of Dublin) 1800-1858:

Wills probated: "John Mullally, farmer, Blessington, Wicklow, 1838."

Marriage Licenses: "Catherine Lally, alias Preston, and John Dyer 1840."

"Bridget Mullally and James MacMillan 1852."

Marriage and Baptismal Register of The Rev. Michael Thomas Merritt, Catholic Curate of Dublin (1800-1805), as recorded in the Irish Genealogist of London, April, 1939:

"Christopher Mullally, sponsor, Dec. 3rd 1803."

There was also a James Mullalla L. L. B., F. R. S., of Dublin, a writer and historian of note. Some of his books were, "A view of Irish Affairs since the Revolution of 1688 to the close of the Parliamentary Session of 1795" (pub. 1795); "An essay on the origin of Masonry" (pub. 1792); and "A compilation of the Slave Trade" (affecting Ireland; pub. 1792).

Those works may still be seen at the National Library, Dublin. His history on Irish Affairs is indeed a worthy article, showing the prosperous condition of Ireland in 1795 before England robbed her of that same prosperity in the Act of Union. Many of the members of the Irish House of Lords were subscribers to the first edition.

We have already referred to the Rev. Fr. Mullalla, who was contemporary to James above, under the Claddagh article.

In The Dublin Almanac and General Register of Ireland for the years 1834, 1836, and 1839 we see those names in the City of Dublin Directory:

"John Lally, vintner, 15 Nassau St."

"Michael Mullally, corn chandler, 105 Gt. Britain St."

"John Mullally, cheese, ham and spirits, 143 Francis St."

Those additional names are in the latter year:

"John Mullally, licensed rectifying distiller, 1 Cecilia St."

"John Mullally, 7 Brunswick Place."

"Miss Mullally, Seminary, 7 Brunswick Place."

"Mrs. Mullally, coal factor, George St., George's Quay."

(It may be noted that the first two, John and Michael, died

in 1839 according to the Book of Wills recorded above).

While most of the foregoing used the longer form of the name, Thom's Directory of 1938 lists ten Mullallys and seven Lallys, but those are only the business people, and many others living there are consequently not recorded. (See Honor Roll of Clann under "The Martyrs of 'Sixteen").

(Note: Maria Teresa Mullally, the spinister of George's Hill whose Will was recorded in 1803 as stated above, was really the saintly Teresa Mullally, sister and teacher of St. George's Hill. In the dark days of the Penal Laws, when every Catholic was forbidden an education and the attempted teaching of the same meant confiscation of property and other severe penalties, Teresa started a "Hedge School" in her father's house in 1766 for girls of the slums of Dublin. Her secret was never discovered by the English usurpers and in 1794 she founded the Presentation Convent at the above named location. Her school preceeded that of Nano Nagle of Cork by ten years. There are some of the Clann hoping that the cause of Sister Teresa may some day be presented at Rome and that in time to come her name may appear beside those of the holy Patrick, Bridget and Grellan. We have no record of present day relatives.

We advise the reader to read "The Story of St. George's Hill" by Rev. Roland Savage S. J. of Dublin, pub. 1941).

THE O'MULLALLYS OF LONGFORD

We particularly mention this detached segment of the Clann as they apparently at an early date left Hi-Maine or Tullinadaly and crossed the Shannon River into Longford, as did those who went to Tipperary. Great care must be taken in this instance to avoid confusing their identity with that of the O'Mulloolys (already referred to), also of Longford. However, the Irish Gaels would scarcely consider the names as interchangeable. Moreover, as the family possesses a pedigree showing the name to have been the same as that of the Tullinadaly one for at least two centuries duration, we feel safe in considering them as of the latter group. It is more than likely that they migrated to Longford in the time of Cromwell or William of Orange.

Here is their family record:

1. Michael O'Mullally (b. about 1775), a miller of the town of Glенаughill, Longford, whose ancestors owned and operated the mill there "for centuries". He had several sons the youngest being:
2. Thomas O'Mullally who marr. the youngest daughter of Peter Murray "of the townland" of Cavan. He apparently died young on June 25th 1849 leaving a daughter Catherine and a son, Michael, born Dec. 3rd 1848.
3. Michael O'Mullally, son of Thomas above, migrated to America on Jan. 22nd 1870 still bearing the full name of "O'Mullally" — a rare distinction. On Aug. 25th 1871 he joined the 88th regt. He marr. and had three sons and six daughters as given forthwith:
4. Thomas Mullally Sr. (b. 1876) of Freemont, Neb., who marr. Eleanor Barrett;

Edward J. Mullally of Escondido, Calif.;
 Michael D. Mullally of Omaha, Neb.;
 Rose (Mrs. Schollard) of Minneapolis who has a son, John;
 Julia (Mrs. Long) of Oregon City, Oregon;
 Maria (Mrs. Barrett) deceased; Sarah E. (Mrs. Thomson) of;
 Catherine Mullally (deceased); Elizabeth Mullally of Sioux City, Iowa.

5. Children of Thomas and Eleanor Barrett are:
 Thomas Jr. of San Francisco, Calif.;
 Michael J. of Omaha, Neb.;
 Arthur A. of Boston, Mass., (has two daughters, Theresa and Betty);
 Marie (Mrs. Laudenberg), Northbend, Neb., (has a son, Arthur);
 Jerry, Junction City, Kansas, (has a daughter, Patricia);
 Cecilia of Omaha; Leonard of Fremont.
6. Children of Thomas Mullally Jr. are:
 Edward and Barbara Ann.
 (Several of the branch lines are far from complete).

There are at the present time some with the name Lally to be found at Ballyforan, Longford, (one being Mrs. John Killilea, nee Miss M. Lally); and there may still be others there with the longer form of the name.

(Though short, the above pedigree is a real substantial one. The "extracts" are by Michael O'Mullally who arrived in America in 1870. We might easily have traced the record farther back had we known of the family while in Ireland. As it is we have submitted a good root for to build upon. The "extracts" are in the possession of Thomas (No. 4), the son of Michael above).

THE O'MULLALLYS OR LALLYS OF MAYO

Elsewhere we have given statistics by Matheson which show that half of the Lallys in Ireland were resident in Mayo. It would seem that in the past ages of English persecution that the O'Mullallys had a tendency to migrate northward from their locations in Galway, either because they preferred their native Connacht or else because the English tyranny forced them to gravitate in that direction. Few indeed were known to cross the Shannon.

While families are still found at or near Belmullet, Ballina, Ballinrobe, Castlebar, Westport and other locations, their pedigrees are fragmentary, and we only give that of the Westport

branch which is as follows:

1. Frank Lally (b. about 1775) of Westport marr. Nannie Sweeny and they had:
2. Thomas who marr. Mary Hannaher; Owen (unmarr.); Peter (unmarr.); Also five daughters whose names are unknown.
3. Children of Thomas and Mary who migrated to America in 1849 were:
Frank (1847-1914 as per monument in Calvary Cemetery Chicago) who marr. Mary Anne O'Connor Gibbons (b. 1856);
Thomas; John; Edward. (The latter three left no descendants).
4. Children of Frank and Mary Anne were:
Thomas Walter (d. 1936), who operated a newspaper in Kansas, marr. Bertha Christie;
Eleanor Mary, a teacher in schools in Cleveland.
5. Children of Thomas and Bertha are:
Walter; Frank; Rory O'Connor; Robert Emmet; Thomas Arthur (after Count Lally); Eleanor Inez (Mrs. L'Heureux); Jean (Mrs. Phillips);
Kareen (Sister Sacred Heart of the Holy Humility of Mary, a teacher in Louisville, Ohio); Arline; Pauline; (latter two minors, 1941).
6. All above generation excepting last three are marr. and have children; and Walter, the eldest, resides with his wife and three children at York, Penn.

(Note: There are Lallys, shop-keepers, in Westport to-day).

We are indebted to Mrs. Mary Anne O'Connor Lally (named above) of Cleveland Heights for the foregoing Westport pedigree. This esteemed lady is the author of the well-known poem, "There are no Unknown Dead", which refers most vividly to Ireland's victims and martyrs. Though born in Illinois, she too is of Westport stock, being the daughter of Mark Gibbons and Celia O'Connor of that place. She shall forever live in those lines of her own making:

"No funeral trains, no surpliced choirs were theirs,
No solemn obsequies by clerics read,
The Sun, Moon, Stars, Wind, Sea their requiem sang;
Mo Bhron! Mo Bhron! but, O, there are no Unknown Dead."

And so we say "Beannacht leat" to her and to each Lally of Mayo.

(We regret to record the death of Mrs. Lally on May 12th 1941).

THE O'MULLALLYS OR LALLYS OF SLIGO

The O'Mullallys or Lallys of Sligo are apparently an offshoot of the Mayo branch or branches, as enumerated in the foregoing article, which continued the tendency to rotate northward. Herewith is a short sketch only and in no sense a pedigree:

1. John (?) Lally of, Sligo, (born about 1790);
2. Children of John, all of whom migrated to America in 1847, were:
 Michael Lally of Perth, Canada, who had a son John;
 Mark of Perth, accidentally killed shortly after arrival;
 James of Boston; (descendants at that place);
 Patrick of Cleveland; (descendants at that place).
3. John J. Lally of Ottawa, son of Michael (No. 2);
4. Louis M. Lally M. D., C. M., (b. 1894), son of John J. above, now of Long Island, N. Y. (See Addenda).
5. Descendants whose records are untraced.

(There are still Lallys to be found in Sligo, and it is possible that they are of parallel descent to the foregoing, that is having a common Sligo ancestor. Some Lallys also reside in Ottawa and Perth at present).

THE O'MULLALLYS OF MAEN MAGH

This article on the history of the different groups of the family may seem as a climax to the story, and indeed it may be classed as such.

After the flight of the Chief of the Clann from Maenmagh to Tulach-na-dala, the remnant of them left behind lay buried in obscurity until discovered by O'Donovan fully four centuries later (1838) — the four blackest in Ireland's sad history. The lack of reference to them is sufficient proof of the servitude to which they had been reduced. But they had the proud distinction of living on their clan lands for at least one thousand years after their illustrious progenitor, Maolfhalaidh, had flourished. An Irishman's love for the land of his forebears is proverbial, and at all times under English domination and tyranny he has ever endured endless persecution rather than leave the place where he was born; and indeed many Gaels have gone into exile in foreign countries in preference to living in Ireland apart from their clan lands.

Nor was this particular and original branch of the family more fortunate than the majority of their compatriots in Éire. O'Donovan in his "Hy-Many" (1843) speaks of them as follows:

"The French and Tuam branches of this family (O'Mullally) are now extinct but there are many of the name still in the

original territory of Moenmoy in narrow circumstances who retain the original form of the name except that in writing it in English they reject the O' which has become a general practice with the peasantry." (It appears that they were Gaelic speakers).

The statement of O'Donovan that they were in "narrow circumstances" is one of the greatest testimonials that could be given to any Irish family at that period for it was only the:

"Traitor slave and recreant knave
Had riches, rank and retinue",

while those who were loyal in their fealty to Ireland were virtually reduced to the eating of "weeds and grass", and were dying in their cottages and by the waysides. (It seems that the O'Mullallys of Maenmagh were always in communication with Tullinadaly as later shown).

Once more this populous family sank beneath the tyrants of Clanrickard and England as though they had vanished until we found them a century later in 1938 — a mere remnant of six families. Two of them, Bernard a grocer and Michael a butcher, live at Lochrea, while the other four families live at Ath Coille (Woodford), not far from Loch Derg on the Shannon which still sings her song of Freedom. We are pleased to report that they are not in "narrow circumstances", though those in Lochrea are still paying tribute to the heir of the Burkes as their fathers did since 1232. But we regret that they not only "reject the O'" from their name, but all use the abbreviated form of Lally. The last with the name Mullally, a draper of Lochrea, died about 1900, while his two married daughters there died only recently — the last in 1938. Farewell! Farewell!

To show the tyranny under which they lived we quote from an article of the Irish World (New York) of March 23rd 1889: Lord Clanrickard evicted fourteen families of Woodford and destroyed their homes, but the parish priest, Fr. Coen (O'Caomhin), through public subscription erected huts for them on land which he had previously leased from Clanrickard. He was then ordered by the latter to "remove all houses, buildings and huts erected on the same land and in occupation of several persons by your permission within fourteen days from the service of this notice upon you", or he would be dealt with severely.

Clanrickard's edict was practically a death sentence to the outcasts, though we have not the details of the execution. His diabolical system was to wait until the tenant had improved the land, then increase the rent and evict those who could not pay and turn the said land over to "land-grabbers".

We are further informed by old residents that the agents of the steamship companies herded many of the outcasts of the

latter half of the nineteenth century as cattle on the streets of Lochrea preparatory to shipping them to America while the screams of the victims rent the countryside. Many O'Mullallys were amongst them; and in fact it was emigration more than decimation that thinned their ranks.

It is only meet for traitors and Englishmen to forget this terrible past.

That this leaderless Clann never forgot their allegiance even after seven hundred years of slavery is shown in the following notices, and proves that the conquest of Ireland was merely a physical one and that the Gaelic spirit could never be conquered or broken.

O'Hart in his pedigree of MacKeiry family (1887) says: "Patrick Keary of Galway (whose father a United Irishman died 1848) married Mary Anne, daughter of Thomas Lally of Tynagh (near Lochrea)."

"Thomas Lally was in his day a distinguished scholar and antiquarian. His two sons John and Lawrence were compelled to fly the country consequent to the troublous times of 1835 and 1836 when the Ribbon conspiracy was an active organization in that part of Ireland. These two 'outlaws' settled in Canada where their descendants now occupy independent positions."

O'Hart further adds that Patrick Keary and Mary Anne had two sons and four daughters, and one son Timothy migrated to Australia and thence to New Zealand where he became a member of parliament. (Kearys lived at Woodford).

Fifty years after O'Hart wrote those lines, or in 1937, we started a search for the descendants of those "outlaws" who had fled Ireland about a century before. He had said that they settled in Canada which many Americans will be surprised to hear is considerably larger than the United States. For two years we had searched in vain until we contacted Fr. T. J. Lally S. J., Superior of the famous Jesuit Martyrs' Shrine near Midland, Ontario. Strangely enough our grandfather and Fr. Lally's had lived in the same parish and attended the same church for several years prior to 1862.

Following is the pedigree of the two brothers mentioned by O'Hart as given to us by Fr. Lally and his brother John of Montreal who is a collector of Internal Revenue there.

1. Thomas Lally, antiquarian of Tynagh, Galway.
2. John and Lawrence, sons of Thomas, sailed from Galway City about 1835 and settled at Read, Tyendinago Township, near Napanee, Ontario.
3. Children of John Lally above were:

Capt. James of Can. Army (no desc.);

Joseph (as listed below):

Mary Ann (who had an only daughter, unmarr.); Cecille (no desc.).

4. Children of Joseph Lally (3) are:

Edward Lally B. A. of Belleville, Ontario;

John, of firm Lally and Son, Read; (no desc.);

Leo, Tyendinago, Ontario; (no desc.);

William, Detroit, Mich.; one child living 1940;

Margaret (Mrs. Godfrey Donoghue), Toronto;

Mary, Tyendinago, Ontario, (no desc.).

5. Children of Edward Lally B. A. are:

Thomas and Pauline.

3. Children of Lawrence Lally (2) who was the son of Thomas:

John who fled from Ireland as a youth a year before his father and settled at Read, thus being the pioneer of the family at that place; later removed to So. Dak. where he marr. and had two sons and one daughter who all died without issue;

Michael (styled "Big Mick") who marr. Bridget Hayes of Limerick;

Mary who marr. Thomas Manion; (children reside near Napanee);

Catherine who marr. Thomas Smith; (their eight children live in N. Y. State);

Mrs. Nealon of Niamo, Victoria Is., B. C.

4. Children of Michael (Big Mick) and Bridget Hayes are:

John Edward (b. 1882) of Montreal who marr. Johanna Kennedy;

Mary Catherine (deceased);

Joseph Lawrence Lally of St. Louis, Missouri; (daughter Dorothy living 1940);

Michael Francis (deceased);

Rev. Thomas James Lally S. J. of Martyrs' Shrine, Midland.

5. Children of John Edward and Johanna Kennedy are:

Joseph (deceased); John Hugh; Grace Bridget;

Mary Catherine; Joan Margaret.

We further find that along with the brothers John and Lawrence mentioned by O'Hart in his Irish Pedigrees that there also fled at the same time their cousin, Patrick, whose pedigree follows:

1. Patrick(?) Lally, brother of Thomas of Tynagh, who had:

2. Patrick Lally who came to Read about 1835 and had:

3. Patrick (no desc.); Michael (styled "Little Mick"), no desc.;

Thomas (no desc.); Margaret (no desc.);

Catherine Lally of Read, the only living descendant in 1940 of Patrick Lally who was forced to flee his native land for the sole reason that he had remained faithful to the ideals of his fathers.

Those men were sworn to secrecy, but old letters found in possession of the family at Read, Ontario, proves conclusively that the original ones there were in communication with the Lallys of Tuam where the Chieftainship flourished. They also had relatives who went to Australia, but whether they were the Lally-Kearys or not we cannot say.

There is nothing that we can add to the history of this famous family, nor can any man add to the glory of a patriot. When we visited Tynagh, the home of their fathers, the very tradition of them had perished through the carnage of the years; and even the writings of Thomas, the antiquarian, could not be found. Ireland, where are those records of antiquity?

There is another pedigree of Maenmagh which we wish to place here in conclusion. We have already remarked that the last one with the name Mullally (a merchant of Lochrea) died there about 1900. There was another family with the same name who apparently hailed from the same place. At any rate, no one can deny that their ancestors originally came from there. The ancestor of this particular family was also a merchant, but the family has now no tradition beyond him only that his people lived in Galway.

Here is the pedigree as received from that great churchman, Fr. Chas. J. Mullaly S. J., Editor of the Messenger of the Sacred Heart of New York:

1. Patrick Mullaly, born in Co. Galway; came to U. S. A. in 1839; merchant in New York City. He marr. and had:
2. Chas. W. Mullaly (1845-1879); U. S. Govt. official at Washington, D. C.; who marr. Catherine Croghan; Frank Mullaly died young and unmarr. in N. Y. City; Catherine Mullaly (1857-1928) at Ploughkeepsie, N. Y.; (unmarr.).
3. Children of Chas. W. Mullaly (No. 2) are:
James F. Mullaly Ll. D., lawyer; graduate of Georgetown Univ.; resident of Washington, D. C.;
Rev. Chas. J. Mullaly S. J.; (as listed in our Addenda);
Mary (d. 1917 unmarr.); registrar of Organist Guild, D. C.; well-known in musical circles;

Catherine (d. 1917 unmarr.); soloist in St. Matthew's Church, Washington, D. C.;

Edward (died as baby); Frances (Mrs. Wm. B. Woods) of Baltimore, Md.

4. Children of James F. Mullaly are:

Catherine (Sister Columba of Notre Dame de Namur), Philadelphia, Penna.;

Helen, school teacher of Washington, D. C., (unmarr.);

Chas. F. Mullaly Ll. B., lawyer of Washington, D. C.

Fr. Mullaly in his letter of good wishes casually asks us whether in our researches we found any of the Clann members "who were horse-thieves" or any "who were hanged", apparently on the family tree. In our reply we assured him that we found no one worse than this writer which possibly has the kind Father still guessing. Anyway, may he carry on his good work for many more years to come.

(Note: The venerable Father Mullaly retired in July of 1941).

And so in farewell to the O'Mullallys and Lallys of old Maenmagh we quote the following record as a final item (from The Irish World of April 1937):

"The funeral of Patrick Lally, an old I. R. A. man, took place recently to Abbey Cemetery, Lochrea, Co. Galway. The coffin draped in the Tricolor, was borne on the shoulders of his former comrades. A firing squad in charge of P. Kelly, Galway Road, fired three volleys over the grave and the 'Last Post' was sounded by Bugler Fohan, Military Barracks."

Patrick was one of the old guard at that place, and with the sounding of the "Last Post" the Men of Maen Magh practically ceased to exist after fifteen hundred years of endeavor for as stated there were only six families left there. May Gaelic soil rest lightly on the bosoms of the dead.

And in saluting the memory of the Men of Maen Magh, we bring the chapter to a close for the unseen hand of the usurper once again draws the curtain of darkness o'er the land, and once more we find the O'Mullallys of Gaeldom submerged in oblivion, henceforth never to rise to fame again as a distinct Clann for the ravages of Time and of Confiscation, of Massacre and of Famine have caused the complete disintegration of the great families of Ireland. But there shall be a resurrection of the past spirit of the land when the whole Irish nationality shall arise as a unit, and when all will be considered equal and of the Race of Gaedhal (Gael) alone. In this glorious resurrection, the foreign invader will be banished forever and the Men of

Eire will rejoice in their new found freedom, and her sons shall live to serve her only. Then and only then will the transition of the Irish race be complete, and only then will the ravaged Rosaleen's wrongs be redressed, and peace (oh, blessed peace!) reign o'er that blood-stained land.

(Note: There are offshoots of the Galway Lallys to be found in Clare and Roscommon besides those listed, while the Mullallys of Tipperary have spread to Limerick, Cork, Waterford, Kilkenny, Leix, Offaly, Meath, Westmeath, Monaghan, and there is an isolated group in Belfast and the Glens of Antrim. In all we have found them in twenty-three counties, but we cannot give histories to those latter families).

So here ends "The Book Of Pedigrees".

THE LEGEND OF MAIRE MULLALLA

We here request the indulgent reader to bear with us for a moment while we relate a fragment of the above legend regarding Maire (pron. maur-e) whose name in present day English would be Mary Mullally. The story is given verbatim, and is written in particular for the little girls of the O'Mullally Clann; and should there be any big burly Clansman who doubts the authenticity of it, then so much the worse for him.

The collector of folklore and family tradition in Ireland often stumbles onto information in the most unusual manner, as so happened to us. We were proceeding from Dublin to Belfast out of which point we intended to embark, but decided to go by Tara of the Kings, little realizing that one day could hold so much in store for us.

Arriving by bus near Tara we spent some time surveying the sites of the palaces and banquet halls, but instead of the harp we heard the tinkle of a cow-bell, and in place of the harper was a farmer with a milk-pail who experienced great difficulty in driving a herd of cows over the moats and mounds of Tara's Hill. Wondering why the cradle of Gaelic culture should serve as a cow pasture, we clambered to the summit from which we viewed the Hill of Slane where St. Patrick lit the Pascal Fire, which light literally shines to the present day, while beside us stood a statue of the same saint — likewise a monument to the Men of 1798, and also the Lia Fail or Stone of Destiny at which the Kings of Eire were enthroned.

It had been raining, and while standing there enraptured by the memory of the gloried past and of the fact that the O'Mullally Clann was descended from King Carbry II who was proclaimed High King of all Ireland at this point, we were rudely awakened

from our reverie by a mis-step which hurtled us down the steep of the pinnacle into the moat where we landed on our back in the mud. When we refer to our descent from the Kings of Tara, it must not be confused with our descent from the Hill of the same name. And we much doubt that the Kings made such an unceremonious departure as we did. Wrapping our regal robes around us, this Prince of Tara started on foot for Navan (An Uaimh) at the juncture of the Boyne and Blackwater rivers, so noted in history. On the way, we were overtaken by a big jovial postman who gave us a lift to the latter place, and there kindly procured a horse brush which enabled us to remove the mud of Tara from our raiment.

Again, we proceeded by bus to the town of Kells (Ceanannus Mor) where we spent some time viewing the buildings of antiquity, particularly St. Columkille's House in the loft of which he wrote the famous Book of Kells that we had seen on the previous day in Trinity College.

Indeed, we believe that his house stands the ravages of time better than his book, though the latter must be fully twelve centuries old.

From here we again set out, this time on foot, on the road toward Ballyjamesduff, made famous by Paddy Reilly who "came back" to there, and only died in Oct., 1939.

We had scarcely gone a mile in the hills when we came to a tower atop one of them, which rivalled O'Connell's in Glasnevin, and which once boasted a spire light that might well have lit up Meath County. We climbed up to it and read this inscription:

"Erected to the memory of Sir Thomas Taylor by his son, the Earl of Bective, 1791."

We do not know who Sir Thomas or the Earl were, but we do know that they were representatives of the English tyranny — hence their titles. We further know that their property was confiscated estates wrung from the hearts of the Gaels. Would you know more?

Turning from this "Tower of Babel", we noticed not ten rods away a most inconspicuous little monument scarcely three feet high, and on it inscribed those fateful words:

"Erected to the memory of the Poor interred here during the operation of the English Poor Law System 1838 to 1921. R. I. P."

Thus did England with a bountiful hand create knights and earls, while with the other she consigned thousands to potters field on Taylor's Hill after a lingering starvation — for were

not many of the victims of 1846-47 buried here?

Sad at heart we returned to the roadway, and at the foot of the hill met an Irish peasant lady with two little golden-haired, rosy-cheeked girls of about two and three years of age. All Irish girls have rosy cheeks, for it was only the English artificial famines that made the wan cheek, and sunken eye and the gaunt body. And when we speak of "an Irish peasant lady" only those who have been in Ireland can realize the cultured manner and aristocratic bearing of some of those women that centuries of English oppression failed to eliminate. She was teaching her small daughters this beautiful little couplet:

"Up hill and down hollow
Goes Maire Mullalla."

We immediately forgot the monuments and politely saluted her.

She nobly answered, "Good evening kindly, Sir."

To our enquiry as to whether she could give us any information regarding Maire she replied: "Indeed I can, Sir."

Here is the peasant lady's story as she received it from her grandmother, who incidentally was a Mullally, which fact causes us to wonder whether the legend is a local or a family one:

A long time ago, Sir, there lived a Mullalla man in this locality who had a wife and a beautiful little daughter called Maire, who was beloved by everyone. (We glanced at the lady's two little girls). Times were very bad and the landlords were hard, and many people died. (Involuntarily we looked at the monuments on the hill). And so it came to pass that this Mullalla man sickened and died, leaving his wife and child practically destitute. The woman not being able to pay the rack-rent was soon evicted and thrown upon the roadside with her little daughter, and their house was destroyed. As many others were evicted at the same time, there was no place to shelter the homeless, for England had cast a blight upon the land. (Curse England and her landlords thought we!)

As a result, Maire and her mother were forced to seek the shelter of a friendly hedge from the wind and rain. Here the mother soon weakened and died, and so Maire became an orphan. Her cries brought attention, and relatives over Tara way hearing of her plight, came and got her.

Maire grew to beautiful young womanhood, and was noted for her kindly deeds and stately bearing. (Here we gazed intently at the peasant lady, for was she not also descended from the O'Mullallys?). She was sought after by the youths of the country, and particularly by a lord's son who offered her rich

necklaces and jewels for her hair. But she spurned him and his jewelry, and chose a peasant boy, the son of a tenant on the lord's estate, with the result that this boy's family was evicted.

Then came the Rising (possibly 1798) and Maire's sweetheart joined his comrades to help break the Tyrant's chain. At this time Maire was a servant in a squire's house where some English officers were stationed. Overhearing that they were going to attack the "Rebel" encampment at daybreak on the morrow, she decided to go after dark and warn her lover. Confiding this to another servant she started out, and though the night was dark she preferred to go through the fields. But something, accidental or designed, prevented her arrival at the camp of the patriots. The English attacked as planned at break of day, and many of the Irish including Maire's sweetheart were slain. And strange to relate, Maire was never heard of again. (At this point fact ends and fancy enters).

It is told that when Maire entered the fields that she walked into a fairy-ring, and was taken prisoner and changed into a fairy. On account of her great beauty she soon was chosen as Queen of the Fairies that lived in a certain hill; and on moonlight nights she may be seen with her golden hair dancing with her fairies on the green. However, on dark nights she has often been noticed by the young men flitting along the boreens "up hill and down hollow" in search of her sweetheart.

Such is the legend of Maire Mullalla!

We would have endeavored to obtain more information regarding the story, but we were leaving Ireland on the following day. We, therefore, present this fragment of it which we do not wish to have perish with us, but hope that the Irish Folklore Commission may obtain through the schools more data anent it.

We believe the legend to be founded on fact, and that the date was just prior to 1800, when, as we have shown, the form of the family name appeared as Mullalla, even at Tuam, being a midway spelling from the Gaelic to the English. We have further shown in the Tipperary Pedigree that there were Mullallys in Meath. And indeed, two of the name mentioned in the Honor Roll of 1916 were apparently of this county. (At present there are Mullallys at Longwood and other points in Meath). We also believe that the Rising spoken of was in 1798, and that the monument of Tara's Hill may be in honor of Maire's sweetheart and his compatriots in arms. It is not beyond the realm of possibility that the heroine of the Clann met with some unknown accident on her way to their camp, thus firing the imagination of the true and adoring Gaels.

Again, we repeat that should any Clansman doubt our word, may he, too, go to the great Hill of Kells and also that of Tara — and Taylor's Hill as well if he is so inclined. And to the little girls of the Clann who ask about fairy-rings, we can only say that several of them were pointed out to us by the old people; but you must have sharp eyes indeed to see them.

THE TERRIBLE OATH OF THE O'MULLALLYS

The sacrifice of the O'Mullallys must have been impelled by an incentive more potent than patriotism, for at all periods of Irish history we find them amongst the most implacable of England's enemies. We can only account for the force of this super-patriotism by the oath which is ascribed to them, and which all were obliged to take or else taught to respect. We have no idea as to its inception but feel that it was of ancient origin and that it was first used by the Clann in Galway, as it could scarcely have had its origin in the Irish secret societies of later date, such as the United Irishmen or the Ribbonmen. We regret that we cannot give this vow verbatim, but we shall here present the essence of it as we received it from our grandfather, who in turn learned it from his forebears. (It would seem that he was the first of his line to learn it in English).

Forthwith is the substance of the oath:

"I, O'Mullally (or Lally) swear before the God of Patrick and Ireland to defend my country to my dying breath and with my last drop of blood. And I swear by all things holy to uphold the traditions and faith of my fathers; and I promise to consecrate myself in this endeavor and to sacrifice family, home and life itself if necessary in this attainment. And I further swear eternal vengeance to the Tyrants of England and the usurpers of our land.

And should I fail to fulfill these obligations may misfortune pursue and exterminate me, and should my kinsmen be lax or untrue in their allegiance to Ireland may the name of O'Mullally (or Lally) cease to exist and their graves sink into obscurity and their memories be forgotten."

We doubt that the oath has ever before been written, but we believe that it passed orally from father to son just as Hamilcar prescribed the oath of hatred of Rome to his son, Hannibal. We further believe that it was this vow which motivated the flight of the leaders of the Clann to France and Tipperary after the surrender of Limerick, and that this selfsame pledge was responsible for the intense hatred that Sir Gerard instilled in his son, Count Lally, and it was this oath in part at least which the Count on the eve of his death administered to his son, the

future Marquis Lally. This terrible and all consuming asseveration, which became a mania bordering on fanaticism, was one foreboding disaster; and had all the Irish clans taken a similar one and adhered to it, Ireland would never have been conquered — or being so, would not have such remained.

CHAPTER XXI

"BLOODY" 'NINETY-EIGHT

Regretfully we lead the reader back to one of the bloodiest chapters in Ireland's sad history although the area involved in the massacre was much smaller than the charnel house created by Cromwell and his emissaries.

We have already seen how the industrial and penal laws had reduced the Irish Gaels to the verge of utter destitution but they had failed to shackle the spirit of the nation. In 1779 during the American Revolutionary War, the Irish Protestants started to organize Volunteer Corps to protect the country from attack by France, which was then at war with England, and possibly attain as well better industrial conditions in Ireland. Though the movement was wholly of Protestant origin, before long many Catholic regiments were attached to it.

The Hon. Hussy Burgh, who incidentally was a Protestant, speaking in the Irish parliament at the time, said: "The baneful and destructive influence of those laws (Navigation laws which restricted Irish commerce) have borne her down to a state of Egyptian bondage. Talk not to me of peace! It is smothered war! England has sown her dragons' teeth and they have sprung up as armed men." (And was it not he who said that England had extended the meridian of Barbary to Ireland?)

That England was thoroughly alarmed is proven by the fact that in the same year (1779) she repealed most of those objectionable laws against Irish industry.

By the year 1782 there were fully one hundred thousand well-armed volunteers. This would have been the opportune time to strike for independence, but apparently such was not the aim of the movement for we doubt that the small Protestant minority wished for the independence of Catholic Ireland. They did however demand that the Protestant parliament of Ireland be made independent of the one in England, having been subservient to this foreign tyranny since the passing of Poyning's Law in 1494. England, the arch-deceiver, in her predicament (for she still was in a state of war in both India and America as well as on the Continent) reluctantly granted the request, intending to nullify it as soon as possible as succeeding events prove. Further,

to placate the Catholics she granted them the franchise, and henceforth the status of the Irish Gael was recognized by law as being on a slightly higher plane than that of the beast of the field but being much lower than the status granted to human beings elsewhere. And in fact what tenant would dare vote contrary to his landlord's wishes when there was open voting?

While the Catholics who comprised five-sixths of the population had no voice in the partisan government of their country or in the regulation of their affairs, for they were still ineligible for office, they preferred being governed by their Protestant compatriots than by the selfish and barbarian government of Britain, for

"Their tyrants then
Were still at least their countrymen."

Much remedial legislation was passed in the next few years to the great chagrin of England, and Irish industries could not then be legislated out of existence by English edict. A book entitled "A View of Irish Affairs" (1795) by James Mullalla, already referred to, is possibly the most enlightening on that period.

However, in the following years the duplicity of England under her Prime Minister was such as to deceive no one, and we find the unscrupulous Pitt in speaking of the commercial propositions of 1785 saying, "The uniform policy of England had been to deprive Ireland of her own resources and to make her subservient to the interests and influences of the English people." Apparently this policy was still favored by England for it is known that Pitt intimated to Viceroy FitzWilliam in 1796 that a rebellion in Ireland would suit British diplomacy, as it would create an opportunity for Britain to deprive her of her parliament which was a menace to English domination there, and prevented the robbery and exploitation of the unfortunate country which had been the custom for centuries. When FitzWilliam refused to do the nefarious work and become a partner in the crime, he was dismissed from office — recalled if you prefer it.

At this point English diplomacy engineered the founding of Maynooth College near Dublin in 1795 for the training of priests, and England with an ulterior motive endowed it. (The Catholic Relief Bill of 1793 allowed Catholics to have churches). This was but a sop to placate the Catholics and an attempt to dominate the Catholic hierarchy. But with the other hand she resurrected the remnants of the "Peep-O-Day Boys" of the North, and from them moulded the Orange Order. And we read from the Memoirs of Myles O'Byrne that "Antrim Jack" (Sam Mac-

Allister?) informed his associates in Wicklow that the English Government and the officers of her army in Ireland (apparently on orders) encouraged the formation of Orange lodges in every regiment at the same time and in the same year. (See Mitchel's History, chap. 34; also Irish Press, Dec. 1938).

Then Pitt used his influence to defend Catholic Emancipation when the subject was brought before the Irish Parliament, hoping to drive the people into rebellion and alienate them from their clergy, so lately won over (apparently) by the endowing of Maynooth, for the Dublin legislature he well knew to be opposed to Emancipation.

Oh, double-dealing, scheming, unscrupulous land of hypocrites!

Naire ort, a Shean Buidhe Mor! (Shame on you, big bully!)

The direct result of this showing of bad faith on the part of England was that the Protestants of the North under Wolfe Tone, Samuel Nielson, Napper Tandy, Arthur O'Connor, Lord Edward Fitzgerald and many others formed the Society of United Irishmen which had for its goal the founding of the Republic of Ireland. The movement spread rapidly and before long was joined by large numbers of Catholics, though none were of prominence with the possible exception of Dr. MacNevin of Maenmagh and Fr. O'Coigley of Armagh.

We may add that both Fr. O'Coigley (Quigley) and the Rev. Wm. Jackson, a noted Presbyterian minister, were both executed in barbarous fashion by the cruel hangmen of Angleland.

Also, Lord Edward Fitzgerald, recognized as commander-in-chief by the Irish forces, was seriously wounded while resisting arrest in Dublin and died from the wounds which were undoubtedly maliciously infected. He had previously discarded his title of Lord and is often termed Beloved Edward Fitzgerald.

As it was readily realized that the only recourse to liberty lay in revolt, near the end of 1796 Wolfe Tone induced the French Republic to send an army of fifteen thousand men to Ireland, but part of the fleet was driven back by a storm, and the enterprise was abandoned. Thus, was Ireland's opportunity lost for ages then to come, while England's was at its zenith.

Even without French aid, had all Ireland arisen at this moment, her chances of success would have been excellent as the people were fairly well armed for the emergency, but it seemed that they lacked a great military leader who might easily have obtained aid from France. Oh, for an Owen Roe or a Red Hugh or a Count Lally at this moment!

Later, Tone obtained assistance from Holland but those

forces were unable to sail on account of the inclement weather. In a second attempt they were driven back by the English fleet. Once more the god of storm favored pagan Britain.

THE REIGN OF TERROR

The land of Eire was then filled with spies, and later with the worst horde of redcoated cutthroats that England ever turned loose upon the down-trodden peasantry, their object being to search the country for arms. Of course all forms of license were taken, and all the tortures of Cromwell were invoked, and those were supplemented by many new innovations that only the most callous and diabolical minds could invent, and that only the work of centuries could perfect.

The leaders in the revolutionary movement had all been arrested or else had fled the country with a bounty on their heads, and there can be little doubt that there would have been no rebellion had not the peasantry been goaded to desperation. And it was the policy of the English authorities to slaughter the Irish serfs as the Greeks of old killed theirs at given periods, for no tyranny can live without mass murder. Nor were the heinous acts of cruelty committed by irresponsible individuals, but by practically all who were connected with English suppression in Ireland from the private soldier to the Viceroy of the land. It was quite apparent that while England was anxious for rebellion, she planned it to be a disorganized one.

The government officials in each locality arbitrarily set the number of arms that should be surrendered by the populace, and when this amount fell short of the stipulated requirements a terrible vengeance was wreaked upon the unfortunate people by the military then sent forth to search for the hypothetical arms as rated by the officials. Whole settlements were burned out at night. People were called to their doors and murdered as in 1921. Batches of those arrested on suspicion of harboring revolutionary feelings were shot without any form of trial or any charge being made. Thousands of young men were transported to England and shanghaied into England's men-of-war then engaged in fighting France under Nelson; and it is claimed that in England's glorious victory of Trafalgar that more than half the seamen under the one-eyed paramour of Lady Hamilton were Irish galley slaves. Yet those modern Ben Hurs had but recently been granted the franchise along with religious freedom.

But allow us to continue with the favorite sport of England.

Some of the forms of torture used in attempting to obtain information from possibly innocent persons were picketing, the cat-o-nine tails (five hundred lashes generally given at one

flogging with an application of salt), half hanging, cutting off ears piecemeal, and cutting off the nose in Viking fashion. Fingers and toes were also amputated and carried as souvenirs by those jolly English rascals. Of course all tortures were generously terminated by hanging, disembowelling and quartering, for which thanks should be given. But those torturers and executioners proved themselves more ingenious than the cohorts of either Elizabeth or of Cromwell. One of the newest innovations was the pitch-cap which seems to have produced more mirth amongst thoseimps of Satan than any other form of torture. Although it was crude in its construction, it was ingenious in its execution. It consisted of a crude cap of some sort filled with hot pitch and thrust onto the culprit's head. When the pitch cooled the cap was ripped off, taking the victim's hair with it. What a rude joke, but the English soldier of that time was of but low breed!

Another ingenious scheme of leaving the "Croppy" bald was to place gun-powder on his head and then light it. This process was repeated until the scalp was burned off. This mode of scalping was much more painful than the method used by the savage North American Indians of the same period, but it seems scarcely possible that one learned the practice from the other, though it is on record that the English in America paid as high as one hundred dollars for Indian scalps.

Teeling in his "Narrative of the Rebellion" tells of a prisoner at "the infernal depot of torture" in Dublin being besmeared by a burning solution of pitch and turpentine, and then released. The poor wretch rushed forth and in his frenzy leaped into the welcome waters of the Liffey river to end both life and sufferings. This was a holocaust that must have thrilled the hearts of the British Neroes present, and is one which will burn in the hearts of Irish patriots forever.

In Canada, we saw two Chinamen (poor heathens!) being summoned to court and punished for mistreating rodents in like manner. But you must remember, friends, that the English in their savagery never treated the Irish as humans, but always placed them at the bottom of their category of Irish beasts.

Along with this butchery, the savage soldiery who committed it were quartered upon the unfortunate people. With the men dead or in hiding, the women were subjected to the most unspeakable forms of indignities, neither youth nor age being respected, such being the customs of those Satyrs in their enforcement of Saxon culture; and the crimes of Sodom and Gomorrah pale into insignificance when compared to the atrocities committed by those Beasts of Barbary previous to the slaughter

of "Bloody" 'Ninety-eight; and it is no exaggeration to state that as a result that many a half-caste Sassenach or "leanbh-toghartha" was found in that unhappy land.

A BRITISH GENTLEMAN IN IRELAND —

A RARE SPECIMEN

General Sir Abercrombie, a Scotchman (please note), who had served in the war in America against France, was in command of the English forces in Ireland at the time (1797) of this butchery of the people. In his protestations to the English Government he wrote, "Every crime and cruelty that could be committed by Cossacks and Calmucks has been committed here." Chambers' Encyclopaedia states: "But his enlightened and manly remonstrances against the policy of the government towards the country (Ireland) occasioned his removal to a similar command in Scotland."

Here we have conclusive proof that the government of the scoundrelry Pitt was in accord with the campaign of carnage, rape and murder. And indeed what Englishman was not? Certainly none in Ireland.

The result of those tortures and humiliations was that the people, driven to frenzy, Catholic and Protestant alike, were forced into premature and disorganized revolt in many counties.

What a glorious day it was for Pitt and England when the news was received that the English planned rebellion had taken place! Pitt is regarded as one of England's greatest statesmen, while his fostering, formulating and fomenting of this rebellion and his robbing of Ireland of her Parliament are considered his crowning achievements. But he shall go down in history as the Arch-Machiavelli of all time.

THE REVOLT

After showing great fortitude, the people arose in many sporadic and practically leaderless outbreaks in Kildare, Carlow, Meath and Dublin counties all of which were quickly suppressed with great cruelty.

General Lake, the commander of the Saxon hordes at that time, gave the order, as Cromwell of a century and a half before had done, that no quarter was to be given, and as a result thousands of prisoners were ruthlessly slaughtered regardless of whether they were under arms or not.

Ireland's Reign of Terror was in 1798, five years after the Reign of Terror in France. But while the butchery in France was due to an internal upheaval and Frenchmen alone were concerned in Ireland the disturbing force was an external one,

and it was the suppression of a weak and prostrate nation by a ruthless and foreign foe. Well may this period be referred to in lament and story as "Bloody" 'Ninety-Eight.

Shortly after the outbreaks mentioned, the Protestants of Antrim under Henry MacCracken and of Down under General Munroe arose. After some slight success they were suppressed by superior forces, and then a terrible revenge was taken upon the inhabitants whether they were connected with the rebellion or not. Both of the leaders were executed, General Munro being taken to his home and hanged, disembowelled and quartered before his own door so that his poor old mother, his distracted wife and orphaned children might see British justice done, and thank the righteousness of England for ridding the country of a "rebel" son, husband and father. This act of barbarism has a touch of fiendishness attached to it that the ancient annals of perfidy cannot surpass.

It would seem that many of the descendants of those patriots of Down and Antrim, who fought so valiantly for the freedom of Ireland in 1798, have adopted well the lesson taught them by England, and have made themselves subservient to her commands by wrapping themselves in that English manufactured Mantle of Orange to the dishonor of the glorious memory of their fathers; and indeed those poor misguided Gaels in their British veneer are the offspring of English barbarism in Ireland — the Penal Laws, confiscation, intolerance, suppression and denationalization.

THE BOYS OF WEXFORD

However, the worst outbreak occurred in Wexford, and it later spread to Wicklow. Although the rank and file were mostly Catholic, the head of the Republican Government formed there was a Protestant, Mathew Keogh by name; and for a time the leader of the Irish forces was another Protestant named Bagenal Harvey. We merely mention this matter to prove that the war was in no sense a religious one, regardless of what apologists of England may say. Both men mentioned above were executed on apprehension at the end of the revolt.

The Irish peasantry, armed for the most part with pikes and pitchforks and entirely untrained, displayed such a reckless and vindictive valor before the well-armed and well-trained redcoats of England that they were able to win many sanguinary battles, and it was only through the lack of experienced leadership and the force of superior numbers that they were finally crushed at Fidh-na-gcaer (the hill of the berries), senselessly called Vinegar Hill, on June 21st of the last named year. But their effort had been a mighty one, and proved conclusively that the aims of the

leaders of the United Irishmen (who were now in exile, in prison or murdered) would have materialized had their plans been given an opportunity to mature.

We feel it appropriate to sing their praises once again:

"We are the Boys of Wexford,
Who fought with heart and hand
To burst in twain the galling chain,
And free our native land;
And if for want of leaders we lost at Vinegar Hill,
We're ready for another fight and love our country still."

During the revolt the people of the countryside not in the rebellion were slaughtered as cattle by the English. After the battle of New Ross all the Irish wounded were butchered on the field. The Irish in retaliation burned eighty prisoners in a barn the following night. This was little to the credit of the Irish Irregulars, but it was the only stain on their honor; and their leader resigned his command in protest. What English commander would do as much when a massacre meant a step towards promotion?

Sir Jonah Barrington commenting on the rebellion says: "The courthouse of Enniscorthy, wherein our troops (English) had burned alive above eighty rebels, and the barn of Scullabogue where the rebels had retaliated by burning alive one hundred and twenty Protestants were terrific ruins." (By Protestants he really meant Loyalists).

Taylor, the most rabid royalist that ever dyed a Saxon sword in Gaelic gore claimed that many of those in "the barn of Scullabogue" were really Irish Catholics who could not give satisfactory accounts of their movements.

MacGee in his history states: "Although from 1798 to 1800 not less than sixty-five places of Catholic worship were demolished or burned in Leinster . . . only one Protestant church, that of Old Ross was destroyed in retaliation." And. "No outrage upon women is laid to their (the Rebels) charge even by their most exasperated enemies."

Such was the contrast!

With the rebellion crushed, the ferocity of the British libertines surpassed even the savagery of those of Cromwell. Many who were promised amnesty were tortured and murdered on surrendering. Father Roche, the last leader of the revolution, was one of those who submitted on terms but he was immediately brutally assaulted and later hanged. The Bridge of Wexford town was used as a gallows, and sixty-five bodies were counted hanging there at one time. All executed were gutted and quartered when time afforded; and indeed every English soldier had served his apprenticeship as a butcher after the massacre of

Wexford. A hospital filled with wounded Irish was burned to the ground. And Col. John O'Kelly of Killann, one of the wounded found in the town, was beheaded, and his head used as a football on the streets of Wexford before the eyes of his little sister. Or was it the good old English game of rugby that was played on that day? Those English executioners were a sportive lot and in a way ingenious. May their heads at least be at rest! But let us sing with P. J. MacCall:

"Tell me who is that man with gold curling hair —
 He who rides at the head of your band?
 Seven feet is his height, with some inches to spare,
 And he looks like 'a king in command!' —
 "Ah, my lads, that's the **Pride of the Bold Shelmalliers**,
 (With brave Harvey to lead on the van),
 Who's the foremost of all in the grim Gap of Death,
 John O'Kelly, the Boy from Killann!"
 But the gold sun of Freedom grew darkened at Ross,
 And it set by the Slaney's red waves;
 And poor Wexford, stript naked, hung high on the cross,
 With her heart pierced by traitors and slaves!

But massacres and gutters of blood were nothing new in the history of Wexford. Dr. Lingard, well-known English Protestant historian, in referring to the Cromwellian massacre there states: "Wexford was abandoned to the mercy of the assailants nor could the shrieks of three hundred females, who had gathered round the cross on the market place, preserve them from the swords of those **ruthless barbarians**." (English soldiers).

(Note: The gallows of Wicklow town which was used in 1798 still stands forment the monument in the Square).

However, at Arklow those Beasts of Prey almost surpassed even themselves in acts of savagery and barbarism. Fr. Michael Murphy, head of the Irish Irregulars in the battle at that place, was killed in leading the final charge which broke the English ranks according to Michael O'Byrne in his Memoirs. Later, some English soldiers passing over the battleground found his body and identified it as the priest's. According to the Rev. Mr. Gordon, who was a Protestant loyalist, they "cut open the dead body of Father Murphy, took out his heart, roasted his body and oiled their boots with the grease that dripped from it." (Such austere refinement!). The reverend gentleman then went on to tell how they roasted the priest's heart, and concludes with, "All who partook of this cannibal banquet died raving mad." (Possibly they died of ptomaine poisoning. Story told to Gordon by the captain of the cannibal regiment).

Taylor (p. 88) and Hay (p. 182) state that Fr. Murphy's body was mutilated by order of the Viceroy, Lord Mount Morris,

quoting him as saying when ordering the body burned, "Let his body go where his soul is." (Taylor as stated was a Protestant, while Hay was a Catholic).

Thus, we learn that the English soldiery of 1798 completed the full cycle of savagery on the Scale of Crime. But what could be expected of such renegades with their passions free of restraint and their leaders gloating in their vicious orgies? The Ionan missionaries apparently had failed miserably in their attempt to tame the inherent brutality of the British Barbarians whom we find but little changed since they left the cesspools of the Elbe.

As proof that the private soldiers were no exception to their masters let us consider the conduct of the latter.

General Lake, the hero of the English forces who had denied any quarter to the Irish, had one of the patriots hanged outside his window, and then disembowelled and quartered while the ogre gazed on placidly as he feasted at his banquet table and smacked his sensuous lips at this English appetizer!

Nor were the Government officials any better. Not being able to leave Dublin Castle and enjoy the sport of the army, they ordered that some of the "Rebels" be brought to Dublin; and we hear that loads of wounded Irishmen were dumped indiscriminately on the lawn outside the Castle to satiate the gaze of its occupants, while scores of prisoners were taken there to be hanged, drawn and quartered.

Again the loyalist writer, Sir Jonah Barrington, tells in his *Memoirs of a powerful giant*, Lieut. Heppenstal, known as "The Walking Gallows" because he used to place his cravat around the neck of an Irish civilian and then throw him over his shoulder and dance and caper about until the victim was dead. Though he often repeated this "stunt" for exercise and amusement, Barrington states that, no protest was ever made by soldier or official.

It was a barbarous procedure by an alien and barbarous people, and the thoroughness of their system left no species of injustice omitted in their lengthy Catalogue of Crime.

Sir John Moore, that famous fighter who was one of the English army leaders in Ireland at that time and who later died in Spain in his hour of victory over the hosts of Napoleon, stated that, "If I were an Irishman I would be a rebel"; and his reports to the English government claimed that it was imperative to keep troops in Ireland, not to hold the native Irish in check, but rather to curb the murderous and marauding Yeos (Anglo-Irish soldiers) in their tours about the land where they struck terror.

into the hearts of the countryside. Those demons of Satan's creation and English origin generally had a professional hangman accompanying them to facilitate their diabolical work of carnage and murder, and any gate arch, tree branch or farmer's cart might serve them as a gallows.

Later in the year (1798) Moore resigned in horror at, and in protest of, the treatment of the Irish at the hands of the English government and her ruffianly soldiers who were more savage than the degraded African Hottentots of that period — false to their friends and fiendish to their enemies. But Sir John, like Abercrombie, was only a soldier and not a savage. Likewise, he was a Scotchman. Certainly, no English general would have had any qualms of conscience at the massacre of a few thousand of "the mere Irish". What a distinctive mark of nationality this was! And so it seems to this day.

Lecky (Vol. 4, p. 275) and Rev. Gordon (p. 197), both Protestants, state that the Hessian mercenaries of England killed many loyalist Protestants who had been spared by the "Rebels". Yet it would appear that the "Rebel" Catholics were blamed for those same murders.

Why you may well ask should German adventurers suppress liberty in Ireland? The English government alone holds the answer.

Note: Patrick, Murphy, grandnephew of Fr. John Murphy (not Fr. Michael) who was hanged in 1798, died in Wexford, Dec. 1941, aged 96 years. The English statement that the Irish became intoxicated after the capture of New Ross, thus allowing the English to recapture the town, has been proven to be false. The town was retaken in a surprise attack owing to the failure of the Irish Irregulars to place sufficient guards on account of their inexperience and lack of adequate leadership. Irish historians please take notice.

(References: Hay, Holt, Mitchel, MacGee, Taylor, Teeling, Rev. Gordon, Fr. Kavanagh, Lecky, O'Byrne, etc.)

MICHAEL O'DWYER, THE RAPAREE

After the collapse of the revolt in Wexford, Michael O'Dwyer with a band of followers attempted to cut his way to the West, and endeavor to arouse the Gaels of Connacht where it was known that the United Irishmen were well organized, in Galway at least, before the English onslaught of 1797. However, they were defeated before reaching the Shannon. Many of them then surrendered to Moore and their lives were spared as promised, but they were sent into exile. Then O'Dwyer with a few others retreated back to the mountains of his native Wicklow where they lived as Raparees, and held out against the might of England until after Emmet's abortive rebellion of 1803. O'Dwyer finally surrendered on terms and went into exile in Australia on his

banishment by Britain when she failed to keep the terms of the surrender.

We are pleased to state that we were able to visit many of the haunts of O'Dwyer and to take part in the anniversary celebrations of 1938 when we marched to the skirl of the pipes with a pike upon our shoulder.

THE MEN OF THE WEST

Two months after the end of the fighting in Wexford, General Humbert of France landed at Killala in Mayo with one thousand men. This, friends, was the first and final payment made by France to Ireland in return for the services of one million Gaels on her fields of battle, half of whom died in the vain hope that their endeavor would free their Dark Rosheen.

The gallant Humbert, of whom none was braver, raised the standard of the Irish Republic — the flag of green with its endearing motto, "Eire Go Breagh" (Ireland Forever). The Irish roused from their lethargy by the gallant Fr. Conroy, who was later hanged for his patriotism, flocked to fight beneath the Banner of Freedom, and marched on Castlebar where they met the Redcoats six thousand strong under the command of the cowardly "Butcher" Lake. Humbert had only eight hundred Frenchmen (some having been left to garrison Killala and Ballina) and about fifteen hundred Irishmen. The battle which followed, known to history as "The Races of Castlebar" lasted scarcely five minutes, the English suffering a most humiliating defeat.

Both Lecky and Mitchel state that had the French sent a force of fifteen thousand men earlier in the year, as they had attempted to do two years before, that Ireland would almost certainly have won her freedom.

As it was, much of Ireland lay prostrate and dispirited. Nevertheless, we find Col. Blake of Galway and Major Plunkett of Roscommon with others outside of Mayo joining "The Men of the West" as they are so aptly termed by Wm. Rooney, the poet. Here we quote only a stanza of his song:

"Killala was ours ere the midnight,
And high over Ballina town;
Our banners in triumph were waving
Before the next sun had gone down;
We gathered to speed the good work boys,
The true men anear and afar;
And history can tell how we routed
The redcoats through old Castlebar;
I gave you 'The gallant old West' boys,
Where rallied our bravest and best
When Ireland was broken and bleeding,
Hurrah for the Men of the West!"

Humbert then marched east across the Shannon to Longford,

but after a brilliant campaign he was overtaken and surrounded by Gen. Lord Cornwallis, the new Viceroy — the same who surrendered America to George Washington. Apparently, he now sought to retrieve his military reputation. He commanded a force of thirty thousand men while Humbert had less than three thousand. After a gallant stand the French division surrendered and they were treated as prisoners of war and later returned to France, but the Irish contingent expecting no quarter attempted to escape. All who were captured were instantly shot, about five hundred being butchered on the field of Ballinamuck by the order of Cornwallis.

Dr. Hayes in his "The Last Invasion of Ireland" gives an account of the stand taken by a Longford militiaman named MacGee (Magee) and a few others on Mullach Hill at Ballinamuck. Here MacGee manned a gun and held the English at bay after the surrender of the French. When the ammunition was exhausted he used the camp pots, kettles and old pieces of iron mixed with grape and canister and actually broke up and routed an English charge on the hill, four of his companions being killed by the recoil of the gun when they supported its broken wheel on their shoulders. With his make-shift shot exhausted MacGee was captured, tried by drumhead court-martial and executed.

As no one has previously done honor to his memory, we here make an attempt to eulogize him in the following lines by us which appeared in the New York Irish World, Oct. 1940.

Gunner MacGee

Emania of the Red Branch Kings,
And Tara's halls of ancient fame,
They fade in grandeur to the call
Of Mullach and its treasured name.
Amidst the glory of the past,
And heroes of our history,
Emblazoned on the Halls of Fame
Is writ the name, "Gunner MacGee."

Cornwallis to his general said,
"Forget 'The Race of Castlebar',
Blot out the past forever more,
Gaze not on that which is afar."
And then he boasted, "We have won;
We've swept the land from sea to sea;
We've conquered Ireland once again."
But Lake he faltered, "There's MacGee."

From Wexford town to Mayo's shore,
From Antrim's Glens to Slieve-na-mon,
The voice of Freedom spoke no more,
And all but one lone patriot gone.
On Mullach Hill he stood alone,
And Eire's sons in slavery,
Fast bound again in Saxon chains
Except that man, Gunner MacGee.

For faith, for friend, for fatherland,
He fought that freedom we might know,
When every Gael there fell or fled,
And Frank had yielded to the foe.

Again, again the Saxons charged;
 Again, again disorderly
 They staggered backward from the hill —
 That mount where stood Gunner MacGee.

The proudest chapter ever penned,
 The grandest deed in Ireland's lore,
 Is of that patriot who bled,
 And writ the record in his gore.
 His friends had fallen one by one;
 They fell as leaves around MacGee;
 He lived that Eire might arise,
 And died that Gaels should yet be free.

Should Eire's Freedom e'er burn low,
 Then blare the trumpet, bare the sword,
 Her Sons shall rally each and all
 At mention of that magic word —
 Amidst the glory of the past,
 And heroes of our history,
 Emblazoned on the Halls of Time —
 That name of fame, "Gunner MacGee."

Next, the English attacked the Irish army holding Killala. The latter being but poorly equipped and many times outnumbered were defeated and mercilessly slaughtered, both there and at Castlebar. However, there was no question as to their valor on the field of battle. The Protestant bishop of Killala who was a rabid partisan of the Royalist cause said: "They (the Irish) ran upon death with as little appearance of reflection or concern as if they were hastening to a fair." But our authority — the usurper of Killala — had no idea of why the Irish patriots could show such bravery, having led a life of ease himself and being only a voluptuous parasite at the best who lived in luxury on the tithes collected from his persecuted Catholic brethern.

However, the English cannon once more proved conclusively its superiority to the Irish pike, thus more than counterbalancing the deficiency in English bravery.

(Note: Humbert and his men were astounded at the stature of the Connacht men who appeared as giants in the French uniforms that were supplied, and they were further surprised to find that the Irish were still Catholic in spite of the Penal Code of Barbary).

The massacre after the revolt was similar to that of Wexford, and our family tradition coincides perfectly with history on this point. Many innocent prisoners were executed, and the people of the countryside were butchered as animals for market. Col. Blake, Major Plunkett and other Irishmen, who had once served in the English army were given a mockery trial of drum-head court-martial and shot at the word of Cornwallis. The conquering hero then returned to Dublin and the plaudits of the Castle. Whenever an English general lost prestige abroad he could always retrieve it in Ireland; and so we find this officer going to France as England's plenipotentiary to negotiate the Peace of Amiens in 1802 — that treaty which England refused to fulfill, and so brought upon Europe the bloody Napoleonic wars, as part of her perfidy.

THE MURDER OF WOLFE TONE

The history of Tone's endeavors to secure help in Europe are well-known, so we will not discuss them here. We shall only attempt to clear his name from the stigma by which the murderers of England attempted to sully his fame.

After the collapse of the revolt in the West, Tone with some small French support endeavored to land in the North but was captured in Loch Swilly. He was tried by a court-martial and sentenced to death. As the civil courts were in session in Dublin, Tone's lawyer applied for a writ to have Tone appear in one of the said courts. The presiding judge ordered the military authorities to produce Tone in court on Nov. 12th, the date set for his execution which was thus legally stayed. However, on the named date a military officer appeared in court, stating that Mr. Tone was unable to appear. For a whole week relatives, friends and counsel vainly tried to see or communicate with him. Then on Nov. 19th the English authorities brazenly stated that Mr. Tone had committed suicide by cutting his throat. He was buried secretly and without an autopsy, such action proving a sinister design.

There can be little doubt (if any) that the English government planned his death, fearing that he might be freed on some technicality by the civil court, for he had been captured aboard a French ship. But the Tyrant that had hanged William Orr the previous year, after he had been reprieved five times by the courts, and regardless of the facts that he had been convicted on admittedly perjured evidence by a jury plied with liquor, was determined that Tone should die. Strangely, the English history of our youth records (possibly unintentionally yet no doubt truthfully) that Tone was hanged. (Tone's brother, Matthew, was also hanged).

Although he did not have a single drop of Celtic blood in his veins, he is considered one of Ireland's greatest patriots and the founder of Republicanism in that fair land.

In conclusion we wish to present a token of respect to Tone's memory from the pen of the illustrious Lillian Lally who happens to be (or rather is) of the Clann Maolalaidh:

"Oh proudly do the four winds croon
The praise of Tone,
And sing that in his Eire soon
The red seed sown
Ere long a harvest fully be
To those who own
His faith, and scorn to bend the knee
To England's throne!"

And may this be his epitaph.

(Note: There has just been placed in the National Museum, Dublin,

Jan. 1940, a death-warrant secretly issued by the Crown authorities in June, 1798, designating the time and manner of the death of the martyred brothers, John and Henry Sheares. This document which was discovered in England proves that the trial of the brothers in July following was a mock one as was surmised at the time.

It was at this period that the friends in the dock would tremulously await the edict of the court, and if the so-called judge adjusted his "black cap" which meant that the sentence of death was to be passed, they would whisper "caip bais" in Gaelic, meaning "the cap of death", which in American slang becomes "kibosh").

NAPPER TANDY AND "THE WEARING OF THE GREEN"

One of the fieriest supporters of the United Irishmen and the secretary of that organization was Napper Tandy, the hero in "The Wearing of the Green". With a small force he landed in Donegal from France, but on receiving intelligence that Humbert had surrendered, he was persuaded by his advisers to withdraw. Later, he was seized by the English in the foreign port of Hamburg, and returned to Ireland where he was sentenced to be hanged, drawn and quartered for "The Wearing of the Green" in 1801. However, owing to the intercession of his friend, Napoleon Bonaparte, who "took him by the hand", he was released and sought "a mother's blessing from a strange and distant land" and where he died still "Wearing of the Green" in 1803. And as long as the Shamrock is trodden "under foot" the spirit of this noble patriot shall ever lend intrigue to the Soul of Ireland.

(Note: At that time the wearing of a sprig of shamrock was punishable by death.

In 1938 we were informed that the shamrock was dying out in Ireland. Who may we ask can feature Ireland without a shamrock or St. Patrick without a Trinity?)

A WAIF OF THE BATTLEFIELD

But reverting to the massacre of Mayo, may we quote one instance of English depravity there as we received it from the narrative lips of the son of one of the would-be Irish victims.

A young girl sixteen years of age was fleeing with her little brother before the lust and rapacity of the English redcoats, near Castlebar, during the period of pillage and slaughter — the barbarian aftermath — to which the English always resorted subsequent to each Irish uprising. A British officer seeing the inhuman spectacle, hastened to the rescue and had the pair of refugees placed in a haven of safety. Lest anyone doubt our word that a British officer could show such chivalry, allow us to give a few more particulars. It is to be noted that he was not of an English but of an old Anglo-Irish family, while his mother was a Browne of Norman descent. His name was Peter Sears, but we regret that we cannot give his rank in the army, though he possibly was a captain. He belonged to the Sligo branch of

the family, many of whose members had served in England's foreign wars. Although they were Protestants they were thoroughly Gaelicized, speaking the Gaelic language and having previously adopted the name of MacSaoghair, the origin apparently being the Anglo-Saxon personal name of Saogar.

But there is a sequel to this story or otherwise none of it would be written.

The young girl above referred to was Bridget MacGibbon or Gibbons of the Castlebar Gibbonses who were apparently an offshoot of the Mayo de Burghs or Burkes, but through her mother, who was an O'Connor, she claimed descent from Rory, the last Ard Ri of Ireland. It would seem that she received more than passing notice from her rescuer, for, when the English thirst for Gaelic gore subsided, he returned and married her.

An interesting sidelight of the times is the fact that the couple were first married in the Protestant church and then immediately in a Catholic one, for the bride was a Catholic. This procedure was a hangover from the Penal Days when it was death for a priest to officiate at a mixed marriage. By a pre-nuptial agreement all boys of this union were to be Protestants, while the girls were to follow their mother's faith. They settled at Neale, Mayo, and their children were named Thomas



MARY ANN O'MULLALLY OF OSHAWA, CANADA
THE GRANDDAUGHTER OF BRIDGET GIBBONS

(who had a son, Terry), Arthur, Matthew, Michael, Patrick, Mark, Peter, and also three daughters (one named Nancy) who died in infancy.

Michael above married Catherine Gibbons, a fourth cousin of Ballinrobe, and they ultimately became our maternal grandparents, migrating to America in 1849. They had six children as follows: Mark, Michael, Margaret (Mrs. Holland, living 1941), Mary Ann (our mother), Bridget, and Thomas Arthur.

(Note: Catherine Gibbons above was the daughter of Martin Gibbons and Margaret Martin who were married in 1815 and had six daughters. Martin Gibbons was the son of Edward Gibbons and Jennie Hill who were married in 1785, Martin being the twelfth of eighteen children. This Edward in turn was the son of Miles Gibbons and Elizabeth (Betty) Forbus (or MacFirbus) who were married in 1755. And Jennie, named above, was the daughter of a Mr. Hill (a brother of 'the great Col. Hill' of the song so named) and Catherine Dolly Hyde. Those records are kept in Battle Creek, Michigan, by the descendants of the five sisters of Catherine, above, namely: Merrys (Morans), Jennings, O'Donnells, Conroys and Flynns. Martin Gibbons took as his second wife, Nell Walsh, and had three other children, namely: Peter, Sarah (Sally) and Elizabeth all of St. Louis, Mo. And poor man that he was, he ended his days in one of England's benevolent "soup-houses" that would tax even the ingenuity of a Dickens to picture. The hand that robbed him, fed him. So ended one of our maternal great-grandfathers.)

THE REVOLT OF TIPPERARY or "THE MORNING OF THE RISING"

The following chapter would have remained unwritten by us were it not for the fact that the legend of it was brought to America by our forebears and lingered long in our family. Investigation of history reveals little, for in the turmoil of 1798 the desperate revolt of the Men of Tipperary appears to have been forgotten. It has been only by supplementing this legend by the unforgettable tradition of the inhabitants of the Mullinahone district, many of whose forefathers fought in that wild bid for freedom, and verifying the same by old army and newspaper records that we have been able to present anything in the nature of a connected story. We are also indebted to Mr. James Maher B. A. of Mullinahone (who has only recently collected Kickham's poems) for verifying a goodly part of our material.

We have left this chapter of the 1798 Rebellion to the last, for as stated before, it has never been written; and while the revolt in Tipperary preceded that in Mayo, the guerilla warfare in the first named county lasted for some time after the collapse of the revolt in the West.

The greater part of Tipperary had held aloof from the rebellion, awaiting such time as the French would send the promised help. However, the Mullinahone district becoming impatient on seeing one county after another arise and collapse,

decided to throw restraint to the winds and strike for the independence of Ireland.

From a strategic point of view it is easy at this great distance of time to criticize the leaders of the revolt for not waiting for a more favorable opportunity, but we must remember that they had no way of knowing that the French were sure to send help, as there had been many disappointments, and it is possible that the English spy system made it imperative to strike then or never. And the answer to the query as to why they did not arise at the time of the Wexford revolt is that the vigilance of the English authorities scarcely permitted it.

The revolt which occurred on the morning of the Feast of St. James, July 23rd, 1798, had been planned for some time. As the English soldiers had previously seized the guns in that locality, the patriots were forced to depend almost entirely on pikes for the success of their enterprise. Those pikes had been made by a blacksmith near Corrigmuclear, one of the hills of the Slieve-na-mon Mountains. His name is still given as Sean Gow, that is "John the Blacksmith", and a jutting rock near his smithy, where a guard used to stand, is spoken of to this day as "The Gow Rock".

Kickham's poem, "Rory of the Hill" aptly applies to all the old "rebel" days, '98, '48, and '67. We quote a stanza

"The midnight moon is lighting up the slope of Slievenamon —
Whose foot affrights the startled hare so long before the dawn?
He stooped just where the Anner's stream winds up the woods anear,
Then whistled low and looked around to see the coast was clear.
A sheeling door flew open — in he stepped with right good will —
'God save all here and bless your work' said Rory of the Hill."

The recognized leader of the rebellion was Thomas Neill of the Inn at Nine Mile House, his chief aides being John Power, Meagher, MacCormick, Ryan and Bolger, while the O'Mullally brothers, Conn and Charlie, were organizers. On the morning of the revolt some of the patriots attacked the stagecoach in the town of Mullinahone. This had been pre-arranged as a signal for revolt by the United Irishmen throughout Ireland. The news of the attack was presumed to be the message relayed to other parts for concerted action. The Patriots to the number of five or six hundred then converged on Nine Mile House where they attacked the English barracks at that place. But they were somewhat disconcerted, for their supposed leader, Thomas Neill, not only failed to lead them but had turned informer, and had advised the English garrison beforehand of the maneuver. The contemplated surprise attack was therefore unsuccessful, and the patriots under Meagher fell back on the hill of Corrig-muclear, which overlooked the Corrig-an-Aifreann or Mass Rock where

their fathers had worshipped through a century of Penal Days, and where we spent many an hour.

General Myers, the leader of the English forces at Nine Mile House, was unable to dislodge the Irish from their position, and was forced to send to Callan (Kilkenny) for reinforcements which soon arrived under Lieut. Lee. For a well-armed force "the crag-crowned forehead of Corrig-moclear" was well-nigh impregnable, and even in hand-to-hand fighting, pikemen there had a decided advantage. The fight which is described in an old Gaelic poem was a desperate one. Time and time again the English were repulsed, but in the end the Irish Irregulars (or Immortals) were forced from the hilltop by the superior numbers of their well-equipped adversaries. The Irish kept up a running fight along the face of Slievenamon until finally the rout became general, and the patriots attempted to escape into the hills or under the hedges as best they could.

The English order of the day was that all Irish captured with pikes in their hands were to be dispatched without delay, for as already stated England still murdered Irish prisoners of war, while those captured empty-handed were to be held for future disposal. It so happened that of three captured in a certain place — standing at bay with pikes in their hands — one was a boy of sixteen years. Lieut. Lee, the second in command, be it to his credit, spared the life of the youth whose name was Michael Hoyne. This Michael who died in 1869 was the last survivor of that band of Immortals who did "the green banner uprear" and raised "the first shout of the onset from Corrig-moclear." His grandchildren still reside in Co. Kilkenny, and they possess much first-hand information of that time.

So memorable was the occasion of the battle that it was referred to by the people for miles around as "The Morning of the Rising" for three-quarters of a century afterwards; and in fact many of those living in that locality at the present time (1938) have talked to several of the survivors.

April 1st 1939: The natal day of our late father, an Exile but a true Gael.
 April 2nd 1939: Our natal day. For fifty years we have carried the banner.

CONN O'MULLALLY, THE RAPAREE

The story of the above named Raparee of 1798 was told to us by our grandfather who received it as it was related by his grandfather, Conn the Raparee, himself. It was further corroborated by the Rev. Father Mackey (mack-ee) who was also a grandson of Conn and well versed in the family tradition. He was located in Eastern Ontario during the greater part of the

last half of the nineteenth century. This record was still further supplemented and verified by the family at both Roscrea and Mullinahone, and we have no doubt as to its accuracy. Forthwith is the story:

Conn O'Mullally, so it has been claimed, was named after his illustrious ancestor, Conn of the Hundred Battles; and strange to say he had no other ancestor or senior relative of the name. He and his brother Charlie, both already mentioned as being in the Rising of 1798, remembering the injustices suffered by their forebears, and having themselves felt the lash of the Penal Laws, and being deprived of all education except that which they had acquired in the Hedge Schools — those Gaelic Universities — operated by men upon whose heads there was a greater bounty than on that of the wolf, vowed vengeance for those wrongs inflicted upon their people. Previous to 1798 they had actively participated in the different agrarian agitations of that time, such as the activities of the White Boys, and they had taken a major part in the organizing of the United Irishmen in South Tipperary previous to the rebellion. Having fought in the desperate encounter on Corrig-moclear, they were then under the official ban of England, and Conn, taking the leadership of a band of Irregulars, withdrew to the Galtee Mountains and the Glen of Aherlow and the vicinity thereabouts. It is possibly only a coincidence that some of the family reside in the Glen at the present time. It is also claimed that they had recourse to caves or subterranean enclosures, but we regret that we can give no particulars of this latter claim. They only lived to revenge themselves as far as possible on the savage Saxon hordes, for the atrocities committed by the English both before and after the fighting of 1798 but served to intensify their hereditary hatred and loathing of the foreign foe, and to annihilate as far as possible the usurpers of their land; and it is a proud family boast that many a savage Sassenach and recalcitrant landlord fell before their mighty strokes.

The tradition of Mullinahone states that several of the Irish patriots were hanged at Gurteen (the little field) without any form of trial from what are to-day called Kickham's trees, for in their shade he received much of his inspiration. Further, one Donald Norton, an associate of the two O'Mullallys, was captured on Slievenamon (the mountain of beautiful women) by the Yeos and lodged in the military barracks (now police barracks) of Mullinahone (the mill of the caves), where he was court-martialled and sentenced to be executed, which sentence was carried out on a gallows erected on the bridge over the Anner

River at the market square in that place. The scion of a Norman scoundrel, Purcell by name, refused to murder the patriot, but an Irish traitor with the honored name of Mullens volunteered to do the dastardly deed, which was performed with precision. Norton's body was next cut down and drawn and decapitated as a beast for market. While the entrails were cast into the placid waters of the Anner, the body was buried in the back yard of the present Mullally's Hotel. The head was then placed upon a spike atop the ramparts of the Cromwellian ruin of St. John's Abbey there, where it remained for many a year. (The martyred Father Sheehy's head remained on a spike at Clonmel for twenty years before the English authorities would allow his sister to bury it shortly before the 1798 Rising). The spike itself upon which Norton's head had been impaled was only removed in the year 1867 and taken with other relics by a patriot named Mochler (possibly of Corrig-Moclear or Rock of MacLear) to the Fenian Fair in Chicago of that year, and sold as a souvenir to supplement the funds for the new Rising. (Story verified by Norton brothers of Mullinahone who reside in the C. J. Kickham home).

And the grinning skull of Donald Norton, or the memory of it, drove the Mullinahone section to frenzy, and it was known as a "rebel" quarter for a century to come; and in fact the musicians band there was always a subterfuge for the organizing of rebellion — and those who could not blow a horn could beat the drum or carry the banner. And the inscription on that banner bore the motto, "Mullinahone never wanting in a good cause", and proved that Donald Norton was not forgotten; and our family tradition states that his death did not go unavenged.

(Note: The Abbey named above originally belonged to the Knights of St. John of Jerusalem, but was later used by the English as both a man and animal Pound).

Other tradition states that some of the Irish prisoners were released from Killaghy Castle with a key made by the patriots' friend, Shean Gow, but on this occasion there is claimed to have been collusion between the guards of the Castle and the friends of the prisoners. And indeed it is well-known that many of the Irish who entered the service of the Saxons did so only to stave off starvation, and were generally in sympathy with their compatriots, and often were secretly of the greatest assistance to them though openly they were denounced as traitors.

Bearing directly on this time is a document which is to-day in the private possession of the descendants of one of the army officials of that time (a copy of same being with Mr. James Maher). We present only the conclusion of the article, as the

body of it has no special significance attached to it apart from the fact that it contains a certain amount of grim humor which may explain in part the portion here produced, and permission to quote does not extend further.

Extracts from dispatch (Sept. 1798) sent by William Despard, Killaghy Castle, Mullinahone, to Captain Ponsonby, Urlingford (Kilkenny):

"I am told the Helmets are arrived. I think I bespoke them for the following Persons: Neil Bradshaw, Two Mullallys, Tobin and the Buck Rabbit. If I did not, I ought, so don't omit them.

Believe me, Dear Captn.

Yrs. Most truly

(Sgd.) Willm Despard."

On the face of this ambiguous article it might seem that the five men named were soldiers in the employ of Despard, and that he was wishing to obtain soldiers' Helmets for them. Nothing is known now of a Neil Bradshaw, and the full names of the other four are missing, so it is difficult to prove any statement in regard to them. But we have this information anent the foregoing:

Captain Ponsonby was of course in charge of the English soldiers stationed in that locality.

William Despard was a desperate character who occupied Killaghy Castle — a landlord who wrung his rack-rent from the vitals of his victims — and who is claimed to have used a ruthless hand in helping to suppress the revolt of 1798; and as stated some of the prisoners were held in his castle.

The Tobins were the original owners of Killaghy Castle before the time of Cromwell, and were known as the Barons of Compsey and the Chiefs of Killaghy; and even to this day their tradition back beyond Cromwellian times is very strong. It would seem unusual to find a slave by the name of Tobin in the employ of Despard.

(Strange to relate one of the two owners of Killaghy Castle of the present time (1938) is named Bradshaw though he has no known connection with the one named above).

Regarding "the Buck Rabbit", we have been informed that his name was Meagher which seems significant as that was also the name of the leader of the rebellion. Others claim that he was a Raparee which sounds plausible. We would scarcely expect a British soldier wearing a Helmet to bear such a name as "the Buck Rabbit", and we believe that he gained the nickname from the fact that he was always able to keep a jump ahead of the servants of the Tyrant.

Concerning the Two Mullallys, we can only say that they may have been Conn and Charlie, the Raparees, but we have no proof that such was the case. They might well have been Irish spies in Despard's employ, or they could even have been traitors to the Irish cause.

In conclusion, there is one salient feature that may prove much. It is claimed by some that the desperate Despard in his so-called humorous letter was referring to pitch-caps, so popular in 1798, when he used the term "Helmets". If this should be the case then the men mentioned were "outlaws", and "on the run", but if Despard merely meant what he said, then the men named must have been servants in his employ who were being turned into soldiers two months after the Rising, and this seems improbable.

As a sidelight on the terrible hatred of the peasantry for this demon Despard, we repeat the story of one of the evicted tenants whose name was Kirby. So great was this man's hatred of Despard that on the night that he (Despard) died this former tenant mounted his horse and rode furiously into the night, "taking the soul of Despard to Hell" as he claimed. He returned the next morning stating that he had accomplished his purpose. As proof of his terrible ride his horse lay dead of apparent exhaustion.

The story at least shows the lack of esteem in which Despard was held; and indeed the ogre is spoken of about the countryside as though he died but recently.

Another terrible character and enforcer of the law in 1798 was the High Sheriff of Tipperary, Sir Thomas Fitzgerald, known as "Flogging" Fitzgerald, but whose true name was really Uniacke. He was one of the most brutal of the butchers of Tipperary, and many innocent victims were flogged and hanged on his arbitrary orders. His own wife referred to him proudly as "the hangman of '98". And his little grandson, while demonstrating to a younger brother and sister "how grandpa hanged the Croppies in 1798", accidentally hanged himself at Clonmel. What a great pity it was not the grandfather!

We merely refer to the brutality of Despard and Fitzgerald — a landlord and a sheriff — to show the despotism with which the peasantry had to contend, and why our forefathers rose in desperation and lived the lives of Raparees rather than bend their wills to the tyrants of the land. In the end the forces of tyranny became too numerous, and so the Raparees were forced to flee before the might but not the right of the usurper, yet not until they had taken their full measure of revenge. After the

hue and cry of the hunt had died down, Conn fared-forth and settled at Rath-na-Vague, near Roscrea, as described under "The North Tipperary Branch". Where Charlie settled is unknown, but we do know that he escaped.

Such is the tradition of Conn the Raparee who was apparently the last patriot of this particular branch "to strike for the Green" for Landlordism and the demon of its bosom — Famine — soon drove many of them to foreign lands where the fangs and the claws of the oppressor had been broken and shorn.

And so let us say, peace to our greatgrandsire and all respects to his endeavor, and may his spirit and the spirit of all those who have faithfully served their Rosaleen be the guiding Star of the new Eire.

It is little wonder that "Leo" (John Keegan Casey) later lamented over Tipperary in those words:

"Oh, why this grief by Anner's flowery side,
And far across old Munster's hill-girt Plain?
Mobhron! Mobhron! behold Tipperary's pride
Is wearing now the Saxon's felon chain —
The chain our fathers strove to burst and strove in vain."

CHAPTER XXII

THE SHACKLING OF THE SOUL OF IRELAND — THE ACT OF UNION

"Woe and pain, pain and woe,
Are my lot night and noon,
To see your bright face clouded so,
Like to the mournful moon.
But yet will I rear your throne
Again in golden sheen;
'Tis you shall reign, shall reign alone,
My Dark Rosaleen!
My own Rosaleen!
'Tis you shall have a golden throne.
'Tis you shall reign, and reign alone,
My dark Rosaleen!

(From Clarence Mangan, 1803-1849).

Now that Ireland was once again physically bound in bondage, England attempted to shackle her spirit by robbing her of the last vestiges of her freedom, and she hypocritically proclaimed to the world at large that the Irish parliament was incapable of maintaining order in Ireland. Accordingly every artifice and innuendo was used to bring about the union of the two governments — that is of England and Ireland. This movement was opposed by Protestant and Catholic alike, for while, as stated, the Irish parliament was strictly Protestant, it served as a barrier to the Draconian laws of England and as an obstacle to her Tyrants.

But before a union of the two legislative bodies could be

brought about the Irish one had to vote its own death sentence, which it refused to do. It is claimed that not above a dozen members out of a total of three hundred favored the union with England.

The three chief instruments of "Machiavelli" Pitt were Cornwallis, the Viceroy; Castlereagh, the Secretary; and Clare, the Chancellor — the three "C's" of the Conspiracy.

With bribes and threats they won many craven members to their side. Many titles were given to those who would turn traitor, and as high as eight thousand pounds was paid for a single vote. Those of the civil service who opposed them were expelled from office, and even some of the members of parliament were replaced by men (?) with less scruple. People all over the country were coerced into signing petitions in favor of the union, and felons were released from prison for the signing of the same. Lastly, the Catholic clergy was appeased by the throwing of another bit of sop in their direction, known as Catholic Emancipation, and which the said gullible clergy bolted whole.

England then with a master stroke suspended the Habeas Corpus Act and declared Martial Law; and so with the setting thus artfully arrayed, the so-called Irish legislature scandalously voted its own death sentence in the year of 1800 by a majority of only 162 members out of a total of 303. And Sir Henry Gratton, one of the minority, declared that not above seven of the majority were unbribed. (Our English school history admits "wholesale bribery and a liberal distribution of titles and honors" by Pitt).

Thus did the unscrupulousness of Englishmen and the treachery of Pseudo-Irishmen (or Anglo-Irishmen) rob Ireland of her government for the one hundred and twenty-two years then to come — an act that was crueller than the massacres and more relentless than confiscation. And the irony of the farce was that Ireland was charged with the amount spent in the bribing of the members who betrayed her and the binding of her soul in bondage. It was a bitter draught, but far worse was yet in store, for the real extermination of the Gael had scarcely begun. O, what a Tyrant! And what a history!

As soon as the union was consummated the burden of the Irish taxes increased, and the landlords merely passed this extra load onto the backs of the destitute tenants; and England legislated at will to the detriment of Ireland, for she had broken down the last rampart to aggression. And of course the promise of Emancipation was never kept, nor was it ever intended to be.

We take pleasure in recording the exits of Pitt and his henchmen in crime: "Pitiless" Pitt died grief-stricken five years later on learning that Napoleon had crushed Europe at Austerlitz.

Cornwallis of American fame died four years afterwards in India "despising and hating himself" as he said "for engaging in such dirty work." He had butchered many of the Irish and sold the rest in slavery.

"Covetous" Clare died within a year and a day broken-hearted, not from remorse, but because he was not rewarded by his ungrateful country (England) for his nefarious work, and the hoots of the multitude accompanied him to his tomb.

"Cut-throat" Castlereagh, though he had no qualms of conscience, still like his ancient prototype, Judas, committed suicide in a fit of insanity by cutting his throat, and the people also hooted him to his resting place in Westminster Abbey. It was a fitting end!

And of course King George died at his home in a mad house.

THE REBELLION OF ROBERT EMMET

Thus we see that though the agents of the fraud ignobly died, that "the evil they did lived after them", and England profited by the injury done Ireland for many decades then to come.

Though Ireland was crushed in 1798, her spirit was unconquered, and the answer to her betrayal in the Act of Union was the rebellion of Robert Emmet in 1803. He was the son of Dr. Emmet, a Protestant United Irishman, and the grandson of the Dr. Christopher Emmet who lies buried in Tipperary town. Strangely, he was the youngest of seventeen children of whom four had been named Robert, the first three being dead.

Building on the embers of 1798, his revolt might have attained success had it not been for a series of accidents incidental to his plans. With several of his followers he was captured and executed.

(The butchering block upon which Emmet was disembowelled and quartered is preserved in St. Enda's College. It is only one relic of British barbarism).

His proclamation to all factions of Ireland and his oration in the shadow of the gallows have won for him a place amongst his country's Immortals, and he will ever remain enshrined in the minds of Irishmen as a true patriot who hesitated not to sacrifice position, wealth, family and even his young life to further Ireland's cause.

The death of his sweetheart from a broken heart in Europe has hallowed the name of Sarah Curran and linked it for all time with that of the immortal Emmet, which recalls the lines of Moore:

"She is far from the land where her young hero sleeps, etc."

Some day in the near future the epitaph of Eire's most beloved son shall be written, for Ireland will then have taken her place among the nations. Emmet's wish will then be granted, and Ireland's debt to his memory repaid, for the spirit of Emmet has done more to keep the national fires of Eire burning than any

other force since the breaking up of the Clanns.

And when that epitaph is written what could be more appropriate than his own lines penned at the gravesides of some of the patriots who were executed in Dublin in 1798? We quote them in part:

“Nor shall a tyrant’s ashes mix
With those our martyred dead;
This is the place where Erin’s sons
In Erin’s cause have bled.
And those who here are laid to rest,
Oh! hallowed be each name;
Their memories are forever blest—
Consigned to endless fame.”

Though bludgeoned and sold in bondage, Irishmen were as far from being conquered as ever, and a short time later we find the minstrel Moore defiantly shouting:

“Already the curse is upon her,
And strangers her valleys profane;
They come to divide—to dishonor,
And tyrants they long will remain.
But onward! the green banner rearing,
Go flash every sword to the hilt,
On our side is Virtue and Erin,
On theirs is the Saxon and Guilt.”

THE RISE FROM THE EMBERS OF “’NINETY-EIGHT”

The following article is one of the unrecorded chapters of the revolt of the Irish peasantry in the nineteenth century. The struggle of the Tipperary tenantry is often lost sight of in the avalanche of evidence of suppression by the landlords, and the acts of protestation throughout the land. The terrible condition of affairs in the above named county caused Davis to cry out:

“Too long with rash and single arm,
The peasant strove to guard his eyrie,
Till Irish blood bedewed each farm,
And Ireland wept for Tipperary.”

Following the crushing of the rebellion of 1798 many rebel organizations, national and local, sprang up everywhere, Tipperary being no exception to the rule. Landlordism was the law of the land, and justice to the peasant was unknown in the courts of Ireland. He could not hold office, he had no national government, and he was scarcely given a higher rating than the beasts of the field by the barbarian rulers of the country. To the freedom loving Gaels the situation was just as intolerable as in the Penal Days. It is, therefore, not surprising that many, singly or in bands, attempted to rectify the injustices in their respective localities.

CAPTAIN PATRICK O’MULLALLY OF THE JOHN DOES

Sometime after Conn, the Raparee of the Galtees, fled from South Tipperary, his cousin Michael’s two sons, Patrick and Michael by name, and therefore great-grandsons of Captain Edmund, organized in the Mullinahone district a band of vigilantes known as the John Does, and of which Patrick was the captain. Many a recalcitrant landlord was brought to justice or to a state of reasonableness through their efforts. In time their organization was much respected by the tenants and feared by the gentry.

Evictions ceased in the locality and tenants-at-will, the greatest curse of landlordism, were unknown, and many long term and renewable leases were enacted through their efforts. However, Patrick wisely cultivated the friendship of the Marquis of Ormond (Butler by name) which later stood him in good stead as we shall see. No doubt the Marquis had "an axe of his own to grind." Many times when the English authorities were sent to arrest him, he (Patrick) escaped through the Bogs around his home at Kileglanna near Gort-na-bog and at the Red Bog of Modeshill. The meeting-place of the John Does was on "Hell Road," now the Mullinahone-Modeshill Road, so called from the fact that it was there that their plans were made.

At this time there was a famous outlaw near Garryricken in Kilkenny who some claim to have been identical with "the Buck Rabbit." It is stated that his headquarters were in one of the subterranean passages which abound in that vicinity. The opening to this tunnel was at a place called Trenchmore near the ruins of the old chapel there.

On one occasion we are informed that a Captain Desard of Clonmel lost a valuable horse. He appealed to Patrick for assistance. Together they went to the outlaw lair and were loyally entertained—dined and wined. The horse, which was also kept in a spacious stable underground, was restored to its owner. While Mullally's band was not connected with that of the Garryricken outlaw, the two leaders were on good terms and no doubt were of mutual assistance to each other; and it is significant that the entrance to this outlaw lair is still known to a member of the O'Mullally Clann. And indeed, it was a source of worry to the Black and Tans of 1920-21 how groups of Irish Irregulars appeared and disappeared so mysteriously in that vicinity.

That Mullally was a desperate character from the English point of view cannot be denied, but he was a real champion of the people. What his aims were he kept to himself, yet the following incident throws much light on his character. On one occasion he seized the house of Sir John Blunden of Kildare, endeavoring to replenish his store of arms and ammunition; but an unseen or secret door left unguarded enabled a servant of Blunden's to escape and call the soldiers. Mullally and his band were almost trapped, but seeing the redcoats coming they managed to flee the house with their booty, but were so hotly pursued that their leader placed himself in jeopardy to save his men. He paused to fire several times upon the oncoming soldiers and so held them at bay until all under him had escaped, he alone being captured. He was placed on trial for his life — the charge being "firing upon the King's men." Conviction, which was a foregone conclusion, meant the death penalty for the crime was a capital offence.

The trial judge was Lord Dysart (or Desart). Lord Ormond hearing of the case appeared at the scene of the trial, and meeting Dysart on the street told him he had a request to make, to which Dysart, knowing of the friendship between Ormond and the prisoner, replied: "I will grant you anything but Mullally's life." And so the trial proceeded, but at that moment Ormond stepped forward and throwing down twenty-five pounds said to the prisoner, "You are engaged," and placing his soldier's hat on Mullally's head at the same moment, continued, "Now you are the King's man." Then turning to Lord Dysart he said, "You have no jurisdiction here, try this man if you dare." (Mullally, then, could only be court-martialled).

Ormond was a man of great influence, as were his forebears, and so the charge against Mullally was dropped.

(On different occasions the Ormonds had taken noted outlaws, such as the Brennan brothers, into their employ and had them pardoned.)

However, before long both Patrick and his brother, Michael, were taken into custody and charged with being leaders of an illegal society. They were convicted and sentenced to be publicly flogged—twenty-one lashes each being their portion. Though this was fully one hundred and twenty years ago the people of Mullinahone still tell of the incident; and strange as it may seem, the grandson of Patrick is still living at Ballywalter—also named Patrick. The two brothers were led through Mullinahone behind a cart as animals with chains around their necks. In turning into Kickham street off the lane leading from the old Abbey (then a Pound), where they had been detained, the cart struck the wall and was upsetting when Patrick with alertness seized and righted it. The Captain of the English guard seeing this and mistaking the motive said, "Five lashes off you Mullally for saving the King's property." Patrick's answer stands as an epic and proves well the metal of which he was made. "Sir" he replied, "you are mistaken; I have no desire to save the King's property; my only thought was of our necks I assure you." "Very well" said the Captain, "you'll get your full quota of lashes."

Reaching the square near the Anner bridge, where Donald Norton had been butchered, the brothers had lead placed in their mouths to prevent the biting of their tongues. Then Patrick was lashed on the bare back which was soon a mass of welts and cuts. Next, salt was rubbed into the wounds. When Michael's turn came, Patrick showing how little the lashes had broken his spirit, offered to take his brother's share of punishment, but this was not allowed.

In 1829 or 1830 while Daniel O'Connell was on a lecture tour, Patrick was chosen as the Captain of the Guard of Honor (possible on Ormond's suggestion for Patrick was a man of fine physique) to meet the "Liberator" on his arrival at Kilkenny. On this occasion he requested O'Connell to represent him in a

legal matter, for he claimed a legacy of fifty pounds per year for life which he said was due him from the estate of the O'Mullallys of Cappaghmore. (We do not know the basis of this claim and it may seem exorbitant, but we find that the O'Mullallys of the Mullinahone area had obtained favorable leases in some manner). O'Connell suggested that he meet him at Clonmel in two weeks time, and to then present his documents in support of the said claim. But before the fortnight had expired, Patrick had passed away, presumably from the brutal beatings which he had received while in prison at Kilkenny. And so ended one of the greatest efforts that any member of his Clann had put forth in Ireland's cause since the flight from Maenmagh (that is in Ireland).

With his brother dead, Michael now assumed the leadership of their faction. Both had been members of the Ribbonmen, and before long (about 1835) the surviving brother was arrested and convicted of repeated "acts of lawlessness," and transported to Van Diemen's Land (Australia) where he died; and his family, unprotected, then removed to Manchester, England, as already stated in the Tipperary Pedigree. (See both Ballywalter and Manchester pedigrees, page 347).

FATHER O'MULLALLY AND "OUTLAW" QUINLAN

An interesting sidelight on the affairs of the time is the case of "Cut" Quinlan, the noted character of the 1830's who lived in Anacarthy, not far from Cashel. This was in the parish of New Inn where Fr. J. J. Mullally of Ballycullen was stationed. Quinlan and his brother Michael had a small farm from which they were evicted by a landlord named Black. Nearby were four brothers by the name of Hennessy who had the reputation of being "land-grabbers." When the Quinlans were turned onto the roadside, the Hennessys took over their land. "Cut" Quinlan's whole nature seemed to change and henceforth he lived only for revenge on those who oppressed the poor. One by one the Hennessys died by a bullet—the last one fleeing to the United States only to die there. Quinlan was suspected but not a tittle of evidence could be found against him. Then, harsh landlords were shot systematically and mysteriously. Three officers seizing a poor widow's goods were pounced upon by Quinlan and shot without compunction—one being pulled out of the chimney by the legs as he attempted to escape. No tenant need ask him for protection as he never failed them, nor did he look for compensation. When matters became too serious for him he went to England and enlisted in the Indian service. Inspection of the mail of the Quinlan family proved that "Cut" was there, and so when the authorities thought themselves well-rid of him, he suddenly reappeared in Tipperary, and the shooting of landlords continued as before. At length matters reached the stage where a landlord was afraid to do an injustice to a tenant, for they feared Quinlan

as much as they hated him. In fact many of them went to Father Mullally and begged him to intercede with Quinlan to desist, promising to mend their ways.

Finally, Fr. Mullally took a hand in the matter, and on two different occasions managed to bring Quinlan to his church, and begged him to turn from his path of bloodshed and sin. "Cut" beat his breast and prayed long and shed many copious tears, but in the end he told the patient Fr. Mullally that he could not bring himself to confess and mend his ways. To this the priest replied, "I ask you no more; I have done my best and I leave you to God. You are a coward and a liar." To this the "Outlaw" mildly answered, "No, Father Mullally, I am neither a coward nor a liar. I know that I'd be bound in Confession to give up shooting bad landlords, and that I never will, so good-bye."

Quinlan continued to uphold the side of the oppressed until he was finally captured almost in the act of shooting a heartless landlord. He was tried for murder at Clonmel, and when matters appeared the worst for him, the Captain of an English regiment rushed into the court, having travelled from England. He claimed that Quinlan could not be guilty of such a crime; that his conduct in the army had been exemplary, and that he had been honorably discharged from it—and he had once saved the Captain's life at the risk of his own. So eloquently did he plead for the prisoner that Quinlan was only found guilty of manslaughter and transported to Australia for life, where there were no bad landlords. (Extract from Clonmel Nationalist of Sept. 1, 1938).

What Ireland needed at the time was more "Cut" Quinlans and their Fr. Mullallys also—one to protect the poor from oppression, and the other to give them spiritual strength to endure their hard lot. Peace to both priest and patriot.

And the above named Fr. Mullally had at this time a second cousin, Fr. Thomas Mullally of All Hallow's College, Dublin, who was considered a "fire-brand," and was noted for his outspokenness against the English tyranny of the time; and on account of his interference in politics he was not granted a parish by his superior. And so he remained a teacher and simple priest, and claimed that he was well satisfied with his lot. Peace to his ashes also. (See Tipperary pedigree for descent of both priests).

THE CARAWATHS AND THE SHEANAVESTS

With the passing of the two Mullally brothers, Patrick and Michael, the landlords then seized the opportunity to cause dissension amongst the tenantry, and so destroy concerted action amongst themselves. It so happened that Mullally's group of John Does, being left leaderless, found themselves before long fighting another faction, nor did they stop to reason why this was happening—ignorant peasants that they were, for they had no schools. Mullally's faction gained in numbers in some unac-

countable manner, and came to be known before long as the Carawaths from the Gaelic word "carabhat" meaning "cravat" or neck-tie; and they adopted as their party tune, "The Carawath Jig" which some of the O'Mullallys claim was their Clann air from time immemorial, though possibly under another name, (for it would seem that some Irish airs can be changed from a jig to a march merely by changing the time. This tune is also called the "Stack of Wheat"). And their rallying call or shout of defiance was a shrill cry of "Hr-r-r-r-e-e-e-e"; and in time they were supplemented by the families of Croke, Corrigan, Doolan, Fielding, Ralieggh, Stokes and others.

And the opposing faction took the name of Sheanavests from the Gaelic words "Sean" meaning "old" and "bhest," pronounced "vest" and meaning the same; and they adopted or composed as their party air, "the Sheanavest Reel," and their call was a hissing "Sh-h-h-h." And they were joined by the Bryans, Foxes, Mahers and others.

And while the Carawaths were nick-named "Croppies" and "Crack-pots" by the opposing faction, the latter were termed "Brick-a-bats" in derision. (Even to this day the O'Mullallys of that vicinity humorously refer to each other as "Crack-pots," but we would not advise others to try it on them).

And so the "neck-ties" and "old-vests" wasted their energies in fighting each other instead of the landlords, who utilized devious and insidious ways of making division. For instance, they would hire a group of Carawaths one day, then discharge them and hire a group of Sheanavests the next day. This incensed the factions more than ever and each blamed the other, so when they met at the fairs or cross-road dances furious fighting generally ensued; and there were few indeed who could not "twirl a shillelagh on his finger" in those fearful times.

Two of the stoutest champions of that period were Thomas Mullally of Lismalin, still referred to as "The Knob of Oak," and Patrick Mullally of Kileaglanna, the father of Fr. Thomas of Dublin, a powerful giant exceeding three hundred pounds in weight. Patrick was surrounded on one occasion in front of Mullally's Hotel by a score of drunken Sheanavests. Tearing an iron bar from the window, he put them all to flight. One of them was later killed the same day in another fight and thrown in a well.

Many feats of strength and valor are told regarding "The Knob of Oak," an unassuming man who tolerated little nonsense. One incident relates to the aftermath of a hurling game in which Mullinahone defeated Cloneen. The Cloneen faction, angered by the defeat and inflamed by liquor made an attack, two hundred strong, on Tom who was then only eighteen years old, and three companions named Ned Deegan and the brothers James and Tom Walsh, whom they cornered at Walsh's Hotel (no con-

nection with the brothers named above). The friends sprang to the unusually high platform in front of the building. Here, they engaged in a terrible fight, wielding their hurly sticks as clubs and eventually putting their adversaries to flight, "more than fifty" of whom "were carried away on carts with broken heads." Tom was credited by his companions with winning the encounter.

In Tom's last fight his opponent "was knocked unconscious with one blow for two weeks." He no doubt received a skull fracture in some manner. Henceforth, no one would cross swords with him, so great was their fear of his ponderous fists. Incidentally, his son still resides at Lismalin. (See pedigree, p. 365).

For fully four decades those faction fights continued until about the year 1880 the climax was reached. At a dance held at the cross-roads near Modeshill, when the festivities were at their height, a young girl danced the Carawath Jig, and then as the fiddler changed to the Sheanavest Reel, she, elated by the applause that greeter her effort, attempted to execute this latter one also. Such action was considered treason by the Carawaths who endeavored to stop her; and then bedlam broke loose. It seemed that all the pent-up fury of the centuries had burst forth upon them. Finally, a man by the name of Doolan, crazed by drink, drew a knife and the butchery began. At length one of his own faction knocked him down with a club to prevent further slaughter, but by that time two Sheanavests by the names of Fox and Bryan lay dead, and a dozen more were wounded by Doolan's terrible weapon.

Both sides were horrified when sobriety came, and the countryside stood aghast. (Doolan then escaped to America where he was accidentally burned to death in a furnace).

It was at this moment and in this exigency that Davitt's Land League found them. Former quarrels were forgotten and all united in the fight against the greater enemy—Landlordism. One of the foremost champions of the Mullinahone district was a former Fenian, named Patrick Francis Mullally, a grandson of the Patrick named above, and also of Kileaglanna—a mighty man weighing three hundred and forty pounds. He was jailed by the authorities for his activities, but he came out of prison more vindictive than ever. He was later a Justice of the Peace, County Councillor and Chairman of the County Board. And to this staunch patriot is due the credit of saving the last remnants of the O'Maolalaidh Castle at Tulach-na-Dala by his appeals through the Dublin press. He also attempted to buy Ballydoogan Castle which had belonged to his immediate ancestors, the O'Mullallys of Ballinabanaba, when the owner of the land started to pull it down—even appealing to the Galway Archaeological Society but it seems that the latter were powerless, and so Patrick's effort was a failure. He died at the opening of the Black

and Tan War, just too soon to see the fruits of his and his compatriots' efforts revealed. Sleep well great patriot!

His three daughters are still living. (See Kileaglanna Pedigree for both Patricks, p. 343-4).

And during the latter part of the faction fighting, and the early days of the Land League, there dwelt in Mullinahone a notorious "land-grabber" by the name of Michael Mullally whose line we have not and cannot trace. He lived in the present dispensary alongside of the old "soup-house" of 1847 days, and across the street from the home of Charles Kickham, the poet and patriot. And Mullally's rented domain extended from the above town to the village of Cloneen. The Land Leaguers finally warned him not to rent any more land of the evicted or he would be burned out as had been done to another "land-grabber" there whose daughter had accidentally perished in the flames. And he heeded the warning, and later disposed of his holdings and migrated to America with his ill-gotten gains, and with him went his son John and others of his family. (He was nick-named "Mick the Miser").

And in referring to the old "soup-house," may we add that it still stands, a most forbidding looking place; and one of the dispensers of "soup" at that haven of starvation in 1847 was another Michael Mullally of Ballycullen (d. 1872); and he often gave his own dinner to the famished, so great was the weight of their sorrow upon him, and so bountiful was the kindness of his heart. He was known as "Michael the Poet." (See Pedigree, p. 363).

The struggle of the O'Mullally Clann at Mullinahone was merely a repetition of what befell those who had migrated to Roscrea; and indeed it is a true representation of the struggle of the peasantry of every family in each and every part of Ireland during the terrible oppression of the nineteenth century. But it is ended; and the playing of either "The Carawath Jig" or "The Sheanavest Reel" now only promotes mirth where they once provoked bloodshed; but both shall endure as long as a harp remains unbroken. Or should we say a fiddle?

May we conclude this article by a few words from the "Bard of Mullinahone," a stalwart son, our good friend, Thomas F. Walsh, whose wife is a cousin of the above named Clann? Here are the lines:

"Salute the offspring of a race,
Who ne'er disowned their sires' birthplace,
They well preserved as we can trace,
The spirit of Tipperary.
The long dark night is lifting now,
Young Freedom beams o'er Knocknagow,
Some other time I'll tell you how
We won it in Tipperary."

(Note: Please remember that the word Tipperary is always pronounced in Ireland in three syllables. D. O'M.)

SECTION V—PACIFISM IN IRELAND

CHAPTER XXIII

DANIEL O'CONNELL AND CONFUSION

On the crest of the waves of adversity there now appeared a great champion of Ireland, Daniel O'Connell by name, and styled "The Liberator" by his compatriots. Had he pleaded the cause of any other nation and had he dealt with any other tyrant, he would possibly be looked upon to-day as the greatest statesman of the last century instead of one of its saddest failures. His two greatest endeavors were Emancipation of the Catholics and the Repeal of the Union. The weapons he used were powerful ones but he underestimated the tenacious temperament of his country's tyrant, and while he found Eire prostrate and fouled from the force of her fetters, he left her disconsolate and dying in the fangs of artificial famine which England maneuvered to counteract his efforts.

He first agitated for the emancipation of his countrymen and formed the Catholic Association which by 1825 was a powerful organization. In 1828 he had the people of Clare elect him to the English parliament. Although he could not take his seat, the English government realized that he could be elected again and again; and so they passed the Catholic Emancipation Act which allowed Catholics to hold public office. It was easy for the English government to acquiesce in this particular because they lost no prestige in doing so, but rather tightened the shackles on the Irish helots, for who would expect either English or landlord rule to allow the "mere" Irish to hold office in Ireland? And friends do not forget that all tenants paying forty shillings or less rent—a huge number—were disfranchised, thus relegating them to a Penal level.

True, O'Connell and his cohorts were elected to the English parliament where they were instrumental in having National Schools established in Ireland, which were the death blow to Irish culture; and indeed O'Connell felt that the sooner that Ireland became denationalized the better for her, and that the retention of her literature and language was a barrier to her commercial prosperity. He was a most potent force in that direction; and he always refrained in his public addresses from using the tongue he lisped at his mother's knee though he was a fluent Gaelic speaker.

The Irish members were also responsible for the exemption of the Catholics from paying tithes to the parasitic clergy of the Church of Ireland. But in this instance the burden was placed on the shoulders of the landlords who merely raised the rent accordingly; and the poor credulous tenants continued to support the alien church and starve as before, but continued to give thanks to O'Connell for the imaginary relief while he still collected his

repeal pence from them—a mere pittance of eight hundred pounds per week.

But back to Catholic Emancipation. What was the result of it? It cast the Irish people back into the abyss of degradation in which the Penal Laws had placed them; and it was one of the most insidious and iniquitous pieces of legislation on the Statute Books of Britain and one in which O'Connell and the Catholic clergy were the innocent dupes of the nation.

As a result of the peasants electing Irish Catholic members to parliament at the exhortation of O'Connell and in defiance of the landlords, tens of thousands of poor tenants were evicted and their lands given over to grazing, for the landlords saw a menace in the opposition of those tenants. Who will say that emancipation helped those poor wretches who were often shot down by the military—in Clare county in particular? And there was no Connacht for them to migrate to this time. Tens of thousands found asylums and graves in America, and of those who left Ireland in 1831 we read that twenty thousand of them died of fever in a short time while engaged in the construction of the New Orleans Canal—their monument. (Canal closed 1937).

Indeed the name of the act is a misnomer, and should not be called Catholic Emancipation but O'Connell's Emancipation, for it admitted him to office.

The Ribbonmen who were well organized in 1820, now increased their membership by leaps and bounds. By acts of violence they attempted to force the landlords to rent their lands and thus undo the terrible effects of Emancipation but they were assailed on all sides by the Redcoats, the so-called judiciary, both the Catholic and Protestant clergy, the landlords, and by the Gaelic aristocracy and the aping Apostates. And the reign of terror that followed was directly instituted by the said Act which was enacted a half century too soon, and should only have been passed with the Land Acts of Davitt's day.

The poor-law commission of 1839 reported that two million, three hundred thousand agricultural laborers or one-third of the population were paupers, the direct result of Emancipation also. What a suitable condition for a Famine! Yet everyone of those people could hold office according to O'Connell. And E. T. Craig, an English Protestant, describes them and their dwellings in his "History of Ralahine" in the following manner: There were several children who were covered with rags and filth; the hut was made of mud and the roof of thatch or sods; often no window nor chimney; there was no bed and they slept on a litter of straw often with no covering; pigs, ducks, poultry, dogs, goats, cows and asses were found living in the same room and the earthen floor was covered with manure and mire; there was no furniture and the only cooking utensil was an iron pot for boiling

potatoes which were often of poor quality.

We can easily see that the landlord had the gravy, while to the laborer was left only the comfort of the grave.

And the above named commission stated further, that those immediately above the lowest rank were the worst-clad, worst-fed and worst-lodged peasantry of Europe. (Remember that this was an English commission). And so desperate did the condition of the peasantry become in the eighteen hundred and thirties that England suspended the Habeas Corpus Act; and from 1830 to 1881 no less than forty-nine coercive measures were enforced in this land of emancipation according to John Mitchel.

England next attempted her "coup de grace" which she felt the emancipated and emaciated serfs would gracefully accept. This was the denationalization of Ireland which followed immediately on the heels of Emancipation, and was the master stroke of the Tyrant.

In 1830 the Stanley Educational Bill was concocted by Stanley, the Chief Secretary for Ireland, along with his cohorts in England. The scheme was to build government schools throughout Ireland which would teach the English language only, its chief aim being to stamp out the Gaelic tongue and to Anglify the people. Strange as it may seem no word of protest came from the distracted and misled Gaels, and the bill received the support of clerics and laity alike, O'Connell included. But wait! There was one voice raised in protest, but it was ignored as "the bray of the ass in the desert." This great patriot, the champion of both church and state, was the celebrated Dr. John MacHale, Archbishop of Tuam. And indeed his cry was the dying wail of Gaelic culture in Ireland; and we bow our heads in homage to the greatest patriot of the last century.

This Bill of Iniquity became law in 1831, and henceforth the National teachers, who were English trained Gaels and consequently the greatest 'Shoneens' in the land, did the nefarious work of the Vandals of England well; but we prefer to give the weighty words of history instead of the no less accurate ones of our grandparents who went through the throes of the proselytizing.

Hayden and Moonan in their "History of Ireland" state the matter concisely as: "In many schools it was customary to attach a wooden tally to the child's neck on which a mark was cut every time a word of the language in which Patrick and Columcille and Bridget had taught and prayed, passed his lips. When these marks reached a certain number, a flogging was inflicted on the unfortunate little victim." The indictment is a terrible one, and no words can describe our aversion for those Anglified apostates of whom we have seen a few.

So serious did matters continue that O'Connell next sought

to divert the attention of the people in another direction. In 1840 he organized the Repeal Association which had for its aim the severance of the union between the two countries by agitation. But O'Connell's choice of weapons was faulty for he preferred phillipics to phalanxes and a silvery tongue to a sword of steel. Though his sincerity is above questioning, later history proves how mistaken his logic was for Ireland never gained any degree of freedom from England without violence and bloodshed. However, O'Connell and the clergy were utterly opposed to the shedding of blood, but in this regard we do not mean to criticize the latter for their work was spiritual not militant, and they had seen the horrors of 1798. But O'Connell should have known his England better, yet he was deaf to the entreaties of all the ardent patriots of Ireland who claimed that Ireland's hope for freedom lay only in armed force. O'Connell proposed by monster meetings to arouse public feeling to such a pitch that England would be forced to grant the wish of the Irish masses; but he could not have ended farther from his goal. England allowed his purpose to gain momentum, and then by the placing of a few cannons at Clontarf (sic) shattered his endeavor overnight, scattered his forces without firing a shot, and then threw the so-called "Liberator" in jail from which he was later released. His movement for the severance of the union was at an end, and he found himself deserted by the intellectuals and patriots of Ireland,— even his own grandson— though the masses and the clergy still supported him.

Had O'Connell merely given the word to arise, which all Ireland expected him to do, he could have commanded the greatest fighting force that Irish Soil had ever witnessed for no leader was more loved and trusted than he; and had he died for Ireland rather than live for her, his name would now be classed amongst her Immortals instead of becoming a fading memory. We much regret that many of his apologists ascribe his pacifist activities to "softening of the brain" which at the end may have affected him, and that English statesmen of his time honored him for preventing revolution in Ireland. That he "played into the hand" of the tyrant was not of his designing, but rather shows the ingenuity of English diplomacy in emergencies; and it has been a warning to the succeeding generations.

Indeed, it would have been to Ireland's advantage had O'Connell never lived for the rebellion which was due in the land he held in abeyance until the opportune moment had passed; and a successful revolt would have won a measure of government that would have prevented the artificial famine which the nefarious parliamentarians of England were then concocting and brewing. And Emancipation, whether of his designing or not, fertilized the ground for the famine through evictions and the consequential

discharge of farm laborers.

No doubt many Irishmen feel shocked at the removal of the halo from their hero's brow, and for that reason most historians hesitate to conclude the chapter.

We do not question O'Connell's motives, and therefore cannot countenance James O'Connolly's insinuation that he hunted down the Emmet "rebels"; nor can he subscribe to John Mitchel's terrible castigation of him in the "Jail Journal." He died in 1847, no doubt of a broken heart over Ireland's woes; and so passed her greatest orator and stoutest advocate; and as such we have done honor to his memory at his tomb in Glasnevin.

THE RIBBONMEN AND THE MEN OF MAEN MAGH

Referring again to the Ribbonmen, so called from their badge of green ribbon, we find that from 1820 to their absorption by the Fenians a half century later, they formed the bulwark of the Irish defence against the English tyranny of the land by guerilla warfare and acts of violence which varied to match English oppression. And they alone bridged the gap from the calamity of Emancipation to the Rising of the Fenians, and in their fight against rack-rent and eviction moulded the policy of the Land Leaguers in the eighties. They were Ireland's standing army that the peasants found necessary to raise to protect themselves from the aftermath of the notorious act of 1829, and they were at the height of their power from 1835 to 1855.

For activities of the Clann at that time we refer the reader to the articles on "The O'Mullallys of Maenmogh" and "Captain Patrick of the John Does"; and also the pedigrees of the Lallys of Milltown and Kilbannin.

(According to family tradition there were also many others who joined this national movement, among them being Dennis O'Mullally of Roscrea, our great-grandfather and the son of Conn the Raparee. The former was generally styled Dennis "Donn," that is "brown-haired").

THE BLOODLESS MASSACRE

We have already seen that when England had succeeded in killing or banishing the Chiefs of the Irish Clanns that the lands over which they held sway were given to the English leeches or landlords who continued to live as parasites in the country, while the clansmen who had survived were magnanimously allowed to rent their own lands. The amount of rent paid depended upon the amount of income the tenant derived from the said land, but it always wrung so much from him that he merely existed in a state of semi-starvation and despair. In fact half the tenantry were always kept from six months to two years in arrears. This unpaid rent was called "the hanging gale." If a tenant were simple enough to improve his plot by drainage or other means, he was

penalized for his industry by having a larger rent to pay. Should he build a better cottage, buy a better horse or wear a new coat, his hope was accordingly blighted by an increase in rack-rent. Further, should a tenant be unable to pay this exorbitant blood-money and be evicted, he received nothing for the improvements that he had made. And he might be evicted at the end of any year, even when he paid his rent; and in fact many a tenant, some of them Mullallys, carried a gun with his rent-money and told the landlord's agent to take his choice. Thus, it is easily seen how all industry was retarded by the malicious system that was in vogue. And it only ended in 1903!

With the tyrannical "Rules of Estate" we shall deal in a succeeding chapter. Here, we merely wish to show the causes leading up to the famine of 1845-46-47.

Thus, we find that because of the blackmailing by the landlords that more than a third of the people, or approximately three million souls, lived on the verge of utter destitution when nature was most bountiful and when times were at high tide; and their food for the most part was potatoes. Lucky indeed were those who had milk to vary the monotonous diet.

An English writer of 1845 said on visiting Ireland: "Man and Nature do produce abundantly. The Island is full and overflowing with human food. But something ever interferes between the hungering mouth and the ample banquet. The famished victim of a mysterious sentence spreads out his hands to the viands which his own industry have placed before his eyes; but no sooner are they touched than they fly . . . Social atrophy drains off the vital juices of the nation."

What a bitter castigation of British rule and landlordism in Ireland! Where are the culprits now?

Carlyle, the Scottish historian, and no lover of Ireland nor the Irish, said in speaking of that country: "A Government and guidance of white European men which had ended in perennial hunger of potatoes to every man extant, ought to drop a veil over its face and walk out of the court under conduct of the proper officers."

This indeed was mild criticism of the world's most terrible evil—British mis-government and lack of heart or honor. It is but a saga of bloodshed and tears.

England's policy in Ireland from the beginning had been one of Extermination— first by Decimation— then by Starvation— and lastly by Emigration. And the methods used were the most unscrupulous and diabolical that the vicious and inventive genius of depraved Man could employ— yet they were truly English.

In 1845 a blight hit the potato crop, leaving the poorer classes without means of sustenance before the end of the year.

The joy in England over this catastrophe knew no bounds, and no opportunity was over-looked to give the famine full sway. The fiendishness of the confiscations and massacres of Cromwell, of the Penal Code, and of the slaughterings of 1798, were the acme of kindness and justice in comparison to the obstacles which England placed in the way of relief and to the impetus which she lent to the force of Artificial Famine. Every other crime that England had committed in Ireland sinks into insignificance when we consider this bloodless massacre of a nation, the turning loose of a ghastly spectre upon an enslaved race. The Annals of Time have no approaching parallel, and it is one that calls to the heavens high for retribution. The persecutions and injustices suffered by our grandsires were such as to not be quickly forgotten, for while the past may fade into oblivion the Monster of English Evil still exists; and the world knows no greater tyranny than that which is fondled in a Saxon breast.

England's answer to the Articles of Galway was the edict of "To Hell or to Connacht"; her fulfillment of the Treaty of Limerick was the passing of the Penal Laws; while her answer to Emancipation of the Irish serfs was her attempt at extermination through artificial famine.

We have already pointed out that fully a third of the people were dying of Starvation. The balance were in better circumstances, and many had a surplus of food on hand for market. There was an abundance of food—cattle, corn, and other produce—to feed the starving twice over had it been used for home consumption, but it was exported to foreign lands to enrich the unscrupulous landlords and speculators. In the year of 1846 food to the value of fifteen million pounds sterling was shipped to England to feed the insensate gluttons there; while in 1847 the food produce of Ireland amounted to approximately forty-five million pounds sterling which was double the required quantity to dispel the famine. (See Perraud, page 115; etc.)

Patrick Ford, founder of the Irish World of New York (the greatest fighting force of Gaeldom), a native of Galway and a product of the famine, states in his Criminal History of the British Empire: "Thus we see that the Irish people perished of hunger in the midst of abundance. In '47 when the men of Galway town, driven out of their houses by the cries of their hungry little ones, offered to lay hands on the food products of their own soil" the English Government "sent down from Gort . . . cavalry and . . . flying artillery to escort that food to the ships in the docks. 'Back! wasted skeletons!—back! You will not die of starvation, eh? Very well! Have your choice—you can die by the bullet!' This was the utterance of" England's "armed Famine Force."

And while the English Government proclaimed to the world

that there was no famine in Ireland, Lord John Russell, the mighty Prime Minister of England, turned a deaf ear to the wail of the dying nation and refused to close the Irish ports to exports.

Where were the Irish members to the English parliament at this time? And where were O'Connell and the advocates of Emancipation at the time? The massacre of the Irish nation was gaining momentum and nothing could stop England now. The people died in thousands— nay, hundreds of thousands— and whole districts were depopulated. They died in their beds of straw, by the waysides, and in the workhouses and soup-shops. In fact the workhouses were so over-crowded that many were refused admittance and died outside their doors. (And as stated, one of our maternal great-grandfathers died in one). The wail of the dying was heard throughout Ireland and echoed around the world.

Thus Thomas D'Arcy MacGee says: "Then Ireland the hospitable among the nations, smitten with famine, deserted by her imperial masters, lifted up her voice and uttered that cry of dreadful anguish which shook the ends of the world."

It was a cry that touched the hearts of all but the selfish and stony heart of her barbarian master.

Many nations sent shiploads of food to Ireland to feed the survivors, and they often sailed into Irish harbors as English ships loaded to the gunwhales with Irish food products left those same harbors for foreign ports. And while "Ruthless" Russell refused to allow English ships to carry any donations of food stuffs from foreign parts to Ireland, he allowed those same boats to transport the famine victims to foreign lands.

Even the Sultan of Turkey—the terrible Turk and brutal barbarian of that age— was moved to compassion and made a handsome donation to the relief of the victims, and needless to say it was greater than that of Victoria of England who is known to history as "The Famine Queen." And while the Irish died by tens of thousands and lay unburied like the casualties of a battlefield with their bones bleaching in the sun, the bored and corpulent Queen of Britain sat on the throne of William the Norman with her inbred Teuton brood about her and enjoyed herself to satiety, while her gracious spouse and one of her beloved uncles stated in a bored manner that the Irish could live on "Weeds and Grass."

An anonymous poet at that time (according to Cork His. Soc. of Mass.) wrote as follows:

"'Twas the year of woe and wailing when the poor were forced to lie
Weak, exhausted, hourly dying, with no shelter save the sky,
With no food to stay their hunger save the green grass of the plain
Which they vainly tried to swallow in their agony of pain."

Apparently "The Famine Queen" and her good Prince (her cousin) forgot that Irish taxes helped to keep them in their splendor. And all the while the English press spoke sneeringly of

"the beggarly Irish." Yes, but it was British tyranny and slavery that had made them so; and at any rate, they were not robbers, murderers and usurpers as were their masters.

Indeed some of the Irish juries investigating the deaths of the famine victims found the government of the noble woman on England's haughty throne "guilty of murder," but the old English adage that "The King (or Queen)) can do no wrong" still carried weight, and so she died many decades later apparently unrepentant for the mass murders which her government and England had committed. (See Mitchel's History, page 417). And it is with reluctance that we record that the hatred of the famine exiles was so great that "the curse of old Vic" was often as fully as bitter an epithet of opprobrium as that of either "Liza" or "Crumell."

(Comparisons may be odious, but we should see wherein the odium lies. At the time of the great fire of London in 1666 and when the Irish still had the massacres of Cromwell fresh in their minds, they did not hesitate to send relief to the homeless sufferers. Fifteen thousand choice Irish bullocks were donated to help feed the stricken. Needless to say, they received no thanks but were criticized by the English who looked upon this kindness as an attempt at bribery. In fact the forgiving nature of the Gaels and their credulity in dealing with England has been one of the curses of the country.)

At length after months of delay, England agreed to some measure of relief which O'Connell and other Irish authorities claimed to be, and which England knew to be, insufficient and unsuitable. The government of "Ruthless" Russell and Victoria "the Good" was still thirsting for Irish blood, and apparently could not be satiated. England refused to apply Ireland's annual tribute of blood-money or taxes to the British exchequer for the purpose of relief, but started a system of Relief Works in March of 1846. Half the expenditure was to be paid by local rates and half by government rates. The works undertaken were to be of a useless nature, care being taken that neither Ireland nor the Irish should benefit; and so it was decreed. Roads were built into the middle of bogs, piers were constructed where no ships could ever dock, round tours were made for no purpose, and in some instances men were put to work breaking rock and piling the fragments in cairns—and excellent English exercise for a starving man. Those round towers and rock-piles still stand as monuments to the bounty of England. And the daily bounty or stipend was four pence or eight miserly cents.

But for every man given work, ten were allowed to starve, for a swarm of greedy English and unscrupulous Anglo-Irish officials, living in luxury, used up a large part of the relief money in big salaries. Everywhere there was fraud and waste and disorganization. This was the time when the "rats" of the land waxed fat—the rodents on the bodies of the dead, and the English appointees on the graft which they snatched from the mouths of the living. Persons not in need but who had influence often obtained employment, while myriads of their destitute neighbors

were allowed to die of want. Children died by the tens of thousands for apparently the English motto still was, "Nits make lice."

We are not casting any slur on Protestantism when we state that Protestants were given a larger share of relief than were Catholics. This only shows the terrible tyranny of that monstrosity known as the English Government. In many instances, Catholics were forced to become Protestants before they were granted sustenance. And the farewell to the faith of their fathers is well illustrated in the following expression: "Good-bye Avick till the 'praties' grow." (Avick from 'A Mhic'; literally, 'My Son,' and signifying the old or Catholic faith). And it is well-known that most of those "Soup-house Protestants" later did return to the Church of Rome in far-away lands.

And so terrible was this atrocity that many Protestant clergymen raised their voices in protest at the hypocrisy of England and the slaughter of the Catholic Gaels. Indeed, our Protestant grandfather claimed that his co-religionists feasted on the bounty of England while the bones of his Catholic neighbors bleached in the sun, and that his cousin (Sears by name) and many other Protestants joined the Protestant Smith O'Brien in revolt in 1848 in their protest and wrath against England for this wanton massacre—the greatest crime in the Memory of Man.

In August 1846 "Ruthless" Russell, still following his famine policy, declared "that nothing must be done to interfere with private enterprise or the regular course of trade." Food depots on the coast, filled by the bounty and charity of foreign lands, were not to be opened until private stores were depleted, and they were not to undersell the private dealers. Even though Irish corpses littered the land, the Anglo-Irish speculators were not to be deprived of their profits. Indeed it was an ill-wind that did not benefit England and her fledgelings with the legislative strings in their hands. While profiteering was the order of the day, no doubt England's prime motive was to exterminate as many Gaels as possible. In fact it has been claimed that the holding of the food, donated by the civilized nations of the world, for many months before its distribution caused much of it to become musty and rotten, and that this action by England was responsible for the epidemics of cholera and fever; and it adds another atrocity to that lengthy Calendar of Crime.

It was of this terrible Famine that Amelia Blandford Edwards, an Irish poetess, wrote the lines entitled "Give me three grains of corn, mother," and which ran in part:

"The Queen has lands and gold, mother,
the queen has lands and gold,
While you are forced to your empty breast
a skeleton babe to hold—
There are rich and proud men there, mother,
with wondrous wealth to view,
And the bread they fling to their dogs to-night
would give life to me and you.
Give me three grains of corn, mother,

only three grains of corn;
 It will keep the little life I have
 till the coming of the morn,
 Quick for I cannot see you, mother,
 my breath is almost gone—
 Mother! dear mother! ere I die,
 give me three grains of corn!"

Needless to say such anguished cries went unheeded, and the corn was still shipped to England as before.

Another scheme to keep the famine raging was this: No one leasing more than one-quarter acre of land could receive relief. The result was that many of those small gardeners gave up their barren plots. Then England by a master stroke dropped nearly three-quarters of a million people from the relief works in 1847 and sacrificed another quarter of a million lives by so doing. This latter act was diabolically ingenious and was the invention of a master mind. Ignoble England! O, where was Albion fair?

Thus, we see that the rulers of Britain with a cruel and calculating mien left no stone unturned, nor any act undone, to nullify the gesture toward relief which they made in the eyes of the world. And still "Ruthless" Russell refused to close the Irish ports to exportation, and "The Famine Queen" and her callous spouse and all the English hosts licked their jowls and continued to feast on Irish produce, produced by Irish labor, while the "beggarly Irish" vainly tried to exist on their fodder of "weeds and grass."

And all the while a howl went up from the Irish landlords that echoed throughout the land because their rents had fallen off, and they were forced to curtail their luxuries as they languished in their palaces in England or led lives of debauchery in the resorts of Europe. And as Davis aptly wrote of landlordism, it "exercised its rights with a rod of iron and renounced its duties with a front of brass."

The Clonmel Nationalist of Sept. 3rd, 1938, commenting on the attitude of the landlords in the Famine days stated: "While the very air was laden with pestilence, these despots (landlords) ruthlessly cleared whole districts of their populations, leveling the homes of the poor to the ground and turning their inhabitants out on the roadsides to find refuge as best they could in the shelter of hedges and ditches or in the work-houses. . . . Evictions by heartless landlords, combined with deaths from hunger, typhus fever and cholera, depleted the population of the County of Tipperary by not less than one hundred thousand. Whole parishes presented an appearance of hopeless degradation. The land lay uncultivated, and extending from Drangan to Ballywalter (near Mullinahone in Mullally settlement), formerly an unusually populous area, there was not an occupied house to be seen."

Nor was Tipperary worse off than the rest of Ireland.

And it may be of interest to the O'Mullally Clann to learn that the last official residence of the last recognized Chief of their family (Thomas Lally Jr. who died in 1838), namely, Ballygaddy House near Tuam, was turned into a "soup-house" by the alien government. And the people crawled to this House of Hospitality and they died within its walls and upon its threshold, while more lay unburied in the fields adjacent and on the roads approaching. And so terrible were the conditions there that the natives still refer to the place as "the old hospital" instead of "the old soup-

house."

Still the great Lord Russell and Victoria the Good were adamant in their assertion that there was no famine. No Famine!

After a year of pretence at relief in which a million died (murdered by the Tyrant!), England was forced reluctantly, by the attitude of world opinion toward the hypocrisy of sham and exposure of fraud, to adopt O'Connell's plan of simply distributing food in the spring of 1847 when the Famine was well-nigh over. Local committees were formed to distribute rations to the destitute. This plan scarcely cost one-third of what the previous one did, and on the whole was satisfactory. Neither scheme had cost England a penny and were wholly paid for by Ireland. What did England ever pay for in Ireland?

The above project was O'Connell's last effort to serve the land he loved so well, for he died in May of the same year. Peace to a great patriot.

By autumn time the Famine was over as the crops were bountiful throughout that year, but Ireland lay prostrate. Considerably over a million Gaels had died of starvation and the typhus fever epidemic which followed in its wake. Finerty, the historian, places the death roll at one and a half million souls.

But it would seem that English lust for Gaelic blood was not yet satiated, for by holding out the prospect of "out-door relief" or public works she had caused much land to go untilled in 1847, thus decreasing the food supply for 1848. (See Mitchel's History of Ireland).

Nor have the Irish recovered to the present day from the physical effects of this disaster, for the robust stature of the Gaels has decreased since then; and the "white plague," which still takes a large yearly toll, is to a great extent directly due to the undermining of the resistance of those people of the famine days. (Statistics of Ireland, 1938, show eight per cent of all deaths due to tuberculosis).

(Note: Apologists of England, or doubters with little knowledge of Irish history, may claim that our charges rest on a wrong hypothesis, but they would do well to remember that the potato famine was not confined to Ireland alone but was common in Germany and elsewhere at the same time. However, in those other countries the governments—being national of course—distributed food to the destitute, and consequently no one died of starvation. Such a policy did not suit England, nor her scheming and diabolical government.)

EMIGRATION—The Ghost of Famine or

The Passing of the Gaels

With the disappearance of the ghastly famine spectre another spectre, truly more devastating, cast its shadow over the land. During the famine years possibly a million people fled the country of oppression, starvation and pestilence, settling for the most part in America; and within a generation from 1845 the population of Ireland dropped from almost nine million people to little more than half that number.

In the catastrophies of the past, the massacres and confiscations of Cromwell, the flight of the "Wild Geese" and the butcheries of 1798, Ireland had always sprung forth invigorated and full of life in a short time for the struggle before her; but she has never fully recuperated from the wounds of the famine, and the subsequent emigration that has since sapped the life-blood of the nation. It was here that England showed her superior technique in the extermination of the Gael. In fact this was her fatal thrust, and emigration, the curse of Ireland, was the direct result of, if not a part of, the famine. This emigration has continued unabated up to the present time and has bled Ireland white, for the freedom and supposed prosperity of America has been an inducement to the youth of the former country to seek new fields far from the land of tyranny. Woe! Bitter woe to Eire!

But to return to the emigration of the famine days, we find the emigrants crowded as cattle on unseaworthy boats, some of which sank in mid-ocean. Many of those refugees were possibly afflicted with fever when leaving Ireland, but at any rate the fever raged on the insanitary ships, and many died at sea and found a watery grave. It was stated that the ocean bed was paved with their bones from "the Cove of Cork" to "Sandy Hook." Nor was this all. Thousands more died in the hospitals on the eastern coast of Canada and the United States. Never will Irish-Americans forget the aid given and the kindness shown to their forebears on their arrival in the New Land in their flight from the homes of their grandsires — those homes that for seven centuries were ruled without respite by a series of despots who were without exception more ruthless than Nero, more savage than Herod and more tyrannical than Pharoah, and by a nation whose people were by far more destructive than the Vandals and more barbaric than the Huns of Attila.

A splendid illustration of this savage spirit is shown by an article which appeared in the London Times of 1848, and which clearly portrays the rejoicing in heartless England at the Irish disaster. Here are their joyous though fateful words which are so typically English:

"They are going! The Irish are going with a vengeance! And a Celt will soon be as rare in Ireland as a Red Indian on the shores of Manhattan!" (Poor Indians! They, too, had felt the English lash).

It is true that the Celts left with a vengeance, but that vengeance was and is still nurtured within their breasts and the breasts of their children's children. England, confess thy crimes. Why didst thou preordain it so?

Later, the English Saturday Review callously hurled this epithet after the emigrants: "Departing demons of assassination

and murder!" And it stated further, that Irishmen were being wiped out "to make room for oxen."

How truthfully it might have said, "Departing victims of assassination and murder." But England and her fledgelings were still the arch-hypocrites of old, and as a consequence Gaelic blood must seethe with hate to the end of Time. In those Irish Exiles, England sowed her dragon's teeth and they fell on fertile soil, and from them myriad legions shall yet arise which will crush the powers of tyranny forever for theirs is defence.

THE 'BLACK' HOLD OF THE LONDONDERRY

Oh, English reader, we pray you pause in your perusal of the "Black Hole of Calcutta" for a moment and listen to a tale of British barbarism—a black deed committed, not by Indian defenders of their homeland, but by a bunch of Saxon buccaneers and usurpers. Here is the blood-curdling story:

On Dec. 3rd, 1848, the good steamship Londonderry left Sligo for Liverpool with two hundred famine-stricken Irish-Gaels. At night a storm arose, and the English crew drove all the passengers below deck and then fastened the hatches. The air of the hold was stifling, and the prisoners fought in desperation for the ladders. As the shrieks of death and despair annoyed the "manly" sailors, all openings were covered with tarpaulin, and thus all ventilation was cut off. Towards morning one refugee escaped from this British inferno and informed his tormentors of their accomplishment. Investigation showed that seventy-two of the unfortunates had been murdered by the barbarous treatment. Apparently, the savage lust for life was satiated, and the survivors were released. The British authorities, on learning of the massacre, dismissed the incident with a shrug for it was only the "Irishry" who died.

Yes, the Irish were going with a vengeance! And all the while the ravished Rosaleen, on bended knees and with drooping head, weakly submitted to the rain of blows that fell unremittingly upon her battered brow. Eire, it is no easy matter to record thy wrongs!

IN "BLACK" 'FORTY-SEVEN

For reasons concerning this story alone we will give some figures in connection with this emigration to Canada in the year of 1847—the "Black" 'Forty-seven of history—after the United States Government, in terror of an epidemic of cholera, closed her ports to the famine victims.

Of a certain 89,783 emigrants to that country in the year mentioned above of which accurate account has been kept, it is recorded that 6,100 died on the voyage, 4,100 died on their arrival, 5,200 died in hospitals, and 1,900 died shortly afterwards in the towns where they had settled. Thus, we see that of the original number 17,300 or practically one-fifth of those refugees

died in a short time of the pestilence from which they had fled. And this number does not include those who died later from weakened constitutions resulting directly from the famine and the so-called "emigration fever" (typhus fever).

In one month from May 8th to June 8th of this same year, no less than eighty-four plague-stricken ships entered the St. Lawrence River with their cargoes of victims— foodless and naked, some wearing coverings of straw— fleeing from the English tyranny and massacre.

Allow us to examine some of the passenger lists of the individual ships:

The Larch had 108 deaths out of 440 passengers;

The Queen (sic) had 137 deaths out of 493 passengers;

The Avon had 236 deaths out of 552 passengers; while

The Virginius had 267 deaths out of 496 passengers, which shows that "only" fifty-six per cent died on this latter boat.

In honor of six thousand who perished near Montreal, we observed a monument, at Pointe St. Charles by the river of that place, with the following inscription:

"To preserve from desecration the remains of Six Thousand Immigrants who died of Ship Fever A. D. 1847-8 this stone is erected . . . A. D. 1859."

(Note: Two of those six thousand were our great-grand-parents. May they all rest well).

Thus we see that bountiful was the harvest where England unleashed the Grim Reaper, and in the words of Seamus MacManus, the flower of the finest nation on earth was mowed in swaths and left to wither in windrows while under the banner of Britain.

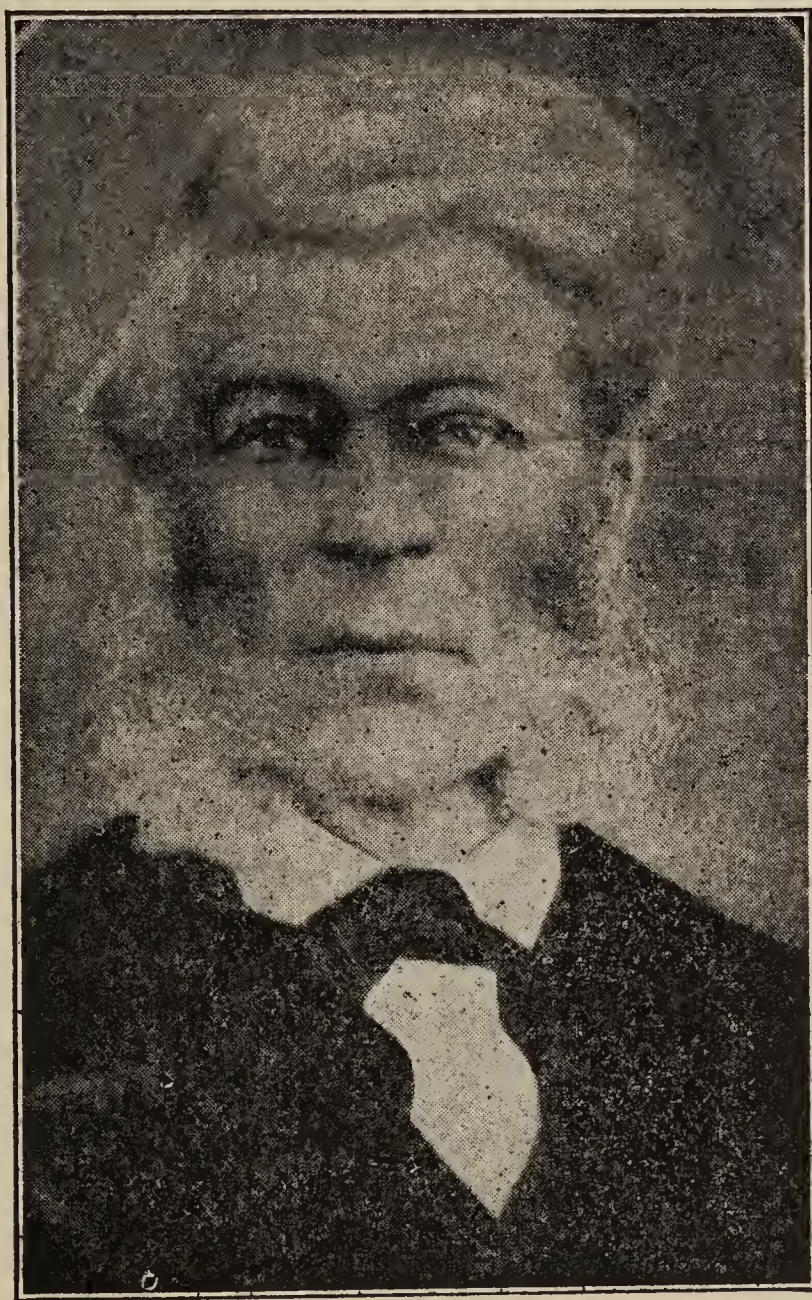
ONLY AN IRISH EMIGRANT

Amongst this band of exiled outcasts was to be found an orphan boy of scarcely fifteen years, and we give his record here as it is particularly pertinent to our Clann history.

Reconnoitering for a moment, we recall that the O'Mullally Clann were driven by the Normans from Maenmagh to Tulach-na-Dala. Later a division of them had their property at Ballinabanaba confiscated by Cromwell. The small part of their estate at that place, which was restored by Charles II, was later seized by William of Orange, when some members of the family went to Mullinahone, Tipperary. There we found that one, Conn, was outlawed in 1798, when he removed to Rath-na-Vague, near Roscrea; and in 1847 his son Dennis was living near the old rath at that place. He had married Margaret Cummins and they had ten children. (See North Tipp Pedigree. As at Tara, we also fell off the above rath upon a pile of rock, almost fracturing an ankle).

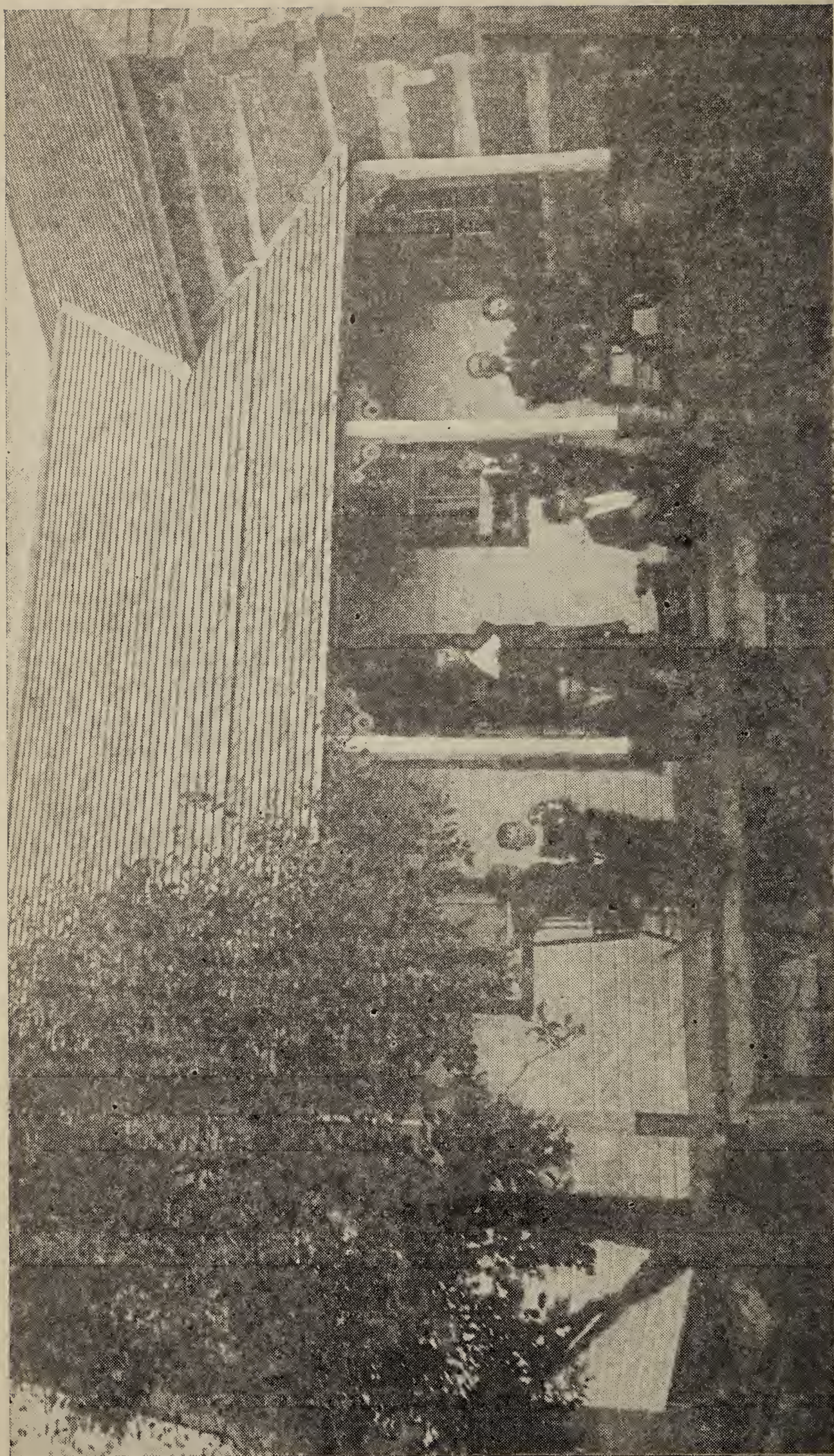
During the "six hundred and sixty-six" years intervening

from the first Norman onslaught on Galway in 1179 to the arrival of the English famine in 1845 the Clann had fought the Beast of Britain with his "seven heads and ten horns" and "the mouth of a lion" every inch of the way. But the pestilence of famine was an insidious weapon against which there was no defence, and so we find this family fleeing before it with a harrowing wail.



JOHN O'MULLALLY OF RATH-NA-VAGUE, IRELAND

Dennis, incidentally, was the last Gaelic speaker of his line and the Representative of his Clann in North Tipperary. Just previous to the famine, he was defrauded of his property in some manner, and so the famine found him destitute with his wife and ten children. Being unable to pay his rent he was evicted, and at that moment his second youngest child, Michael by name and aged four years, died presumably of fever. As the country 'round about was littered with the bones of the dead, the family was panic-stricken and considered that the only hope of survival lay in flight. Leaving four of his nine living children aged seven,



O'MULLALLYS OF MULLALLY'S HILL, CANADA

nine, eleven and thirteen respectively behind, allegedly with friends (we believe it to have been a "soup-house"), he departed for America in the spring of 1847 with his wife and remaining five children aged fifteen, seventeen, eighteen, twenty and the baby two years old. We must leave the parting to conjecture.

Those were the days of the sailing vessels when it took several weeks to cross the Atlantic. The passengers had to take their bedding, food and cooking utensils with them, the ship supplying only the drinking water which was generally putrid before reaching port. The general conditions were terribly insanitary—an ideal environment for the "famine fever." And at the helm of each ship flew the "Jolly Roger" of England that ruled the Seven Seas.

Before the ship was long at sea many were stricken and several deaths occurred, and the bodies were thrown overboard. The course was a tortuous one, and finally the eldest boy of this family fell ill and died. His body was enshrouded in gunny-cotton and cast into the sea. Stark terror had now seized the passengers for the very terror from which they fled had pursued them, and the Land of Promise was still far away. They lay in indiscriminate heaps on the decks while the crew searched amongst them for the dead. The nearer that they approached land the faster they died. The food ran low and the water was rotten, and whole families were wiped out. At length the baby of this particular family was stricken and died, and it was torn from the shrieking mother's breast, stuck in a sack and slung overboard as a tid-bit for the sharks that followed the boat. "Ruthless" Russell and "The Famine Queen" were his tyrants; but both he and his elder brother sleep as well beneath the Atlantic's briny wave as does their oppressor, voluptuous Victoria, in her Frogmore Mausoleum.

Finally, the parents were stricken with land in sight. It was a race with death as the ship slowly wended its way up the St. Lawrence River with its cargo of dead and dying, while England's "Jolly Roger" still sang in the breeze at full mast. The ship docked at Montreal where (and at Quebec City) eighty-three other such ships had docked in thirty days. The parents still alive were carried ashore, but, in spite of the first kindness ever shown them outside of their own race, they both died the following day; and they were buried at Montreal where the large monument was erected at Pointe St. Charles to them and the other famine victims.

Of the seven who set sail for America only three survived, and they made their way to Napanee, Ontario, where they had a cousin, Fr. Mackey by name. Mary, the eldest, obtained work as a domestic; Conn went to sea where he became a ship's officer; while John aged fifteen found employment on a farm for the princely sum of twelve dollars per year. Within a year they sent

for the two brothers and two sisters in Ireland. The youngest girl soon weakened and died as a direct result of the famine, while the two boys, Richard and William, later disappeared in the United States at the time of the Civil War. John in 1855 married Mary O'Farrell, another famine victim, and so in time became our grandfather. (Again, see North Tipp Pedigree—also photo shown here).

Thus, did one family disappear from the land of their grandsires; and there are a million parallel cases. The only heritage left to them was the eternal hatred of their forebears for the Tyrants of Britain; and we only wish that we were empowered to transcribe those lines with the point of a sword steeped in vitriol, and that the words would literally penetrate the eye-balls of the blind and burn with an iridescence that all the world might see. O, for the pen that inscribed the Jail Journal! Or else the tongue that stayed the mob direct from the Bastile! O, had they possessed the sword of Count Lally! Where is the Gael who can forget?

(Note. This year, 1939, is the centennial of England's Opium War of 1839 when her army forced China to open her ports to the importation of opium—a most iniquitous procedure.)

CHAPTER XXIV

THE YOUNG IRELANDERS

As O'Connell advanced in years some of the younger generation broke with him on account of his opposition to physical force. They were known as the "Young Irelanders," and they emphasized the arousing of the national spirit through the revival of Gaelic literature and the retention of the Gaelic tongue at the expense of the English. This policy was at variance with the denationalizing one of O'Connell who has been misstyled "The Liberator" instead of "The Enslaver." Never did Ireland assemble such a legion of intellectuals!

Amongst the new order were found such leaders as John Mitchel, Thomas Davis (d. Sept. 1845), and William Smith O'Brien—all Protestants—and the lesser lights as John Blake Dillon, Finton Lalor, Charles Gavan Duffy, Thomas D'Arcy MacGee, Thomas Meagher, Michael O'Doherty, John O'Mahoney, James Stephens, and Leyne, the grandson of O'Connell; also Francis Patrick O'Mullally, a bosom friend to Kickham.

However, those patriots were somewhat divided in their efforts. Some wrote forceful and beautiful literature; others, more militant, advocated violence from armed revolt to sabotage, while still others proposed the non-payment of rents; and so we find that the great national movements of later times all owed their origins to the Young Irelanders.

So persistent were they in their endeavors that several of them were arrested and banished. Finally, O'Brien, an idealist,

who was a born leader of men but not a soldier, attempted to raise the standard of revolt in Tipperary in 1848, but after a few brushes with the police he was forced to disband his men. He was later captured and sentenced to be hanged, drawn and quartered, but, owing to his relationship to Lord Inchiquin and not to any leniency on the part of Britain, he was transported for life, John Mitchel having previously been dealt with in like manner.

A sidelight on the above revolt under O'Brien is as follows:

O'Brien was in a position to command a large force at Clonmel but gave way to the local leaders who wished to defer action, although O'Mahony was marching there with twelve thousand men which he then was forced to disband as O'Brien had left for the Mullinahone district which always had been a hot-bed of revolution, and where apparently he received a good deal of encouragement.

Shortly afterwards O'Brien, in company with a man named Meagher (no doubt it was "Meagher of the Sword" who was then practically unknown), arrived in the night at the home of Thomas Hackett, liveryman of the above named town. He requested Hackett to take him, and two trunks which were filled with guns, to Ballingarry. This Hackett did. The next day he was questioned by the police about the incident which he denied knowledge of. O'Brien was arrested in Clonmel with the two empty trunks, but for lack of evidence he was later released.

Hackett had a son, John; and a daughter, Maria (1842-1927), who married Edmund Mullally. Their son, Thomas, was a well-known Sinn Feiner. (See Lismalin Pedigree, p. 366).

Later, when O'Brien raised the standard of revolt at Ballingarry, the immortal Charles Kickham (poet and patriot, and nephew of John O'Mahoney, the Fenian organizer), then only twenty years of age, deaf and half blind, rang the church-bell in Mullinahone to inform the patriots that the hour had come. A large band collected and marched to O'Brien's assistance, several of them being of the O'Mullally Clann, but they were apprised on the way of the fact that O'Brien had withdrawn his men from the attack. To avoid a brush with a group of British soldiers who were then scouring the countryside, they buried their pikes for to use another day. After more than ninety years those pikes still lie buried in the region of Lismalin, and only one man, whose grandfather was in the contingent, knows the secret of the place. May he reveal it.

(Note: The loyalty of the peasantry about Ballingarry is shown by the fact that not one traitor could be found amongst them, although many of them were punished by the alien government for not giving the testimony which they possessed. This is forcefully told by "Eva" (Kelly) in "O'Donnell of Tipperary"

which we quote in part:

"You brought me here an honest man,
 You shall not make me slave—
 No eye shall ever 'traitor' scan
 Upon O'Donnell's grave.
 The darkest wrong your power can do
 Can alter not the vow,
 Which says my children ne'er shall see
 That brand upon my brow.
 Plant gun and bayonet in my teeth,
 And let them pierce me through;
 But while a heart's within my breast
 I'll never speak for you!"

Possibly this loyalty of the peasants accounts for the secrecy of the pikes hidden at Lismalin).

The bitter disappointment felt throughout Ireland, contingent upon the failure of the rebellion as it affected the lower masses, is aptly expressed by Michael O'Doheny who along with Stephens escaped with a price on his head:

" 'Twas told of thee the world around,
 'Twas hoped for thee by all,
 That with one gallant sunward bound
 Thou'd burst long ages' thrall;
 Thy faith was tried, alas! and those
 Who perilled all for thee
 Were cursed and branded as thy foes,
 A cuisle gheal mo chroidel!"

(Note: The last line refers allegorically to Ireland and is sometimes written "Achusla gal Machree," and means, "O bright Vein of my Heart!"—See "The Naming of Eire," page 4.)

RULES OF THE ESTATE

We shall now review Ireland under English landlordism and see how our fathers lived. Of course this will not apply to all Irishmen, for there was always in Ireland a "Catholic Landed Gentry" who had sold the freedom of their country for their neighbors' lands. Those spineless creatures were opprobriously called "Cawstle Cawtholics."

It has already been stated that the rent that the Irish paid for a plot of their forefathers' lands was the last penny that the landlord could wring from them. Dean Swift, the Protestant rector of St. Patrick's Cathedral, Dublin, wrote: "Rents are squeezed out of the clothes and the dwellings, the blood and the vitals of the tenants, who live worse than English beggars."

To aggravate the situation still more, England became a Free Trade country in 1846 so as to lower the price of Irish corn and other grains, thereby beggaring the Irish farmers in the midst of the famine, and consequently lowering the wages of the farm laborers and curtailing their employment, thus giving further force to the famine.

When a tenant rented land he had to build his own dwelling, and when he was evicted the house, constructed of stone and generally thatched, was destroyed by the "crow-bar crew" and often burned. In such evictions the bailiff and the "peelers" (police), and often the "red-coats" (soldiers), assisted in the tyranny and work of devastation. All improvements made by the

tenant on his lot went to the landlord without a penny of compensation to the hapless victim. Judges and juries and all the legal "machinery" of the land were at the beck and call of the landlord or his nefarious agent, and no tenant could obtain justice from his overlord or master through the courts; and indeed all knew better than attempt to do so as the judiciary was English controlled. True, those serfs had the privilege of open voting which at best was a halter around their necks; and they could elect their representatives to the English parliament which was one of the most bitter farces ever perpetrated on mankind. One Terrorist, one Fenian, or one Land Leaguer was ever worth a score of silver-tongued orators in London, for England was always, as now, deaf to entreaty but ever feared the thrust of the sword; and one pike surpassed a thousand ballots.

But back to landlordism and its terrorism. We find that the financial stringency of the country was still further aggravated by the fact that most of the landlords were absentees, and instead of spending the Irish "blood money" in Ireland, they spent it in London or in the "dives" of Europe. Thus, Ireland's loss was generally England's gain.

And further, an evicted tenant was treated as a felon and could not be sheltered by another tenant or he, too, would be evicted. Thus, the evicted family, being penniless, was left to starve on the wayside or die of neglect in the workhouse. The "rule of the estate" was so strict in some instances that a tenant could not shelter a friend, a visitor, a beggar, or keep a lodger and even a mother might be evicted for sheltering a widowed daughter who was not a resident on the estate, for such kindness might endanger or lessen the assurance of the collecting of the landlord's rack-rent. How truly foreign was this to the hospitality of the Gael! And how truly English!

On the other hand, if some one applied for shelter and a tenant refused it and the same person went forth and died of exposure, the tenant then was guilty of manslaughter according to the English law applicable to Irishmen. And in some recorded cases tenants were convicted and sentenced for such so-called offences. And all the while the real murderer, the inventor of "The Rules of the Estate," lived in luxury and was respected by the hypocrites, tyrants and aristocracy of England. Thus was the tenant caught between the Devil and the Landlord!

On many estates a tenant could not marry, nor yet any of his family, under penalty of eviction unless he first procured permission in writing from the landlord's agent. And the tenant had to give his tyrant, the agent or the bailiff, all the free labor for which they wished to blackmail him. (See "Ireland's Case" by MacManus).

So, we see that the Irish tenant was a virtual slave by custom.

and by law though few Irishmen care to admit it now. The serfs freed in Russia in 1861 had more freedom previous to this time than the Irish. The serf of Ireland had no freedom of action nor of creed, and he was robbed of every opportunity of social advancement. He was born in slavery and lived and died in it; and when he protested he was shot as a mobster or hanged as a felon—and he was pointed to with scorn by the English gentry as an example of Irish degeneracy.

But the Irish serf had a glorious background from which he was only divorced by barbarian artifice and the employment of every atrocity that depraved Man has added to the Curriculum of Crime.

We would a thousand times over be a Gaelic serf, or the descendant of one, than be a pirate's brat or the bearer of his standard. And though the Russian serf was freed in 1861, the Irish one was only released from bondage in 1903 as we shall see.

EVICCTIONS — THE SENTENCES OF DEATH

John Mitchel, the Protestant patriot and son of a minister, states in his "Fifty years of National Progress" that in the half century from 1838 to 1888 that an estimated three million six hundred and sixty-eight thousand souls were evicted—almost seventy-five thousand per year; and this condition existed for centuries. What a terrible denunciation and condemnation of British or Barbarian rule!

He describes some of the horrors of eviction in the following terrible words:

" . . . John Corbet, a tenant on another townland was evicted by the same agent. He died on the roadside. His wife died previous to the evictions; his ten children were sent to the workhouse and there died."

"Michael MacMahon evicted at the same time was dragged out of bed to the roadside, where he died of want the next day. His wife died of want previous to the eviction, and his children, eight in number, died in a few years in the workhouse."

We see that the sick and helpless were evicted without compunction.

If further examples are needed allow us to quote from A. M. Sullivan's "New Ireland," an incident which was previously reported in the Presbyterian paper called "The Derry Standard":

A certain George Adair, styled "The Scourge of Glenveigh," purchased ninety acres of land in Donegal in the year 1859. He immediately decided to raise sheep, bullocks and game on this estate, and so evicted the tenants—seven hundred souls in all—which eviction was almost equivalent to a sentence of death. (Protestant and Catholic clergy alike had appealed to Adair for mercy but in vain).

In one house lived a widow and her six daughters who were

evicted. Their wails (which no doubt sounded as music to the ears of the evictors) could be heard for miles around the countryside. The wayside was then their only habitation, and its weeds their only sustenance.

In another house, an old man of ninety years kissed the doorposts reverently when leaving them forever—the home of his fathers.

Still another old man of ninety who was ill was carried out of his cabin and placed on the roadside. (Let us hope he died there and not in a workhouse).

In three years time one-fourth of those seven hundred had died in those terrible English institutions, the workhouses—those havens of British viciousness that only prolonged the starvation period and made the suffering so much more intense.

Friends in Australia finally paid the passages of the survivors to that far-away land. The scene described by *The Standard* of those outcasts taking farewell of their friends sleeping in the churchyard, casting themselves on the ground and kissing the hallowed earth of their beloved ones buried there, time and time again, then raising for the last time the Irish caoine (keen) or funeral wail, was one to melt the hearts of the Thirty Tyrants, but not those of Adair and the English Tyrants. And there were myriads of such typical cases throughout the land.

May we mention one more eviction—of a personal nature?

In the county of Offaly near Dunkerrin, and very close to the Tipperary boundary, there lived a tenant, Oliver O'Farrell by name, with his wife (nee Dolly O'Carroll) and his eight children. Just previous to the famine he added a small addition to his house, but the neighbors warned him that he was infringing upon a fairy ring and predicted disaster for him. Taking this forecast as a guide, half of Ireland must have then been living in fairy rings; for the Hand of Death soon fell on all the land. When Oliver died early in the famine some people still spoke about the fairy ring, but soon the dead lay all around. From the narrative lips of the survivors we have the story. Children crouched by the dead bodies of their parents; other victims crawled on hands and knees in a fruitless search for food; more clung to buildings and stone walls when they could no longer stand alone; the famine victims died hard, the fever victims died quickly—the dead often lay unburied. Still England denied that there was a famine. Could she too have been credulous enough to believe in fairy rings?

But the widow O'Farrell faced the tempest and contended with fever, famine and "the hanging gale." Five children died one by one, and inch by inch, but she still struggled on until 1850 when she was evicted, and she and her remaining three "brats" were cast upon the roadside. On leaving her last and only home, she took a piece of plaster from the walls and thrust

it in her bosom. It was her sole possession. Their last glimpse of that home was when going down the road they looked back and saw the roof topple in before the "crow-bar crew." Such was English rule in Eire.

Mary, the eldest child was then fifteen years of age, while Patrick and Catherine were younger. Friends paid their passage to Canada, where the mother and Catherine soon sickened and died. Patrick later migrated to Victor, New York, where his descendants still reside. Mary as previously stated married our grandfather. Fifty years after leaving Ireland we have seen her gaze sadly on that relic of plaster as the scalding tears coursed down her wrinkled cheek. It was all that remained to her of the domain of O'Carrolls, the once proud Princes of Ely whose veins prized the blood of the O'Melaghlin.

Thus, did the Exiles live and die with their hearts and souls in Eire.

THE HOPE OF AN IRISH EXILE

The hope of all Irish exiles was to return some day to the fairest land on earth. Although the new lands were a haven of freedom and plenty—literally, "a refuge from famine and danger"—the wish of every Irish exile was to die in Ireland. Two of our grandparents at least returned there in spirit in their last moments and talked of the beauties of the visions that they beheld there about them—the incidents and scenes of their childhood. It was only a life of yearning that could reproduce those images of more than three score years. Such a passing contains much beauty and pathos, yet one befitting the refugees of Eire. But alas! alas! Few ever returned to their beloved Rosaleen; and we have often felt that the proverbial happiness of an Irish soul is merely the camouflage that hides his breaking heart.

(Note: The quotation above was taken from "The Exile of Erin," one of the most beautiful and pathetic of lyrical compositions and on a par with others by the same author, George Nugent Reynolds. It was published anonymously, and though erroneously accredited to Thomas Campbell, he never claimed it).

Herewith, we present a few lines, which we have written, that portray the tragedy with a happy though mythical ending:

THE TOWN OF BALLYKEEN

(The prayer of an Irish Exile—and its answer.)

The prayer:

"I still can see the cottage in
the place where I was born;
The only heritage from which
the soul can ne'er be shorn,
The gems of memory still adorn
the brow of Ballykeen;
'Twas there I bid a sad adieu
to my fair Rosaleen.

"You ask me where is Ballykeen—
 that townland passing fair!
 The rosy lips of Rosaleen
 hath left their imprint there:
 The sunshine scattered 'round about
 that smiles upon the scene
 Is lustre of those raven locks
 of my rare Rosaleen.

"Each birthplace there is cherished so—
 its name is writ in red;
 For here some patriot perished, O,
 and there some martyr bled.
 Behold each martyr's mantle well
 where crimson tints the green—
 He lives in verdant vesture that
 doth garb my Rosaleen.

"Oh, take me back to Erin,
 let my spirit dwell in peace;
 My heart is only beating for
 my saddened soul's release.
 Though foreign lands are fair to me,
 fairer is Ballykeen—
 The fairest gem in memory's hold—
 the child of Rosaleen."

The answer:

"We listened to his pleading, and
 in answer to his prayer
 We took him back to Erin—
 to his townland passing fair;
 We took him back to Erin—
 to his home in Ballykeen;
 He now sleeps in the bosom of
 his lost love Rosaleen.

"We'll always see the cottage in
 the place where he was born;
 The only heritage from which
 his soul could ne'er be shorn.
 You still ask where that townland is
 that he called Ballykeen?
 It too lies nestled in the arms
 of his fair Rosaleen."

(Note. Ballykeen is a town in Derry county, and in Gaelic is termed Baile-caoin, that is "the pleasant townland.")

CHAPTER XXV

THE FENIANS

Conditions in Ireland after the Famine and the Rising of 1848 did not improve, and the yoke of the oppressor was as heavy as ever. Although millions migrated to foreign lands, the country was still filled with the homeless and the unemployed. The consequence of this deplorable state of affairs was that an organization known as the "Fenian Brotherhood" was formed in 1858. Its aim was similar to that of the United Irishmen—the absolute independence of Ireland.

The organizer of the movement in Ireland was James Stephens, a great patriot, though given little credit for his endeavor, while his assistant there was Jeremiah O'Donovan (Rossa), a waif of famine days. Others associated in the organization were Charles Kickham, John O'Leary, Michael O'Doheny (d. 1862), John O'Daly, Thomas Clarke Luby, Michael Finnan (Myles),

Michael Davitt, etc.

The organizer of the Society in America, and who with Stephens was its originator, was John O'Mahoney, both having been connected with the Rising of 1848.

During the Civil War in America large numbers of Fenians enlisted in the armies of both North and South, and many became able and experienced officers and soldiers. With the conclusion of the war they felt strong enough to invade Canada, hoping that by so doing they could arouse the American Republic to help Ireland in her fight for freedom, for at the time a feeling of tension existed between the United States and England. Consequently, a group of Fenians under Col. John O'Neill crossed the international boundary in 1866 where they inflicted a severe defeat upon a superior force of British soldiers. However, the United States, fearing war with England, seized the Fenian supply depots, and so O'Neill for want of supplies and reinforcements was forced to retire to American territory, while many Irish-Canadians, amongst them our grandfather, were hurrying to his assistance. (The claim of a certain Canadian faction that the conflict was a religious one is too absurd for serious notice.)

The following year several sporadic outbreaks occurred in Ireland, but owing to the English spy system, England anticipated every maneuver and they were of little consequence. (See page 304). A shipload of Irishmen from America, all famine victims, well supplied with war material, fell into the hands of the English. And so ended what had promised to be a great movement. But like all other national movements it was strenuously opposed by those in the better walks of life. Even though it failed, it served to arouse the spirit of the nation, and from its bosom blossomed forth the Land Leaguers and the first step to freedom.

(Note: At this time it was considered treason to sing "The Rising of the Moon," but as there was no law against whistling it we hear than many an Irish school boy had his mouth literally twisted out of shape from trilling the "rebel" tune. It was thus that England made the patriots of Ireland.)

Again England took a terrible revenge. One of the leaders in Cork, Col. James O'Brien, was sentenced after the English custom to be hanged, drawn and quartered, but public opinion would not tolerate such barbarism even though English justice recognized it, and he was transported instead. Many others were sentenced to terms of imprisonment, and the atrocities then practiced upon them surpass in cruelty anything ever perpetrated in a Turkish dungeon. They were chained with their hands behind their backs, and were thus forced to eat from the dishes on the floor after the fashion of dogs. Many of them were broken in spirit as well as in body from the repeated beatings received. A Mullally of Connemara allegedly starved to death at this time. However, one of them, the foregoing O'Donovan Rossa, in spite of several years of brutality not only survived but managed to escape more vindictive than ever. Continuing his fight for Ireland,

he was shot in New York by an English agent, but recovered and only died in 1915 on the threshold of freedom.

Stephens, though arrested, escaped almost immediately; and O'Mahoney, being in America, was of course never apprehended. James O'Brien was later pardoned and became a member of the British parliament. He bore the dubious distinction of being the last Irishman sentenced to be hanged, drawn and quartered in English style by those alien invaders.

THE HOME RULE PARTY

Many who felt the futility of Physical Force, now formed what was known as the Home Rule League in 1870. The chief organizer of this movement was Isaac Butt, a Protestant of Donegal, although the mass of the people who supported him were mostly Catholic. The aim of the League was not the dissolution of the Union with England, but rather the creation in Ireland of a Parliament subordinate to the English one, but which was to have charge of domestic affairs. Before long Butt's League received the support of all the Catholic classes of Ireland, and also of the bulk of the Irish members to the English parliament. We, thus, see that while O'Connell would be satisfied with half a loaf, the Home Rulers merely asked for the crumbs. Further, O'Connell's Repeal agitation was a magnificent failure brought about by the might of England, but the Home Rule movement was a fiasco that lulled the national spirit to slumber, and was considered harmless by Britain. It misdirected Ireland's best efforts for well-nigh half a century until the Irish nation rose up and kicked the carcass overboard from the ship of state. Any remedial legislation obtained during the life of this league was obtained through other tactics and not by conciliation which was not a tenet of the "Barbarian Code." Indeed Premier Gladstone admitted that Ireland only procured remedial measures by violence, and not by agitation (1880). And in fact the sole accomplishment of the Home Rule League was to provide the Irish born anti-Irish with the senseless rhyme that "Home Rule is Rome Rule."

In the year 1869 the Anglican Church (or the surreptitiously named Church of Ireland) was disestablished through the agitation of the Fenians, the law becoming effective Jan. 1871. Henceforth, Irish Catholics were not forced at the point of a gun to pay tribute to the clerical parasites of the land; and indeed they had often been shot down as dogs for their refusal to pay the tithes to the alien church. Possibly some may counter by stating that the Roman religion was also an alien one. Even so, it was accepted by the Irish eleven centuries before the advent of the English one; and while Saint Patrick came with a sprig of shamrock as a peace offering, the English carried the New Faith with fire and sword through the land. We are very tolerant; but

while we love philosophies, we hate oppression.

Thus, we see that the anti-Christian and determined endeavor of England for over three hundred years to force their own religion on the native Irish was an admitted failure. But here again the foresight of Britain was much in evidence. Previous to this, the Presbyterians and other Protestant denominations outside the Anglican Church, were forced to support the latter also. In fact though the Church of England represented only one-tenth of the people, it had bled the whole Irish nation for one-tenth of their earnings. As a result those other Protestant denominations had united with the Catholics in their demand for repeal of the Union. With the burden removed from their shoulders, they then returned to their old allegiance with England in spite of the fact that they too had suffered fine and imprisonment in Penal Days; and they deserted their allies of the days of persecution and united with the alien and common enemy in opposition to Repeal and Home Rule, possibly believing that Home Rule was really "Rome Rule." England had trained her agents well indeed, and in fact all religious hatred found in Ireland is of British birth and built on a false basis.

In 1872 the "Ballot Act" was passed which instituted secret voting, and robbed the landlords of the powers of dictatorship, and of life and death, as the tenants were then able to express their wishes and opinions at the polls without fear of eviction. Thus did the franchise granted to the Catholics in 1793 really become effective after a farce of seventy-nine years. But, here again the Home Rulers deserve no credit, for the agitation behind the "Ballot Act" was of British birth.

Indeed, so little did O'Connell, the Home Rulers and other "talking Empees" accomplish that we read: "Thus while the population of England has multiplied tenfold since 1800, that of Ireland has been reduced almost by one-half." (Fr. Coyle in *The Irish World of New York*, 1940). So, we see that their policies did not tend to stop the emigration of the nineteenth century.

Ireland's adversity was always England's gain; Irishmen migrated or perished to make room for bullocks that replenished the banquet tables of Sean Bhuide (John Bull).

PARNELL, THE GREAT STATESMAN

In 1877 the mantle of O'Connell (according to many historians) fell upon the shoulders of Charles Stewart Parnell when the Irish Party deserted Butt. He was the great-grandson of Sir John Parnell who lost his position as Chancellor of the Irish Exchequer because he refused to sell his country in bondage and agree to England's Act of Union. The younger Parnell was an able debater, and he won a degree of remedial legislation through his Obstructionist Policy in the British House of Commons and

deserved the leadership of a more militant party than the Irish National one, for they had, as stated, swallowed "Home Rule" **in toto**, and it hung as a millstone on his neck. In the end they deserted him just as they had cast aside Isaac Butt. He died broken-hearted, and though a Protestant, he was buried near O'Connell in the Catholic Cemetery in Glasnevin; and there we have done obeisance to him at his tomb. Some day the great qualities of leadership which he possessed shall be recognized by all. Peace to the great Parnell.

John Redmond who succeeded to the leadership died in 1918 just as his moribund Home Rule party was being swept by the reawakened Irish masses into the Hades to which it rightfully belonged.

CHAPTER XXVI

THE LAND LEAGUERS

Seldom has the full history of the Land League been written, for there are few Sheehy-Skeffingtons willing to fight with the pen and die by the sword.

The opposition of the majority of the Catholic hierarchy in Ireland to both the Fenian and Land League movements left the soil fertile for the germination of the seeds of Communism. Indeed, the tenantry were showing a decided trend in that direction, but it was fifty years too soon. It would seem that the then English controlled College of Maynooth had moulded the national fibre of the clergy since 1798; and in fact the venerable Fr. Cotter in his recent *Tabloids of Ireland* contends that the Catholic bishops of Ireland in the last century were all "Norfolk appointees" hand-picked by England. Really, "an tSagart ag Corrig-an-Aifreann" (the Priest at the Mass Rock) had passed away.

In 1879 Canon Burke, a Catholic priest of near Irishtown, Mayo, refused to lower the rents of the tenants on his inherited estate, and threatened them with eviction if they did not pay. At this moment Michael Davitt appeared there and organized the Land League; and, no doubt, prevented revolution against both Church and State.

Davitt was a product of famine days. As a child of five he had suffered the horrors of eviction and migration to England, the lair of the tyrant, where as a boy of eleven years he was forced to work in an English factory to help support his starving family; and there he had lost an arm in his master's machine which he endeavored to operate at the expense of an education. Returning, later, to Ireland to assist his fellow sufferers in the Fenian Rising, he had served seven years penal servitude for his effort.

The object of the League was "to reduce rack-rents and to

facilitate the obtaining of the ownership of the land by the occupants," which in the enlightenment of to-day seems equitable and just. But we find Davitt almost single-handed (positively and literally) directing the policy of the illiterate, half-starved, rack-rented and harassed mass of ragged Irish tenantry against the tyranny of England, the Catholic aristocracy, and the opposition of the hierarchy of every denomination in the land; while the National Home Rule Party straddled the issue. Finally, Parnell, who as a Protestant leader of a Catholic conciliation party had momentarily hesitated, threw in his lot with Davitt.

The spectre of famine through the conniving of England once again stalked in the land, but the League, well equipped with money from the Exiles in America, was able to supply the needy with the necessities of life, although not a few died of starvation before the seriousness of the situation was realized. However, in such cases of want, no rent was paid to the landlords, much to the chagrin of those bourgeois tyrants.

(There can be no doubt that England planned another famine, such as in the forties, to break all opposition; but the best laid plans sometimes go awry).

Nevertheless, in spite of the suffering of the people, many were evicted. It was in this emergency that the Land Leaguers adopted a most potent weapon, and one that no army could combat. Any person who leased or even bid for a farm from which another had been evicted unjustly was to be ostracized, as well as the landlord who did the evicting. All were forbidden to hold social intercourse with the "land-grabbing" outcast, nor was anyone to barter with or serve the culprit landlord. It was a terrible instrument especially when accompanied by violence as sometimes happened; and many a recalcitrant landlord was forced to see the error of his ways, and to adopt a more lenient and humane course.

The first thrust of the two edged sword was made in Davitt's own county of Mayo on a parasitic landlord by the name of Captain Boycott. Hence originated the term "boycott," which force later proved so efficacious, and it is a weapon that will be feared as long as might is termed right and the rich and tyrannical blackmail the oppressed.

So powerful did the movement become that the government had the leaders, such as Davitt, Parnell, John Dillon (son of John Blake Dillon), and hundreds of others, arrested and thrown in jail to intimidate them. But the nation was now aroused, and the Ladies' Land League "manned the trenches" and carried on the work of supplying relief. Then, the League issued the "NO RENT" manifesto, and so strongly was it supported that England and her landlords were forced to swallow the "bitter pill" of their first defeat since the days of William at Limerick and ask for

peace, for they could not evict the nation. Premier Gladstone and his government of Britain agreed in 1882 to release all League members providing that the terrible "No rent" order was withdrawn. This was done, while at the same time Land Courts were established to set a "judicial rent" on the different holdings; and more than this could not be charged by the landlords. Further, certain arrangements favorable to the tenants were made in regard to arrears of rent,—the so-called "hanging-gale."

Ireland here won her greatest victory over the despots of England, and it is in this victory that the political and social freedom of the people took its origin, and it was only here that the emancipation of the Irish serfs really came into effect, and that the edicts of Cromwell were broken; and that the Irish race has been universally recognized as fellow equals. This great accomplishment in the evolution of the land struggle was due almost entirely to the herculean efforts of Davitt alone, and all subsequent Land Acts were subservient to this great victory.

However, all old tyrannies die hard, and so we find many of the landlords refusing to co-operate or recognize the Land Courts established in 1882. As a result, the Land League and the Irish National Party, excepting Parnell, formed courts of their own in 1886. This movement was called the Plan of Campaign, and its object was to make adjustments in rents and arrearages. A fair amount of rent, which they considered equitable, was decided on; but if the landlord refused to accept this new rate, then he received none at all. This tribunal was possibly partial and revolutionary, but the only justice in Ireland was the might of the sword; and the landlord had ruled for seven hundred years by a tribunal of injustice that sapped the life-blood of the Irish clans through a system of blackmailed rack-rent on their hereditary estates, and he still was recalcitrant.

In this extremity, England rushed to the rescue and in 1887 passed the Perpetual Coercion Bill for the suppression of the Land League, but the act was ineffective. Next, in desperation the government of Britain through an unknown (or unnamed) agency, and by a system of apparent misrepresentation, then prevailed upon the Pope of Rome, Leo XIII, in May of 1888 to issue his now famous manifesto, known as the Papal Rescript, which condemned the Irish Plan of Campaign, and declared their activities including that of boycotting to be anti-Christian. However, the Irish wisely preferred to look upon the Rescript as political and not spiritual, and so ignored it, even as O'Connell had done in like situations. England and landlordism were now in full retreat before the march of the aroused tenantry.

(Note. Showing the complicated nature of the situation is this cable dispatch to the Irish World of New York, Jan 5th 1887, as follows: "The Dublin Express asserts that Archbishop Walsh is being boycotted by the Catholics of the upper classes because he supports the National Plan of Campaign." This so-called "upper-class" were called in derision by the other Irish, "Shoneens" or "Jackeens" (Little Jacks),

and as stated, also "Cawstle Cawtholics."

Less than three years passed by, when the same New York paper reported on Dec. 28th 1889, that at a League convention held on Dec. 12th of the same year, that the principal speaker was the above named Archbishop, stalwart of the Church and champion of the tenants. And the report further stated, that the speaker was introduced by the Lord Mayor of Dublin, and that the meeting was attended by delegates including the clergy from every parish in Dublin County).

The League previous to this had adopted the slogan of "The Land for the people and the road for the bullock," thus reversing the policy which England had heretofore practiced with such ruthlessness. Protest meetings were held throughout the country demanding the sub-division and sale of ranch land. One of those meetings was held at Devil's Bit on Barnane Eile Mountain, near Templemore, to demand the division of the estate of the notorious "Woodcock" Carden of Barnane. The people came from far and near to attend the gathering, and amongst them a full Cul or regiment of the O'Mullallys of Clonakenny and Rathnavague. The police, still the representatives of tyranny, attempted to break up the assembly, and in the clash Barnane Mountain ran red with blood. But let T. M. Corcoran tell the story.

"So rise you men around Barnane
And hasten to the fray,
And join that noble general,
MacSweeney from Killea!
Led on by this brave mountaineer,
These lands we will regain;
We'll plant our homesteads once again
On Carden's Wild Domain."

England sensing the force and determination of the movement became alarmed and decided to sacrifice the landlords, and so Barnane estate was broken up, being the first ranch in Ireland to be divided.

At this time there was not in all Ireland one of the Men of Maen Magh who owned as much as one acre of land, as we have already stated, though they numbered above two thousand souls. Hence, we find practically all of them on the side of Davitt. We have but recently mentioned the imprisonment of Patrick Francis O'Mullally of Mullinahone. Another stalwart son was Patrick W. Lally who had been a strong adherent of the Fenian Brotherhood. As a Land Leaguer he was thrown into the "Black-Hole" of Dublin, namely, Mountjoy Prison. Owing to the brutal treatment which he received there, he became broken in health and died on the evening of his release as uncompromising as ever. Thus did the Clann Maolalaidh or Men of Maen Magh give another martyr to the cause of Irish freedom.

The gifted poetess, Lillian Lally of Dublin—the songstress of Eire—who sings as the bards of old of the glories and of the heroes of the land of her birth, and through whose lines filter the Fenian Fires of her Fathers, is a niece of this illustrious patriot and martyr. More power to her!

(Note: Our grandfather "visited" Ireland at this time, 1884-85).

THE LAND ACTS

The Irish are permitted to buy Their Own Lands

We have seen how the Land Bill of 1882 relieved the suffering of the down-trodden tenants, but it did not restore the stolen lands to them. Consequently, the agitation for a greater mitigation of the evils of landlordism continued. So, in 1885 another Land Act, known as the "Ashbourne Act," was passed by which the government of England lent the Irish tenants the sum of five million pounds at four per cent payable in thirty-nine years to enable them to purchase the stolen lands of their fathers. Such gratuity!

Later an amendment to this act was passed in 1896 extending the time limit to seventy years. Thus were the great-grandchildren of many an Irish serf to become landed proprietors in three score years and ten.

In 1891 "The Land Purchase Bill" was enacted which enabled the tenants to borrow an additional thirty million pounds to purchase still more of their heritage.

Nothing now but the eradication of the landlords would suffice the vassals of Eire. Their blood was aroused, and their agitation became so relentless as to sweep all opposition before them. So, we find England passing another Land Purchase Act (generally called the Wyndham Act) in 1903 which advanced one hundred million pounds to purchase the balance of the rented estates; and it is from this date that the majority of the tenants became owners of their lands. However, the said landlords were so loath to surrender their stolen estates for this goodly sum that England was obliged to donate them an additional twelve million pounds in blackmail, which of course was added to the debit of the tenant, but it was worth it to be rid of those Saxon buccaneers.

When Davitt died in 1906 it was with the consolation that most of the Irish serfs were again owners of the land. Still there were some of the tyrannical landlords who refused to surrender their illegal right to the estates and their titles by confiscation, and so England, in the face of public censure, passed four years later (1907) the "Evicted Tenants' Bill" which forced the last of the land thieves to sell "their" property to the Estates Commission for distribution amongst evicted tenants.

Thus, we find that the feudal system of villain and vassal which had begun in 1169 ended in 1907; and once again did the Irish peasant own the land he tilled and eat the food he produced, and no more must he bend the knee to a foreign master, for the landlords—the whelps of Norman pirates and Saxon adventurers—on the whole went back to the land from which they sprang with their ill-gotten gains. The terrible land struggle was at an end, and Davitt's work was then complete.

The number of the O'Mullally Clann in Ireland at that time

is of special interest, and so we quote from the British statistics as recorded by Robt. E. Matheson.

"Appendix to the 29th Report of the Register-General of marriages, births and deaths" which gives a "Table showing Surnames in Ireland having five Entries and upwards in birth indexes of 1890 together with the number in each Registration Province and the Registration Counties in which these names are principally found" as follows:

	Leinster—	Munster—	Ulster—	Connacht	*** IRELAND
MULLALLY	7	5	1	1	14
LALLY	1	1	2	30	34

(Of the latter name 17 were of Mayo and 11 of Galway).

"The estimated number of Persons of each Surname in the population can be ascertained by multiplying the number of Entries in the Table by the Average Birth-rate which for the year 1890 is one in 44.8 Persons."

Thus, the Clann numbered 2,150 persons at that time, and of these 1,523 were Lallys of whom 762, or half, were of Mayo. This number has since then slightly decreased, but the above figures are still fairly representative as to location percentages.

(Note: To those wishing further information regarding individual families we recommend Griffiths' Survey, of 1853 which may be found in the National Library, Kildare St., Dublin; and also that mass of documents in Henrietta St. Court where all the leases between landlord and tenant of three years or over may be found from the year 1708 to 1903. D. O'M.)

SECTION VI — EIRE GO BREAGH!

CHAPTER XXVII

THE SINN FEIN

Though the Irish had regained their lands, the partisan government of Dublin Castle still legislated for the benefit of alien England and the detriment of Ireland. The Home Rule Party was dying of ennui and was descending like O'Connell's Repeal movement into the limbo of lost causes, and so we find the patriots of Ireland buckling on their swords in that ancient fight for freedom.

The younger generation, becoming impatient with the progress made by the fossils of the above named party, deserted them, as the Young Irelanders had turned from O'Connell three score years before. Thus, we find that a new organization came into being in October, 1905 (according to the Rev. Michael Collins). It was known as the Sinn Fein (pron. shin fane) and meant "We Ourselves." Its aim primarily was an industrial one supporting Irish manufacturing as England still in an insidious way crushed all competitive Irish industries. However, under the guidance mainly of William Rooney, the poet, and Arthur Griffith it even-

tually assumed a political complexion with the object of establishing in Ireland a council to regulate the affairs of the country. Thus, in time the ideals of Fenianism became the heritage of the Sinn Fein. Indeed, we find the mantle of the United Irishmen being worn in turn by the Ribbonmen, the Young Irelanders, the Fenians, the Land Leaguers and lastly the Sinn Feiners. So, we see them over-lapping, and the members of one movement later joining its successor.

THE MARTYRS OF 'SIXTEEN

O, the Erne shall run red,
 With redundance of blood,
The earth shall rock beneath our tread,
 And flames wrap hill and wood,
And gun peal and slogan-cry
 Wake many a glen serene,
Ere you shall fade, ere you shall die,
 My Dark Rosaleen!
 My own Rosaleen!
The Judgement Hour must first be nigh,
Ere you can fade, ere you can die,
 My Dark Rosaleen!

(By Clarence Mangan)

In August of 1914 the Great War of Europe began, and England found herself in death grips with the enemy. In September of the same year she, owing to the fact that the Irish Party held the balance of power in the House of Commons, placed a Home Rule Bill on the statute books. The Home Rulers immediately paid in blood for the Bill by recruiting twenty-five thousand credulous young Irishmen for the front line trenches of Britain. But as the Bill was to be held in abeyance until the war ended when an undefined amending Bill was to be attached, the majority of the Irish believed that they were being deceived by false promises. And indeed what Irishman should put faith in the avowal of the England that had abrogated the Treaty of Windsor in 1175, the Treaty of Mellifont in 1603, the Articles of Galway in 1652, the Treaty of Limerick in 1691, and the duplicity and broken promises of the Act of Union? England had always been a nation without honor, and the members of her various governments had ever been the most unscrupulous Deceptors in the Annals of Diplomacy, and apparently well trained in Crime.

Had Britain shown any gesture toward sincerity, peace no doubt would have continued. But her silent consent to the arming of the opponents of Home Rule in the North-east corner of Ireland, and her apathy toward the shooting of unarmed civilians on the streets of Dublin at the same time by British soldiers in true 1798 style, aroused the populace and put the nation at a tension in spite of the fact that England once again had made a promise.

Suddenly, like a bolt from the blue, the Sinn Fein raised the standard of revolt and declared for an Irish Republic in April of 1916. Several points in Dublin were seized. Here, for six

days, seven hundred Irish patriots held the legions of their Tyrant at bay, although attacked by both land and sea. So began one of the most daring and desperate revolts that Ireland had ever witnessed. The legions of Galway, Cork and other points also reared the tri-color, and to the skirl of war-pipes accompanied by the cheers of the masses the march to Dublin started only to be terminated when word was received that the Dublin legion had surrendered.

Padraic Pearse, the leader, and his closest associates—the intellectuals of Eire—had no hope of success, but they felt that the soul of the nation, so long slumbering, could only be awakened from its lethargy by the shedding of Irish blood. Those martyrs to the cause of Irish freedom, whose only aim was to arouse the sons of Rosaleen from the apathy that centuries of oppression and servitude under their tyrannical masters had woven about them, shall live in the traditions of the generations to come as the greatest heroes and patriots of that famed and ancient race. Their memories can not fade but shall grow with the centuries of Time.

One patriot and martyr who can never be forgotten for his sacrifice was The O'Rahilly, Chief of the O'Ragheallaigh (or O'Reilly) Clann and lineal descendant of the ancient Princes of East Brefny. Knowing full well the futility of the rebellion at that time, he went about the country advising the people against participating in the revolt. He then returned to his compatriots in arms, there to offer himself as a sacrifice on the altar of freedom, being slain as he wished to be; and the name of The O'Rahilly shall forever emblazon history's page.

Kindness or patience, both being traits unknown to Britain in her treatment of Ireland, at this point might have lulled the spark of the rebellious spirit back to rest for many still felt revolt to be futile. But the god of Cromwell still ruled England and she must satiate herself with revenge and smear her jowls with patriot blood. Ireland was immediately filled with a horde of insulting and domineering red-coated bullies who committed every crime from robbery to murder. And then the butchery of the prisoners began. The leaders of the revolt were tried by drumhead court-martial of doubtful authority, and every few days two or three were placed at the wall and shot. As this continued for some time without any sign of abatement, the whole world stood aghast and loudly decried the proceedings. Britain was in her old stride, and her general, Maxwell by name, gloried in the murder of the patriots. Finally, the English press protested, not because of any humane reason but rather because Ireland was gaining the sympathy of the world, while England was losing her prestige in the same ratio. Her government then promised in the House of Commons that no more executions would be perpetrated. Eamon De Valera, the last commandant to surrender, was only reprieved on account of his American birth; and the Countess Markievitz,

also sentenced to death, was spared merely because her tyrant feared to execute a woman; but they still lusted for Gaelic blood. James Connolly the great labor leader and Commander-in-Chief of the Irish forces, who had been wounded and was expected to die, then showed signs of recovery. But no, James Connolly, he must die; and so his commutation of sentence was revoked and he was carried out on a stretcher and murdered, May 12th, 1916; and England to screen her motive for the assassination of the reprieved prisoner also killed Sean MacDermott in the same atrocity. Altogether fifteen so-called leaders who fought for their country were shot as traitors; and, further, some who had not been in the rebellion were shot also without any form of trial, one being Sheehy-Skeffington.

But the Emblem of Tyranny (the British lion) was not yet satiated. (Sir) Roger Casement, a Protestant and chief organizer of the revolt, had been arrested while attempting to land arms before the Rising, and had therefore taken no part in it. He could not be court-martialled, yet he too must die. But England would not trust an Irish court, for she feared that the evidence was not conclusive; and so he was transported to the alien land of his tyrant and convicted on evidence which has since been proved to have been partially perjured. The martyr, who had disdainfully discarded his English title of knighthood, bravely died on the scaffold as only an Irish patriot knows how to do; and at the moment of his execution in London a rabble of illiterate Cockneys cheered savagely outside the prison, little realizing that the victim of the Tyranny had added another name to Ireland's Roll of Martyrs.

So perished Roger Casement, the greatest humanitarian that the world has ever known according to previous English statements—hence his knighthood.

Of those arrested, over one thousand were transported to England, although many of them had no part in the revolt. There they were brutally treated according to the English custom of that period, for many months to come.

In a simple file in the National Museum, Kildare St., Dublin, is to be found the Honor Roll of the seven hundred Immortals of 'Sixteen. Amongst them are those names:

“Michael Mullally, B 1st Batt. I.V., City Hall Garrison;

“James Mullally, Louth and Meath areas, Dunboyne Company M;

“Patrick Mullally, Louth and Meath areas, Dunboyne Company M.”

The names of Michael, James and Patrick (living 1938) and their comrades in arms shall bloom forever.

THE ROUSING OF THE GAELS

To say that the sleeping soul of Eire had awakened is stating

it mildly; and the tyranny which followed in the wake of the rebellion only fanned the flame that lay smouldering. The nation that had slumbered so long was now fully aroused, and the blood that Pearse and his compatriots had shed had but served to baptize the new spirit of Ireland—the conscious spirit of nationhood—and rebellion was to seethe until it burst forth anew and overwhelm the land.

However, the diplomats of England felt that the patriots had been bludgeoned into submission, and that they were dealing with the prostrate ghost of Ireland's past. In the spring of 1918 with England in a death grapple with Germany, Lloyd George, the wizened Welshman of Britain, offered to give Ireland back her stolen government if she would pay for it in blood. Placing his faith in Irish credulity, he again renewed England's promise of Home Rule with the application of immediate compulsory military service in Ireland—the Ireland that had withered in her dependence on England's promises of the past. If she were credulous enough to take the word of England on this occasion could she be supine enough to pay for her heritage in blackmailed blood—to purchase the shadow of self-government from which her forebears had been shamefully defrauded? Ireland had never been a debtor to her Tyrant, and her answer then was the only one consistent with honor, and the sole one that even the harshest critic should have expected of her. However, Britain had never realized that the Irish spirit could not be conquered, and her surprise was only surpassed by her chagrin. Ireland's response to the diabolical proposition was a call to arms. Indeed, it was only the prompt action of the Irish Catholic Hierarchy who, feeling the futility of rebellion at that time and wishing to avoid needless bloodshed, advised passive resistance instead of physical force that prevented a conflict.

England, hurling epithets at the clergy, retreated most ungracefully, and won her war of aggrandizement with the blood of America instead of the blood of the Gael.

However, the Sinn Fein realized that all hope of conciliation had vanished, nor was it to be desired; and so they seized the moment's respite, won by the clergy, to prepare for the struggle which they knew to be at hand if Ireland was ever to regain any degree of Freedom.

CHAPTER XXVIII

DAIL EIREANN

The Great War ended in November, 1918, and the elections to the British Parliament were held in December of the same year. The Sinn Fein practically swept the country outside of North-east Ulster, and the Home Rule Party henceforth ceased to exist. The former organized themselves into a body called Dail Eireann

(Parliament of Ireland), claiming for itself the status of a parliament of the Republic of Ireland.

On Jan. 22nd, 1919, they called their first meeting of the seventy-three elected members, but, as most of them were languishing in English prisons or else in hiding, only twenty-nine answered the roll call. At one of the meetings, Eamon De Valera, who had escaped from his English prison, was chosen as President of the Republic of Ireland—the Republic for which Tone and Emmet and Pearse and Connolly had laid down their lives.

Their demand was of course one of absolute independence and complete severance of the bonds of the Tyrant. It would seem that their first aim was not one of warfare, but that they had depended on the Peace Conference of Versailles; but in this they were disappointed, for those who had been loudest in their pleas for small nations entirely ignored the anguished wail of Ireland.

Before long Dail Eireann, although not recognized in any degree by England, had gained complete control of the judiciary and a goodly share of the finances of the country. England in retaliation declared the Sinn Fein, Dail Eireann and the Gaelic League to be illegal bodies, and then filled the country once again with soldiers and police.

THE REVOLT OF 'NINETEEN

The die being cast by England, the Sinn Fein crossed the Rubicon and answered the challenge by breaking into organized rebellion, though they were but poorly armed; yet they carried on a guerilla warfare and were henceforth known as the Irish Republican Army. Once more the Irish Flag of Freedom was unfurled to the breeze of liberty, and once more the tyranny of England was turned loose upon the land.

The local police of Ireland were supplemented by recruits from England. Owing to the different colors of the make-shift uniforms of the latter, they were dubbed the "Dubhchraigh" or the "Black and Tans," which appellation might well apply to the hearts of those rascals. They were without exception the most ruthless horde of Barbarians to ravish Ireland since the butcherys by the Yeos of "Bloody 'Ninety-eight." They recognized no rules of civilized warfare, and indeed the old Anglo-axiom of "One murder makes a villain but millions a hero" seems to have been their motto. Many an apologist for England claims that those new legions were recruited from the jails of Britain, but there is not a tittle of evidence to support this contention, and it is possibly a canard on the English convicts which we cannot allow to pass unchallenged. The history of the past has proved to the hilt that the average debauchee and enforcer of English rule in Ireland has always been a barbarian without scruple—a conscienceless automaton operating with machine-like precision

in his work of pillage and massacre without any protest from England. Mild mannered soldiers and officials like General Abercrombie and Lord FitzWilliam received short shrift in Ireland, as we have seen, and were soon removed to make room for others with less scruple. Anyway, why should England send convicts when she had plenty of seasoned soldiers from the World War, if she really did so?

Many of the Irish who were not connected with the rebellion were murdered promiscuously, and wholesale burnings took place. Many Irish prisoners were cruelly murdered with the explanation that they were shot while trying to escape. Again the spirits of the cohorts of Cromwell ruled the land, and a reign of terror was inaugurated and countenanced by England and her officials who denied the atrocities in the British House of Commons.

One incident mentioned in the New York Irish World of Dec. 10th, 1938, quotes a Mr. Ned Hogan who served in the Carlow and North Wexford Brigades of the I. R. A. and is as follows:

"The column was resting in an old house on Michael Ryan's farm, Borris, Co. Carlow," when "some lorry loads of Black and Tans dashing out from Carlow came on the place without warning and immediately opened fire on everybody in sight . . . A young lad, named Fay, from the Carlow district who after being shot was inhumanly tortured." At his funeral huge crowds were horrified to see "that the boy's eyes and teeth had been gouged out and that his ears had been cut off . . . The incident brought back to us with vengeance memories of the worst atrocities by the Yeomanry in '98. This young lad had been singled out for torture because of his particularly stubborn defence when attacked . . ."

And of course the world remembers the massacre of "Bloody Sunday," Nov. 21st, 1920, when the Black and Tans fired from machine-guns and from aeroplanes without warning on the players and spectators at a football game in Croke Park, Dublin, massacring fourteen, one being a team captain, and wounding sixty. Neither players nor spectators carried arms. This outrage was never paralleled except by the Tyrant herself; and of course in this instance she publicly announced that the soldiers were blameless.

Then there was the kidnapping of Father Griffin of Co. Galway (1920) on a reputed "sick call," when he was shot and buried in a bog by some of those same English cutthroats.

There were thousands of such cases; and the shout of "Come out you Irish swine" was a portent of disaster.

An intercepted message from a British Divisional Commissioner to his superiors, sent just previous to "Bloody Sunday," stated: "I have been told the policy and plan—the stamping out of terrorism by secret murder. I'm not sanguine about success, but it is worth trying."

(The terrorism referred to was the surprise attacks of the Irish army on the Black and Tans which England considered disloyal.)

Before long all the outlying barracks were in the hands of the Irish Republican Army which was greatly outnumbered, while the myriads of soldiers of England could hold no more than the towns. The Irish regiments were scattered and elusive, and generally came into the open only at night in surprise attacks. Although they were small in numbers they had the sympathy of the whole country back of them, and their spy system surpassed even the system that England had used and perfected in the preceding seven and a half centuries. However, the Irish spy system was founded on patriotism alone, and not like the English one which existed on bribery, terrorism and torture.

The Irish, possibly because the landlords were gone, were acting for once as a unit; and many an English servant by day was an Irish "rebel" by night. (How do we know? Fully a regiment have revealed to us the secret). The sympathy of the world was with the smaller country, and England, the hypocritical champion of down-trodden Belgium, was afraid to resort to massacre and pillage on a major scale, fearing the protests of other countries. Without the force of those two old and principal weapons of hers in Ireland, she was powerless, for the Irish army increased in strength and arms. At first they had little more than the arms that they captured from the Saxon army, but by 1921 they were importing guns from Europe, and were well supplied with money. Along with collecting fines, taxes and other revenues, they borrowed extensively from the Irish of America. (This loan was later repaid with 25% added for interest, but England failed in her obligation to the United States).

At length the condemnation of the American press became so vociferous against the barbaric methods employed by England to crush the Irish resistance and the mass of independent testimony regarding those atrocities became so great as to overwhelm the assurances of the English Government that their campaign in Ireland was conducted according to the rules of international and civilized (?) warfare. At the same time the Irish patriots in a series of reprisals carried the war into England and several large conflagrations in docks, depots and elsewhere took place. So great was the Tyrant's fear of "a taste of her own concoction" that the pogroms in Ireland ceased, and England asked for a truce; and thus Eire's last fight for Freedom ended. And the words of the martyred Padraic Pearse, spoken at the grave of O'Donovan Rossa in 1915 that, "Life springs from death; and from the graves of patriotic men and women spring living nations," were fulfilled.

SUAS O'MAOLALAI DH, OSCARDHA ABU!

(Up O'Mullally, the Valiant to Victory!)

Allow us at this point to conclude the unapproachable

record of the Men of Maen Magh by stating that many of them from both Galway and Tipperary, as well as elsewhere, were connected with the rebellion against the Saxon invader. Though we are informed that they constituted a full legion, the names are not all available to us, but we hope that they may soon be found in the completed record of the Irish Republican Army. Even though their names never emblazon the pages of history their achievement shall remain immortal, and is the only monument necessary to perpetuate their memories. It is sufficient that they, as an integral part of the New Ireland, should have shared in the glory of driving out the usurper of their heritage, and to have assisted so materially in accomplishing the dying wish of their great-forefathers and the vain endeavor of the Lallys of France. But it is to be regretted that many of those who fought so valiantly are now in foreign lands.

In saluting their New Ireland we quote once more an item from the New York Irish World of Dec., 1934:

"Thomas Mullally, Mullinahone (Tipperary), who lost his position as rural postman owing to his activities in the Anglo-Irish struggle about fourteen years ago, has been re-appointed to his old position. Mr. Mullally has for years been actively identified with the National Movement and was well-known at all the big meetings in Volunteer and Sinn Fein days as the Flag-bearer with the famous old C. J. Kichkam's Band."

(Note: Thomas above is a grandson of Thomas Hackett who delivered the guns for Smith O'Brien, as stated. The Kickham Band was a subterfuge for rebellious activities.)

In a communication from Thomas, which begins with "A Chara," he refers to his victimization and exile, and concludes by stating gallantly "However, we will keep the flag flying."

Associated with him in that terrific struggle were the two brothers, James and Michael Mullally of Drangan, all serving under Dan Breen T.D.

Then there were Michael Mullally of Listowel, Kerry, (d. Dec. 1940) and his brother, John (now in U.S.A.), and also his two sisters, Nora and Lena, who composed a family that became famous in Black and Tan days owing to their activities against those representatives of England. (New York Irish World. There are also Mullallys at Tralee, Kerry).

We have already referred to Patrick Lally of Lochrea under "The O'Mullallys of Maenmagh."

Possibly the most prominent of the Clann to-day is Thomas Stephen Lally, Galway, late of Connacht Rangers which regiment mutinied in Oct. 1920 at Solan, India, refusing to do duty until the Black and Tans were removed from Ireland. All were sentenced to be shot but were later reprieved with the exception of James Daly, the leader, a boy not twenty years of age, who was executed. "Thomas Lally who had been one of Daly's comrades in arms in India," after serving a sentence, later returned to Gal-

way and married the martyred Daly's sister, and still later went to live in London. (From Edmund O'Daly's "History of the O'Dalys" and from personal contact with its author).

Almost a score of years passed by when the following report appeared in the columns of the above mentioned and esteemed Irish World of Sept. 23rd, 1939: Thomas Stephen Lally who was imprisoned for mutiny in India in 1920, when the leader, James Daly, was shot, was deported from England to Ireland along with his wife, the sister of the above named Daly, after England's declaration of war on Germany. Arriving in Dublin, they were granted an audience by the Lord Mayoress of that city, namely, Mrs. Thomas Clarke whose husband, Tom Clarke, and brother, Edward Daly, were both shot by the English in the massacre of 1916. Such an association of patriots and memoried martyrs was seldom seen.

Many, many good wishes to Mr. and Mrs. Lally; also Mrs. Clarke.

An anecdote on the foregoing war, seemingly appropriate here, is the following:

When the fighting was the hottest, one night near dusk, Patrick Mullally of Ballywalter, Tipperary, the grandson of Captain Patrick of the John Does (q.v.), was taking his children home from Kilkenny school with his donkey and cart. On the way they "met" an automobile. The donkey becoming frightened, threatened to upset them in the drain, which caused the children to scream in alarm. The automobile stopped and a tall swarthy man stepped out. Telling the children not to be frightened, he led the animal past the car and then departed: The stranger was none other than Eamon de Valera, Commander-in-Chief of the "Rebel" forces—the most wanted man in Ireland; while scarcely a mile away in Mullinahone lay a regiment of Black and Tans thirsting for his blood.

Both Patrick and De Valera still flourish, and with this entry we draw the history of the O'Mullally Clann in Ireland to a close. And so in a final gesture of farewell this writer has penned the following lines:

OSCARDHA ABU (USCARRA ABOO)

Arouse from thy slumbers, fair gem of the sea,
Do thy myriad legions still yearn to be free!
Oh, lend me the ear of the people reviled,
The man and the maid and the matron and child.
Oh, give me a martyr that fell at Athlone,
With a Lally or Connolly, an Emmet or Tone;
Then we'll march to the tune that has ever proved true
For Tir and for Teanga, "Oscardha Abu."

My cloak for a pen just to picture the word;
My purse for a pike and my blood for a sword;
My life for my sireland, the heart of my love,
From sea to the centre, to blue sky above;
Oh, lead me to battle to share with the brave,
To live as a freeman or die as a slave;
The clang of the conflict with memories renew,
And strum on my heart-strings "Oscardha Abu."

'Twas the call of Queen Maeve, with the tresses of gold,
When she fared forth to battle Clann Rury of old;
'Twas the theme of the Bard, of the Brehon and Druid;
Of the rhyme and the rule and the truce to the feud;
'Twas the hail to St. Patrick, the Priest of Armagh,
And the threat to the Dane and the false Sasanach.
Again let us raise the O'Lalaidh harru
And shoulder to shoulder "Oscardha Abu."

When "Liza" her legions turned loose on the land,
And the clans all arose at the word of command,
And O'Neill from his lair sprang with vengeance obsessed,
"Oscardha Abu" was the call of the West.
With their pikes and their skeans and halberds on high,
They charged with abandon to do or to die;
"Ata Lalaidh cul air" each ruffian did rue,
And fled at the cry of "Oscardha Abu".

'Midst the carnage of conflict and ruin galore
At the hands of the Herods from Albion's shore,
From the turrets of Tara to Rock of Turoe.
From the cahirs of Cashel to Ballinasloe,
From the brakes of Bearhaven to those of Tyrone,
O'er the din of the battle, the gasp and the groan,
The challenge to Cromwell the curse to Carew
Was the shout of "Menevy," "Oscardha Abu."

'Twas the shout of the Exile on India's plain;
'Twas the call of the "Wild Geese" from Flanders to Spain;
From the blue-waved Atlantic to ruins of Troy,
And the cry of Count Lally at famed Fontenoy.
'Twas the call that lent heart to the power of the stroke;
To its echoes resounding the Tyrant's ranks broke;
'Twas the rallying shout of the Old world and New,
"Up, up and then at them, 'Oscardha Abu'."

To false King and culprit, his puppet and peer
This slogan was sounded with laughter and leer;
In sham halls of justice and on gallows high
The judge and the hangman received this reply;
And with it the land-thief his rack-rent was paid;
To Peeler and Redcoat its terror relayed;
The call of the Hedge School and Mountain Mass, too,
Was trilled to the notes of "Oscardha Abu."

'Twas the song of the mother to babe at her breast;
'Twas the plight of the man to the maid he caressed;
'Twas the bond of the clansmen, the threat to the foe;
The Spirit of Eire, the might of her blow;
The key to her culture, the gift of the Gael;
The bar to the Saxon, the ban to the Pale;
The signal of fealty—sign to imbue—
To High King from liege-lord, "Oscardha Abu".

That call that once sounded o'er Maen Magh's plain
Must again echo forth as fair Eire's refrain,
And those echoes must swell to the East from the West,
To the North, to the South, and on banner and crest;
From the earth to the sky, from the height to the sea,
O'er the Shannon, the Suir, and the Bann and the Lee;
O'er heath, glen and moorland we'll raise the harru,
"Oscardha Oscardha, O'Lalaidh Abu."

And the pibroch's crescendo must spread through the land
Till each with his hand on his halberd will stand
Awaiting the summons to rise in his might,
And gamble his life on the blow he will smite;
When the Spirit of Freedom arises once more
With her blood-matted tresses and mantle of gore,
With the aura of Nessa and Conn and Boru
At the sound of the war-cry, "Oscardha Abu."

Oh, shame on the traitor, the coward and knave;
The bones of their fathers must turn in the grave,
For truck with the Saxon dishonors the dead,
As the foeman spews venom where martyrs have bled.
So down with the Saxon, his Shoneen and lord;
Let them back to the hoyden that suckled their horde.
Then up with thy banner each Gael who is true,
And strike for thy country, "Oscardha Abu."

Must my words fall on ears that are barren as stone?
Is the sole response to them a shrug or a moan?
Of the true Sons of Eire still lives there a Man?

Still lingers a heart-beat or throb of my Clann?
Must the Race of the Gael go unmourned to the grave,
And their glory submerge 'neath adversity's wave?
One last appeal to them—from long retinue—
The Call of Clann Colla, "Oscardha Abu."

Should thy flickering glow pale to desolate Night,
Oh, garlanded Eire recede from my sight—
Thy hills with their heather, thy glens of bright green,
Thy ruins with their stories of Ages between!
Has the kiss I imparted to thee times untold
Been a signal farewell from the Race of thy fold?
Must I sing as the dying swan murmurs adieu,
And fade with the gasp of "Oscardha Abu"?

At last I envisage a movement afar
From the peaks of Slieve Aughty to famed Castlebar;
As the Red-Eagled Banner is wafted on high,
I can see my Dark Rosheen with light in her eye;
On my ear softly falls the low tuck of the drum
Announcing to clansmen that Freedom has come.
My fathers are calling, bequeath I to you
That Call of the Ages, "Oscardha Abu."

THE RETREAT OF THE REDCOAT, BLACK AND TAN

After two years of sanguinary carnage, England realized that she was beaten, and that Ireland as a Crown Colony, from which the gourmands of Britain fed, was irretrievably lost. Hoping to save something from the wreckage through diplomacy, she dispatched an English lord incognito in the company of a clergyman to Dublin to sue for peace. (Information obtained by us from former member of British Secret Service). And so a truce was arranged in July of 1921. Ireland at last was practically free, and the rejoicings and festivities through the land surpassed those of a Roman holiday, and were the first on a national scale since the days of Brian Boru.

A Treaty was signed between the warring nations in December of that year and ratified by Dail Eireann in Dublin, Jan. 7th, 1922; and so the Freedom of Eire became a reality seven hundred and fifty years after Henry II had quitted that city—three-quarters of a thousand years.

By the terms of the treaty, Ireland was granted an independent parliament that had sole charge of her internal affairs, while England still retained control of the external ones; and she also retained a garrisoned area of six counties in the north-east section of the land as a thorn in Ireland's side. But by far the most important clause was the one which stated that the Redcoats and despicable Black and Tans—the representatives of tyranny and massacre—were to be withdrawn from the land which they had tormented so long, and which they had bathed with blood and strewn with corpses. And the scarlet rag of Sean Buidhe (Yellow Jack or John Bull) was to be seen no more, but in its place was to unfurl Eire's Buidhe, Ban, Glas (the yellow, white and green banner).

And with the departure of the social atrophy of supine hirelings and assassins of English origin and institution, the vice dens of Dublin closed their doors for their customers were gone;

and henceforth traffic in the womanhood of Ireland ceased. Indeed, the Huns of Attila had retreated to their lair, and both Genseric and Alaric were dead, but the names of Vandal, Visigoth and Saxon invader shall remain synonymous forever with those of savagery, destruction and desecration.

Dr. Julius Pokorny, former professor of Celtic in the University of Berlin and successor to the great Kuno Meyer, states in his "History of Ireland" that, the cruelties and robberies, famines and deportations practiced by England on Ireland had no parallel in the known world.

All this was now ended, but being in the so near immediate past we here conclude the history of the Gaelic race.

At this point we wish to proclaim to the world that, strange as it may seem, the Irish race holds no enmity toward the English one, and neither do we. Ireland's hatred has always been aimed at the British Government and the tyranny which it represented. No doubt the English peasant suffered much from that selfsame Tyrant, but then it was of his own flesh and blood, while the Irish one was an alien in the land.

Terrible though our castigation of that tyranny has been, we bow our head and blush for shame before the gaze of the abiding reader because we were forced to fight our battle with a fragile pen instead of a sword of avenging steel.

However, until such time as Eire has absolute independence the Clann-na-Gael may well remember those words of Dennis F. MacCarthy:

"As long as Erin hears the clink
Of base ignoble chains—
As long as one detested link
Of foreign rule remains—
As long as of our rightful debt
One smallest fraction's due,
So long my friends there's something yet
For Irishmen to do."

(This day, April 25th, 1939, is the Anniversary of the Proclamation of the Easter Week Rebellion of 1916 and the Foundation of the Republic of Ireland).

CHAPTER XXIX

CONCLUSION

TIR GAN TEANGA, TIR GAN ANAM

(A Land without a Language is a Land without a Soul)

It must not be considered presumptuous of us who are Exiles to make a request of the Gaels of Eire, for in the words of D'Arcy MacGee:

"One in name and in fame
Are the sea-divided Gaels."

The first and foremost task before you is the restoration of the ancient language. This cannot be accomplished by Government legislation alone without the heartiest co-operation of the

people, even though England in her terrible edicts did succeed in changing the language without Gaelic assistance. A so-called nation without a national language is not a nation at all but merely an adjunct of the land whose speech they attempt to use. A national language is the first prerogative of every free race, and sad indeed is the country whose language is dead for with it dies the aspirations, breeding, culture and soul of the nation.

Moreover, the English language is the Stigma of Oppression, while the Gaelic tongue is the Symbol of Freedom. The choice therefore lies between the conglomerate lingo concocted in the Middle Ages from the guttural grunts of the Saxon combined with the nasal twang of the Norman, and used in the barbaric edicts of England, and by the libertines of Elizabeth and the cohorts of Cromwell, and which was literally "rammed down the throats" of the unfortunate and resisting Gaels, or that of the sister language of the Greek and Roman—that ancient and unadulterated dialect of the Celts which was the speech of the saints and the scholars and the warriors of old, and the only means of discourse of the Men of Limerick and the Brigade of Fontenoy. The effort to regain our independence and at the same time relinquish our last hold on our most ancient heritage—our language—is merely prolonging the misery, and means national death and capitulation in the end.

The Gaeltacht must be protected at all costs, for it is there that the living language must bloom and scatter its seeds to the four winds of Eire. A living language is a potent and powerful thing, but a dead language has decayed to dust and cannot be revived or resurrected.

The language of any group of people can be wholly changed in the second generation when the movement is supported by legislation favoring the transition. Where such a change is to be made, as in the case of Ireland, the language of instruction in the first generation should be Gaelic only, in each and every subject on the school curriculum regardless of whether the pupils have any elementary knowledge of it or not. English in this instance may be taught only as an extra subject. In the second generation, if English is taught at all, it should be treated as a foreign language, for the pupils—the children of the first generation—will by then be able to discourse in Gaelic in their homes. Should English be placed on an equal footing with Gaelic, or even used as the language of instruction in the lower grades, the result will be that the pupils will leave the schools English-minded and with only a rudimentary knowledge of Gaelic. If it were possible to place native Gaelic speakers alone in charge of the educational institutions, the problem would be quickly solved and the evolution to the Gaelic tongue would soon be completed. (See poem by Carbry II of "The Great Royal Line," ancestor of our Clann, on page 16).

To those who believe such a course, as the above, to be too radical and who deny that it can be done, we can only say that we have observed many parallel cases being evolved, and that we helped not a little in the transition.

(When Gaels of the second, third and fourth generation removed from Ireland can learn to speak and teach Gaelic in Chicago, Boston and New York what can or will those of Ireland master where Gaelic speakers increased 23 per cent in the decade of 1926 to 1936?)

Those who advocate the retention of the Saxon tongue for commercial reasons may be consoled by the fact that such matters automatically adjust themselves; and they might remember that Celtic Wales which nestles in the bosom of Britain has tenaciously clung to her ancient speech without suffering economically or otherwise.

But fie, for shame on those pocket patriots who would sell their birthright for the proverbial mess of pottage. They are but English proselytes in the land, and the flotsam strewn the path to freedom. Aside with them and all of their ilk, for Ireland has no place for half-castes, half-sirs, nor half-wits.

Possibly the most widely diffused argument against the restoration of Gaelic is, that it is impossible to leave Ireland for England or elsewhere without a knowledge of the English tongue. This is the strongest argument in favor of the retention of Gaelic. Emigration has been the curse of Ireland for centuries. Why should the richest areas of Ireland be depopulated and the roving grounds of bullocks and asses? Why should one hundred thousand youths leave the rural areas from 1928 to 1938? And why should thirty thousand leave those same districts for England in the year 1938? Surely in Ireland "the green fields are **not** far away!" And surely Irish parents to not rear children to send them into exile! There is now no famine or tyrant in the land, which is after all the grandest land on earth. The Irish were allegedly nomads before their arrival in Ireland. Must they ever be so? A century ago, in spite of the extermination policy of Britain, Eire then had twice her present population. May it again be such.

(Statistics show that 87 per cent of the arable land is used for pasturage; that in the poorer West that there are 35 persons per hundred acres while in the more fertile East there are but 5 persons to the same area; and that where there were 6,126,000 persons on farms in 1840 that there are in 1940 only 672,129 persons or less than eleven per cent. Indeed Lloyd George once stated that Ireland could support twenty million people.)

However, if English must be retained (which we doubt) after the country becomes Gaelic speaking, let it be taught in the colleges merely as a foreign tongue (which it is), and on a par with German and Chinese. But it must ever be remembered that the essential principle is the retention of Gaelic, for language is a most powerful weapon against absorption, and a formidable foe for the aggressor and tyrant.

Thomas Davis recognized this well when he wrote as follows of the Gaelic language: "'Tis a surer barrier and more important

frontier than fortress or river."

Terence MacSwiney, the martyr, in his "Principles of Freedom" wrote in the same vein when he said: "Our frontier is twofold, the language and the sea." And he further stated: "An Irishman in Ireland with an English mind is a queer contradiction, who can serve neither Ireland nor England in any good sense, and both Ireland and England disown him."

The words of a national poet are here appropriate:

"Who is the wretch that basely spurns
the ties of country, kindred, friends—
That barter every noble aim
for sordid views—for private ends?
One slave alone on earth you'll find
through Nature's universal span,
So lost to virtue, dead to shame—
the anti-Irish 'Irishman.'"

Another few words only (we shall give) on the Gaelicizing of Eire. All personal and place names must be treated in accordance with the restoration of the language. The original family names must be restored, and the proud old prefixes of 'Mac' and 'O' should adorn the name of every true Irishman, and not the mutilated and decapitated Saxon cognomens that now flourish in the land. Our family names show our origins—and what true Irishman is ashamed of his fathers? (Remember that Mac should always be pronounced as Mac and not as Mic, nor Mc, nor Mah, nor yet Muh).

Place names must likewise be restored to their former beauty and harmonize with the speech of the people, for all Irish names, whether they be place or personal ones, possess descriptive meanings that carry a wealth of history and tradition, and portray a beauty all their own.

Indeed the Soul of Ireland beseeches that the noble work of the Gaelic League—that work to which Dr. Douglas Hyde, present President of Eire, has devoted his long career, and to which Fr. Eugene O'Growney sacrificed his young life—be not made in vain. Ireland in her blackest hour, when the Saxon "came down like a wolf on the fold," did not lack valiant sons to man the "bearnna baoghail" of Gaelic culture. Her poets sang their golden lyrics—sang as the dying swan. And the great Fr. Keating compiled his voluminous record from his den in the Glen of Aherlow as the "head-hunters" of Britain searched vainly for him; while Duaid MacFirbis collected his genealogical framework of the Irish race before the halter of the Cromwellian silenced his pen forever. And The Four Masters—the immortal Four Masters—footsores and weary, garnered and wrote their Annals, the grandest history ever scanned by the eye of man. As recorded by D'Arcy MacGee:

"Not of fame, and not of fortune, do these eager penmen dream;
Darkness shrouds the hills of Banbha, sorrow sits by every stream;
One by one, the lights that lead her, hour by hour, are quenched in gloom;
But the patient sad Four Masters toil on in their lonely room—
Duty still defying doom."

Should Ireland's valiant efforts fail and the Gaelic tongue disappear and Irishmen become a race of nonentities, then may our Clann, at least, cease to exist, and may the fair face of Eire submerge beneath the briny wave. But this must not come to pass, yet our wail is an anguished one.

Furthermore, the national life of Ireland must be reconstructed, for no nation can exist without a background. The gap of the centuries from the breaking up of the clans by the barbarian hordes of Britain down to the crushing of the English power in Ireland in 1921 must be spanned, and the memory of those Irish clans with their romance and glory must not linger in a felon's grave, but must be resurrected and its broken strands united and interwoven with the skein of the present to fashion a befitting mantle for the new Rosaleen. Let friends remember, as Englishmen forget, that the culture of the present Ireland was hurriedly snatched from the womb of Eire's past, and that much was lost by this immature transition. (Read Fitzpatrick's glorious histories).

With the restoration of the ancient language must come a revival of the clan spirit, for there must be many lineal descendants of the ancient Chiefs still living, and whose titles are merely lying in abeyance awaiting their resurrection. This revival can be realized by the formation of Clann Societies where the Chieftain may preside at social functions and grace them with his presence, such as is done in Scotland to-day—Scotland, the offspring of Eire.

It is only by such endeavor that the living present can be linked with the memoried magic of the past, and that the chivalry and romance of Ireland's Golden Age can blend in harmony with her remoulded glory of to-day, for as already stated, Eire's transition down the corridors of Time was rudely interrupted. We have only to dwell upon the grandeur of her mountains and glens with their forests and heather to recall the supreme gallantry of "The MacGillicuddy of the Reeks"; "The O'Donoghue of the Glens"; "The O'Carroll, King of Oriel"; "The O'Neill, King of Aileach"; "The O'Melaghlin, the lost King of Tara"; "O'Conor Don, the King of Connacht and Eire"; "The O'Sullivan Beare, Prince of Bearhaven"; or "The O'Mullally, Prince of Maenmagh and Chief of Tulach-na-dala" to realize the untimely demise of her past and the posthumous birth of her present. O, what glamor attaches to such names and what riches their histories and memories hold in the Archives of the Past—the Heritage of the Present and the Background of the Future!

Such a formation of Clann Societies would not tend toward dissension, but would rather insure the knitting more closely in the bonds of friendship, for what Irish heart will not beat in unison to the skirl of the pipes or the tuck of the drum—the song of the bard or the music of the minstrel? Must this glorious past linger

in oblivion while the present drifts in listless slumber and dreams only of her heritage? The shades of Rosaleen forbid that her Gaelic glory of the Ages remain buried in obscurity, for only by its blending with the grandeur of to-day can the present Ireland stand forth as the lineal descendant of the most cultured and most highly civilizing force of ancient Europe, instead of a land branded with an English "trade mark," and a people still carrying the shackles of the alien Tyrant.

So friends, heed well that the mantle of the ravished Rosaleen be not transformed to her funeral shroud. The dead cannot be reborn but the dormant may still be awakened. The call of "Farrah! Farrah!" is not alone the rallying cry of any clan but rather a call to the Gaels of the world; and so with obeisance to Seosamh O'Maoilchiarin (Joseph O'Mulhearn) of Chicago, we quote an appropriate verse from his "Lays":

"Clans of Erin rouse from sleeping!
Listen to your mother weeping!
Rally with your kindred keeping
Ceaseless vigil night and day!
Look again on history's pages!
Join the fight your kindred wages!
Aid them while the battle rages,
Rushing onward to the fray!"

EIRE, SAOR GAN ROINNT (Ireland, Free and Undivided)

Ireland can never be regarded as a free and independent nation while six of her fairest counties still fret in Egyptian bondage and while well-nigh half a million Gaels live in the spirit of pre-Emancipation days, nor can Gaelic culture flourish while this cancerous growth saps the national life of the whole Irish nation.

Following are a few extracts from a series of articles written by Fr. Eugene Coyle of Fermanagh for the Irish World of New York in June and July of 1939.

He states that, "Partition" is "the greatest of National Crimes and Ireland's cruellest wrong. . . . It strikes at the National Soul; it aims a deadly dagger at Ireland's heart. . . . No Irish vote, either North or South was given for Partition, it was forced upon the country by England, its terms were embodied in an Act of the British Parliament, it is financed and subsidized by England and maintained by force—the British army—stationed in many parts of the country. . . . England (and other European nations) want the world made safe for Democracy, while by long odds, the worst dictatorship of all is maintained in six of Ireland's Counties by subsidies and by the arms of England." (In July of 1940 Fr. Coyle termed it the second worst dictatorship).

Fr. Coyle further declares, that in Nationalist districts that England, through her puppet and subsidized government at Stormont (Belfast), has appointed a constabulary known as "B Specials" from amongst the Unionists (or supporters of England) who are armed to the teeth to harass and suppress the Nationalists

who have been disarmed, the said "B Specials" receiving the weekly stipend of thirty-five shillings which must come in the most part from the said Nationalist majority or the suppressed Gaels, who are "suffering greater persecution than is endured by any white people to-day."

Though the Nationalists have a majority in Fermanagh, Armagh, Tyrone and Derry City they are practically disfranchised by a gerrymandering that makes "two and a half Nationalist votes equal to only one Unionist vote." Nor can they obtain their fair share of employment; they are deprived of all political and civil rights, while their language is suppressed. Freedom of speech and of the press is unknown, and the Habeas Corpus Act has been suspended, which permits the hirelings of England to force Irish Gaels to rot in prison or on prison ships for years without a trial or without even a charge being laid against them.

While Fr. Coyle regrets the violence done by the members of the Irish Republican Army, he states: "She (England) would like the world to believe that the I.R.A. are assassins and murderers but . . . the real murderers, assassins and criminals are the members of the British Government." And continuing he reiterates: "England has inflicted a thousand times more and greater crimes on Ireland during the past eight hundred years than any nation has ever inflicted upon another, but the greatest of them all is Partition."

Such is Fr. Coyle's terrible indictment of England, and every Irishman of Gaeldom knows full well that all his words are true; but it is mild in comparison to the Report of the Commission of the National Council of Civil Liberties in 1936—an English commission, non-political and non-sectarian and including in its membership the esteemed Dean of Canterbury and the well-known H. G. Wells. Indeed, we were there in 1938 and saw many of the actual terrible conditions. (Read the Northern Ireland Publicity Service, Dublin, for indisputable confirmation).

Only recently (Oct., 1939) four Irishmen charged in Old Bailey Court (England) with making bombs were sentenced to twenty years penal servitude. Then one of them, James O'Regan by name, shouted out: "England is at war with Germany to prevent the partition of Poland; we are getting penal servitude to prevent the partition of our country, Ireland."

May Englishmen remember those words forever, the truest ever spoken in an English court of so-called Justice. Mighty England, is there to be no relenting nor abatement? Must tyranny prevail forever?

Moreover, it must be remembered that many Unionists in the Garrison Area of North-east Ulster favor the removal of the boundary, but England insidiously, by threat, by boycott and by the arousing of religious animosity, prevents the utterance of their natural inclinations, and voids all attempts at conciliation so nobly

expressed by Thomas Walsh, "The Bard of Mullinahone," in the following lines:

"Now if by pen or kindly word,
this Isle we can unite,
Let's gladly help as honest men
the weak against the might.
Come brothers all both great and small,
from Boyne to Anner banks,
Shake off the shackles, long you wore,
and close divided ranks.
Oh! God bless Ireland once again,
thus chorus one and all,
We're brothers and all Irishmen
from Cork to Donegal.
And if in faith we disagree,
there's one fact stands alone,
Old Ireland's one from sea to sea
and she must have her own,
Yes, she must have her own,
that one fact stands alone;
Old Ireland's one from sea to sea,
and she must have her own."

Indeed, it is necessary for the twenty-six countie sof Southern Ireland to woo the six counties of Northern Ireland back within the fold by means of conciliation alone; but in dealing with the tyranny of England it is obligatory for every man of Gaeldom to be ever ready for the "Call to Arms," full well remembering that the making of even the supreme sacrifice in the defence of the fairest of nations is but a mere gesture towards the homage and fealty which we owe to the land of our fathers.

Furthermore, the parent who does not feed his children Spartan fortitude, literally from the point of a sword (as in the days of Solinus), is lax in his duty toward them; and it is only the true patriot who can say, as did John Mitchel with his dying breath, "I have never made peace with the tyranny of England."

We must likewise beware of the fawning propagandist and seductive proselyte, for both are powerful and insidious allies in the employ of the unscrupulous and lurking enemy that is ever present, and is only awaiting the opportune time to again bury her fangs deep in the bosom of Eire and to entangle her once more with the bonds of servitude. It must always be remembered that the carnivorous leopard does not change his spots, nor the hyena his cowardly and vicious tactics, nor has England changed her policy toward the weak and unfortunate nations that down the Ages have become enmeshed in the encircling coils of this sibilant Mistress of the Seas who "half conceals and half reveals the soul within."

And in conclusion friends, with hands clasped across the Seas and with a renewal of felicitations, let us mark time to the bars of "The Soldiers Song"—Ireland's National Anthem:

"Sons of the Gael, Men of the Pale,
The long sought dawn is breaking;
The serried ranks of Inisfail
Have set our foemen quaking.
Our campfires now are burning low;
See in the East a crimson glow;
Out yonder lies the Saxon foe,
We'll chant a Soldier's Song."

And may we add that our first, last and only wish ever will be:

"Beannacht De ar daoine na h-Eireann." (A blessing of God on the people of Eire).

(Note: Be there anyone in Gaeldom, or yet in Saxonland, incredulous enough to doubt our terrible story, England with a bloody hand has provided us with the proofs since our penning of the foregoing conclusion to our history. She has presented the Gaels with two more martyrs, Barnes and MacCormick by name, Feb. 7th 1940. We have had for many years our Manchester martyrs, Allen, Larkin and O'Brien. Now we have our Birmingham martyrs also, and their names shall stand emblazoned beside those of Emmet, Pearse and Casement.

In spite of the foregoing, we read in that anti-Irish but Catholic organ, the London Tablet (July 13th 1940), that Eire's neutrality in the present European conflict is deplorable and that the Irish should hasten to the aid of their Tyrant and lay aside "their political obsessions."

Possibly the editor of the Tablet failed to read the following article, which appeared a few weeks after the above executions, in the London Evening Standard:

"To the people of Eire we say, 'England has on her conscience a long record of offence against your nation. Our rulers of bygone days robbed and pillaged across your land; they stripped you of political and religious rights; they sought to keep you at the stature of vassaldom; they mocked our own heritage of freedom by the infamous wrought at your expense; they were stubborn against your entreaties. You had to fight for your rights. Even when you triumphed they were granted grudgingly. We can recognize now what a deep memory of wrong those centuries have implanted in your breasts. However, the wounds are now healed, even if the scars remain—all the wounds Except One, Ireland Is Still Divided.'"

While the Standard belongs to Lord Beaverbrook who is a member of the present Churchill Government (1940-41), nothing is being done to remove this last wound—the cruellest of them all.

Indeed, the statement of a few months ago by Lord Craigavon, late Premier of the North-east garrisoned area in an interview with the American Press, was in direct contrast to the views of the English Government and the London Tablet when he said that the six counties of the North—rather North-east—could be wooed by the rest of Ireland to unite under one parliament. But this does not suit the policy of English tyranny which still believes that the execution of Irishmen on any pretext will cow the Irish nation. For eight hundred years she has attempted to bludgeon the Spirit of the Gael; but from the grave of every martyr a legion of warriors always arise.

We have already stated our preference for a sword of avenging steel to a fragile pen, but we would a thousand times over prefer the noose of an English tyrant, for Ireland only lives in the blood of her martyrs.

Though with the writing of this sentence we cast aside our pen, we do not promise to alone buckle on the sword. D. O'M.)

(Nov. 10th, 1940. This is the Feast Day of St. Grellan, the patron saint of the O'Mullally Clann).

(Samhain, an 10adh Ia, 1941. Is so an La Feile Griollan, aris. Nov. 10th, 1941. This is the Feast Day of St. Grellan, once again).

CHAPTER XXX ADDENDA

TO MY IRISH-AMERICAN FRIENDS

"And where is that band who so vauntingly swore,
'Mid the havoc of war and the battle's confusion,
A home and a country they'd leave us no more?
Their blood has wiped out their foul footsteps' pollution;
No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave,
And the Star Spangled Banner in triumph shall wave
O'er the land of the free and the home of the brave."

We are making no attempt to plagiarize the above verse, but we are rather endeavoring to preserve it from the obscurity

into which the hand of the traitor and Anglo-maniac would cast it. As many have never seen the lines before, we wish to state that they constitute Francis Scott Key's third stanza of our national anthem, "The Star Spangled Banner," written at a time when Washington City lay in ashes and when the present White House was a "Black House."

It behooves every Irish-American to defend well our anthem inscribed by a man whose ancestors hailed from Ireland and bore the honored name of MacKey. If the air of the song was not brought to America by the forebears of Francis Scott, it at least came from Ireland and was known as "The Last of the Bard" as already noted.

Twenty million Irishmen will surely never allow the anthem of their adopted country to die verse by verse, for are we not a component part of this "land of the free"? Nor yet shall the memory of our compatriot sink into oblivion. (General Ross who fired Washington in 1814 has an imposing monument erected to his memory in County Down).

Incidentally, the granddaughter of our immortal patriot died only recently (1940) at a very advanced age. (It is of interest that the rollicking rhyme, "Yankee Doodle Dandy" was written by an Irishman, George P. Morris).

Note: Lest our motives of loyalty be questioned may we reiterate that this history was written with only one object in view, namely, a desire to help save the remnants of Gaelic culture from extinction, and it in nowise has any bearing on the international situation of the present time, having been mostly written in 1939. We are certain that every Irish-American relives in the spirit of that other great compatriot, Patrick Henry, when he defiantly proclaimed: "Give me Liberty or give me Death." Moreover, our associations have always been beyond the realm of suspicion. Our inspiration through the long years spent on this record came in a large measure from the esteemed and venerable David Ryan Twomey, co-founder of the Gaelic League in Chicago and bearer of the Torch of Dr. Douglas Hyde. Further, the lady who so ably assisted with the typing of the manuscript of this said record, namely, Mary MacCarthy MacAvoy, is now serving in the Navy of the United States; while Lieutenant Mullally, the printer of the same as already stated, is a veteran and hero of the A. E. F. in the last World War; and Trooper O'Mullally, named on the Honor Roll at the end of this history and now on Volunteer Active Service, is our own son. Feb. 1st, 1942. D. O'M.

(Incidental also, this is the Feast Day of the most illustrious of Irishwomen, Saint Bridget, the Patroness of Gaeldom).

THE O'MULLALLYS OF AMERICA

The history of the O'Mullally Clann in America bears a paucity of information that prevents the writing of any connected

chronology of events, for the hand of the alien tyrant that desecrated the land of their forebears bore all the Irish families in America down into tragedy, and obliterated the record of every Irish name. Those who fled Ireland to escape the terror of the Penal Laws found conditions many times worse in the Colonies, and they merely sprang from the proverbial "frying pan into the fire" for in Ireland from their force of numbers they could sometimes hide their priests, and any stone might serve as a Mass Rock; but in America their sparsity forced them into Protestantism, or else they were consigned to the "Hell of Clan Oliver." All marriages and baptisms of Catholics were solemnized in the Protestant churches, while the dead were buried in the graveyards of the same. No Catholic could obtain employment, and a Gaelic name left him open to suspicion.

George O'Donovan, writing on the records of Massachusetts, comments that they are far from complete, and states that: In 1652 Martha Brenton wished "an Irish boy and girlie" as servants. She was allowed to keep them providing she could prove they were of English parentage. He further adds that as no Irish records were available that no doubt the spirit of the law was fulfilled with little difficulty.

This was one of the most subtle and insidious pieces of legislation that disfigures the statute books of any nation, and it is typically English. We may add that from early times that there were Mullallys in Massachusetts.

Michael J. O'Brien in his book, "In Old New York," published by The Irish Historical Society, states that until the end of the Revolutionary War no Catholic clergyman could officiate in the State of New York; and that no person cared to declare himself a Catholic as it was distasteful, and a Catholic church would have been destroyed. Continuing, he avers that Catholics were deprived of all rights of citizenship, both civil and religious.

In fact in the year 1700 a law was passed which condemned to life imprisonment any "Papist priests and Jesuits" found in the Colony of New York. This law was only repealed in 1784. (Prof. Stephens, Chicago authority on the French Revolution, writes that religious liberty was unknown in America at this period).

Still further complicating matters was the peculiar or erratic spelling of that time. We find Sheredewyn for Sheridan, Cassedoe for Cassidy; and O'Brine O'Maola possibly meant Brian O'Malley. It can readily be seen how the name Mullally may have been mutilated.

Mr. O'Brien also states that many old records are far from complete, many names being omitted, as for example in Trinity Church. In 1778 the church was burned by the British and all the records except the marriage lists from 1746 were destroyed. Again in 1783 the English rector went to Canada (with the Tory

traitors) and took all his entries from 1777 to the later date with him, claiming that they belonged to the English. Then the records from 1784 to 1800 were burned at the last named date. Still further complicating the list of those recorded from 1777 to 1813, only forty-six per cent were named, the balance or fifty-four per cent were simply designated as, "a man," "a woman," etc.

Indeed, one might well remark in Shakespearean style after reading the above, that "there was something rotten in the State of New York."

In fact the only place where the Irish Catholics were free from extermination was in Maryland which had been founded by Lord Baltimore in 1634. George Bancroft, Protestant historian, in his "History of the United States," writes that the distinction of "being the first in the annals of mankind to make religious freedom the basis of the State" belongs to Catholic Maryland. (The act of toleration passed by Rhode Island previously only included Dissenters and not Catholics). But few indeed tell the full story. At Lord Baltimore's suggestion, the Toleration Act was passed by the General Assembly in 1649. What was the result? The Puritans of the Cromwell brand living in Virginia, where they were compelled by law to conform to the worship and discipline of the Church of England, flocked into Maryland in such numbers that they were able to seize the government there by force in 1650. By 1654 they repealed the Toleration Act, and passed in its stead a law which read that: "None who profess and exercise the Papistic, commonly known Roman Catholic religion, can be protected in this Province." (Read also Lossing, Protestant historian, pages 151-2-3-4 in his History of America).

In truth, the Catholics, many of them Irish, were harassed, disfranchised and forced to support the clergy of the Anglican Church in Maryland, that same church that they had fled three thousand miles to escape.

And so intolerable did their lot become that we find Charles Carroll, the signer of the Declaration of Independence, and his cousin, Fr. Carroll (later Bishop), in France, petitioning the French king for a grant of land west of the Mississippi for the people of Maryland to migrate to, at the time the trouble between England and the Colonies started brewing. (The Carrolls of course immediately returned home. The burning-out in the night of some who removed to Bardstown, Kentucky, is well-known).

In consequence of this persecution the records are wholly inadequate and confused; and scarcely a tombstone for a Catholic is to be found before 1800. The Catholic Church there was deplorably disorganized for there was no bishop. In fact Bishop Carroll, appointed at the earnest solicitation of Benjamin Franklin in 1790, was the first Catholic bishop in America; while the first Catholic Church was organized in New York in 1785.

We have no desire to provoke religious animosity and have not endeavored to pull religion in "by the hair of the head"; we merely wish to show the impossibility of writing the early record of any Catholic family in America. Nor do we attempt to blame Protestantism for the intolerance then existing. We rather wish to emphasize the fact that it was the same Tyrant that slaughtered the Irish in Ireland, who enslaved and denationalized them in America. And indeed she attempted to prostitute every form of religious worship until her intolerance and tyranny drove all creeds to mad fury in 1776 as history attests. With the Tyrant expelled, we find the legislators hurrying to repeal England's cruel Penal Laws, and to recognize Irishmen as fellowmen. Though we have but one love which we have dedicated to Ireland, we owe but one allegiance and that is to The United States of America, for we have forsworn fidelity to Britain and her Tyrants.

Our enquiries in periodicals as well as personal ones have not borne fruit, and so as "a lone prospector" we take the field, and with "pick and shovel" delve deep within the Archives.

Following are some of the assayed notations:

1. Hotton's "Early Emigrants" lists James Mullally (Melloly) as arriving in Virginia from the Barbadoes in 1679. We have already shown that a James, the first of the O'Mullally Clann to arrive in America, came as a slave of Cromwell under the "Jolly Roger" of Britain. (See p. 205).

2. Church records of Newington, N. H.

"1755. Sept. 26 Mr Will: Mullally, Joiner & Mrs Mary Marriner of Kittery were married." (Sic).

The parson of Newington was Rev. Joseph Adams who officiated there from 1715 to 1783, that is sixty-eight years. It will be noted that the abbreviations for Mister and Mistress are written without a period following, and the latter term was used promiscuously by married women and spinsters alike. And in fact the epithet of "Miss" was, according to Finlayson, at one time a term of vile reproach for females of a certain class. Further, the Upper Parish of Kittery later was incorporated with Eliot, and both Maine and New Hampshire were originally part of the Province of Massachusetts. The above marriage is also recorded in the "History of the town of Eliot" in Maine.

3. History of Essex Co., Mass. (Vol. 1, p. 22).

Record of men enlisted from Salem (of witch-burning fame) in the Revolutionary War:

"Capt. John E. Mullally, 17th Infantry;

"Sergt. William Mullally, 17th Infantry;

"Private Michael Mullally, 17th Infantry."

4. Same history. Record of men enlisted from Lawrence in the Civil War (1861):

"Thomas Lalley, Co. F 1st H.A."

(There are still Lallys at both Lawrence and Salem).

5. History of Washington Co. and St. Croix Valley, Minn.:

"Martin Lally," Co. I of 20th Iowa Volunteers in 1862; born at West Oxford, Berkshire Co., Mass., in 1841.

5A. History of Minnesota (Christianson):

"James H. Mulally," attorney, St. Paul; born at Danvers, Mass. 1883; son of James J. and Mary Maroney of Ireland; marr. Helen Batson; children are: Judith B., Charles D., Edward B., Judd S., Joan I.

6. "Catholic Who's Who" of America (1937):

"Dr. Charles A. Lally," B. S. and M. D. of Georgetown Univ.; born at North Adams, Mass., now of Washington, D. C.

All of the above (except No. 1) were connected with the Province or State of Massachusetts, while many more are listed as of Boston.

7. "Rev. William Francis Mullally," born at St. Louis, son of Wm. Fr. and Mary Gertrude (Gallagher); pastor of St. Mary Magdalen Church; also instructor in Maryville College. ("Catholic Who's Who" of 1941).

8. "History of New York in the Revolution as Colony and State" (Roberts):

"John Lally, a private in the Levies" of the gallant Colonel and Acting Brigatier Marinus Willett who served from 1775 to end of War.

9: War Records of Connecticut; Individual Naval Reports:

"Captain Michael Mullally, Commander of the American Privateer, OLIVER CROMWELL, released from service March 14th 1777."

Such irony in the name of this ship! Could this Michael be the same as the one above, or was he a descendant of James (No. 1), the slave of Cromwell?

10. Archives of Pennsylvania, which record names of Wm. Penn, Benj. Franklin, James Hamilton and other celebrities, also list in the Marriage Records (Vol. 9), Third Presbyterian Church, Philadelphia:

"May 11th 1787, Isabella Lally and Timothy Wallington."

10A. Marriage Records (same vol. p. 177); St. James Episcopal Church, Perkiomen, Montgomery Co.:

"Oct. 21st 1800, Elizabeth Lalley and Thomas Thompson;

"May 26th 1807, Jane Lalley and David Blair;

"Sept. 30th 1809, Sarah Lalley and Thomas Morris."

(Note: Those latter three were possibly sisters. The Episcopal Church was the new name of the English or Anglican one, so hateful had the latter two names become).

First census of the United States taken in 1790, which was far from complete and in some instances compiled haphazardly from old records (it was partially burned by the English when they sacked Washington in 1814), many known names being

missing, lists the following:

11. "Francis Lally of Montgomery Co. Penn.; head of family of seven other members; no slaves." (Thank goodness!)

This man may have been the father of the last three named.

12. "Ephriam Lala (possibly from Mullalla) of Huntingdon Co., Penn.; single; no slaves."

13. "Joseph Lally of Union town, Tolland (not Tolendal) Co., Conn.; head of family of two other members; no slaves."

14. "William Lally of Amherst Co., Virginia; head of family of nine other members; no slaves; possessed no dwelling but had one other building." (Possibly a place of business).

In this latter instance the census was gathered from records of 1782 to 1785. (Could William be descended from James No. 1?)

15. The Pennsylvania Magazine (Vol. 55) quotes from "Susan Assheton's Book" (a copy-book lined with a lead pencil).

Amongst many interesting facts, such as the entry recording the dual deaths of John Adams and Thomas Jefferson on July 4th 1826 we find:

"Mrs. M. Lally (of Phila.) died July 3rd, 1827, aged 87."

16. Archives of Maine and Army records of same:

"Folliot Thornton Lally" 1st engineer of a division of 'North-Eastern Boundary Survey' in 1843 established by the 'Webster and Ashburton Treaty'; born in N. Y., enlisted for Mexican War from Maine in 1847; "for gallant and meritorious conduct on several occasions was promoted to the rank of Brevet Lieut.-Colonel."

17. "Pioneers of Onondaga Co., New York" lists:

"Michael Lally (resident), Syracuse, 1847."

(There are still Lallys to be found there).

18. History of Bontecou Family:

"George Abbot Lally, merchant of Lansingburg, N. Y., married Harriet Pynchon Hanford, April 28th, 1851." They had three children, namely: George of Chicago, living and unmarried in 1885; Frederick of Lansingburg, living and unmarried in 1885; and Fannie deceased.

19. Muster-in Rolls of Northern Army in Civil War contain a legion of the names Mullally and Lally—a full score being found in the records of New York State alone. One of these was "Charles Mullally" who at the age of nineteen enlisted Oct. 4th 1861 in the 88th regiment which is known to history as the Irish Brigade—that band of Invincibles who were well-nigh annihilated, though never defeated. Their immortal commander was Thomas Meagher, styled "Meagher of the Sword," an associate of Smith O'Brien in the rebellion of 1848. The war records state that Charles above was "wounded and discharged for disability Nov. 4th 1862."

Only one other shall we mention—that is "Mullally, the

Drummer Boy." His father, Michael, hailed from Mullally's Cross (?) in Ireland. Seeing his elder brothers enlist he ran away and became a drummer. He never returned. A neighbor's son brought back the word that during one of the terrific onslaughts on an enemy position he had caught sight of the boy, "standing on an embankment beating his drum with great vigor" as though he were lending impetus to the wild charge on that day. The drummer's younger brother, a mere child named Michael also, was a blockade runner through the whole war. His son Arthur lives at Deal, New Jersey, and a daughter Mary at Pasadena, California.

"Who's Who of America" lists the following:

20. "William H. Lalley," corporation executive and realty operator; born 1882 in Cambridge, Mass., son of Frank E. Lalley and Mary Rowe; unmarr. and resident of N. Y., 1941.

21 "John Mullally," journalist, author, lecturer, civic leader, inventor and corporation executive; L.L.D. and Litt.D.; associate of Horace Greely and William Cullen Bryant; only one of name mentioned in Catholic Encyclopaedia (Vol. XI, p. 639); born in Belfast, Ireland, 1835, died in New York 1915.

22. "Rev. Chas. J. Mullaly S.J.," also listed in "Catholic Who's Who"; prof. in Fordham Univ. and writer of note; contributor to Catholic Encyclopaedia and editor of Sacred Heart Messenger; National director of Apostleship of Prayer with over six million members; resident in New York and living 1941. (See Maenmagh Pedigree p. 406-7).

23. "Thornwell Mullally," corporation lawyer; member of firm Atterby & Mullally, N. Y. 1894-1906; graduate of Univ. of So. Carolina; A.B. of Yale Univ., L.L.B. of N. Y. Law School; organizer and grand marshal of San Francisco "Preparedness Day Parade" in 1916 in which several were slain; Col. in army 1917; discharged with D.S.M. and rank of general; civic and social leader; born at Columbia, S. C., 1868; resident of San Francisco 1941, unmarried. (See Kileaglanna-Charleston Pedigree, page 344-6).

23A. "Rev. Francis Patrick Mullally," father of Thornwell, a native born Irishman, was a prominent member of the Presbyterian Church in So. Carolina and a great social uplifter of a few decades ago. He married Elizabeth Keith Adger, daughter of a missionary to Turkey, and they had several prominent children. He died 1904 and his wife in 1895.

23B. John Bailey Adger Mullally, author of "The Little Hills" and other poems, was a son of the foregoing.

"Press Reference Library" and "County Histories" list:

24. "Dr. Lane Mullally" born on a plantation at Pendleton, So. Carolina; son of the Rev. Dr. Mullally named above. (See supplement).

25. "Dr. Francis Henry Lally," physician; born 1875; of Milford,

Mass.

26. "Dr. Frank Hughes Lally," physician, born 1886; of Blue Is., Ill.

27. "Dr. Jordan Lally," physician, born 1893; of Long Is., N. Y.

28. "Dr. L. A. de Tolendal Lally," physician; born 1898; of Baltimore, Md. (See supplement).

29. "Dr. William James Lally," physician; born 1888; of Washington, D. C.

30. "Dr. Louis Michael Lally," physician; also listed in "Medical Who's Who" and "Catholic Who's Who"; born 1894; of Long Is., N. Y. (See Sligo Pedigree).

(Note: Though there are hundreds of doctors throughout America with both the name of Mullally and Lally, there is only one listed in Thom's Directory for Ireland, he being Dr. Mullally of Belfast).

31. "Dr. Frank Edward Lally," Ph.D.; writer of note and contributor to Johns Hopkins Univ. studies in hist. and pol. science; born 1889.

32. "Joseph Mullally," born in Cincinnati, 1826; father from Virginia, grandfather from Ireland; brick-maker by trade; went to California, 1850, being a late forty-niner; worked in mines for a time; then went to Los Angeles, 1854, where he served ten years on city council; living 1883.

"Who's Who of Chicago" 1936-1941:

33. "John Patrick Lally," reporter, author and editor; also instructor in Rosary College, River Forest, Ill.; born 1898 at Sharpsville, Penn., the son of Patrick and Maria Lally; married Helen Fairlamb and has four children (also one dead).

"News Report"

34. "Miss Veronica Lalley," airplane stewardess, and heroine of air accident near Newark, N. J., 1938; resides with parents at Evanston, Ill.

"Items from Canada"

35. "Rev. Thomas James Mullally S.J.," Superior General of English speaking Jesuits of Canada on appointment of merit by Pope Pius XI in 1938; born in Montreal. (See Capogue Pedigree).

(His Reverence granted this writer a private audience in Oct., 1939).

36. "Rev. Thomas James Lally S.J.," Superior of Martyrs' Shrine near Midland, Ontario, scene of early Jesuit missions; born close to Kingston, Ont. (See Maenmagh Pedigree).

37. "Dr. Emmet James Mullally," physician, educationalist, historian and lecturer, and mentor of this history; born 1878; resident of Montreal. (See Capogue Pedigree, pages 347-362).

38. "Frank and Joseph Lally," world famous lacrosse players and sportsmen of well-nigh three score years ago are brothers of Cornwall, Ontario.

(Note: Frank Lally, last surviving member of Montreal Shamrocks, world champion lacrosse team of 1881-82, died Sept. 1941, aged 85 years; a son of Francis and Catherine Lally; survived by brother Joseph, also a son, Dr. J. Vincent Lally of Cornwall, and two daughters. Mr. Lally, a prominent all-around athlete, held many medals and had the unique distinction of scoring a point with a throw from goal to goal, a feat never duplicated in lacrosse. He with his brother, Joe, founded the Lally Lacrosse Co. which is also famous. Frank was by far the greatest athlete that the Clann ever produced).

39. "The Social Register of the United States" (1927) lists the following:

"Mr. and Mrs. Mandeville Mullally, Long Is., New York;

"Mr. and Mrs. Charles L. Mullally, Charleston, So. Carolina;

"Mrs. Lane and Miss Kitty Mullally, Charleston, So. Carolina;

"Mr. and Mrs. Joseph Mullally, Baltimore, Md.;

"Mr. Thornwell Mullally, San Francisco, Cal. (See "Who's Who");

"Mr. Harry T. Lally, San Francisco, Cal.;

"Mr. William H. Lalley, Detroit (and New York); also in "Who's Who";

"Mr. Mandeville Mullally Jr. and Miss Eleanor Mullally (1935 Register).

40. "John Lally" of New York, inventor of the famous Lally Column, son of last resident Chief of Clann; born at Tuam and died there in 1928.

His daughter, Sally Lally Carley, operates the well-known Sally Carley shops of New York. (See Kilbannin Pedigree, pages 316-17).

41. "Thomas Lally" (Brother Victor), nephew of John above; President of Christian Brothers Manhattan College, New York.

42. "Miss Eleanor Lally," teacher of international repute; of Cleveland. (See Mayo Pedigree).

43. "Deputy Fire Chief Lally" was a prominent citizen of New York about 1910.

44. "Lawrence O'Lally" (note form of name), resident of Buffalo in 1940.

45. Rev. Edward J. Mullally," a Paulist Father and well-known missionary, is our fellow townsman, being stationed at St. Mary's Church in Chicago's parent parish. He is of Montana stock.

46. "Mullallys of Adrian, Ohio," have had the same pastor, the famous Fr. Cotter, for fifty-five years.

(Note: While the name of Mullally and Lally is very common amongst the clergy of America, according to Thom's Directory [1940] there is only one of the name in Ireland, namely, Fr. P. Mullally of Killaloe. [There is now a Fr. Wm. Mullally of Kiltegan, Wicklow]. See Mohober Pedigree).

47. "William Mullally" of Chicago, who printed this history, is the youngest of eighteen children. (See "The O'Mullallys of the Rocks").
48. "Thomas Lally," the famous detective and magazine character, died in Detroit, 1930, where he was born.
49. "Judge F. J. Mullally" was recently a presiding jurist at Laredo, Texas.
50. "Death of Will Mullally" (From New York Telegram of 1917).

"Professor Will F. Mullally, Superintendent of the United States Government Indian school at Fort Yates, North Dakota, died there this morning after a brief illness, according to telegraphic dispatches received by relatives here. Mr. Mullally was a former resident of Park Avenue, this city, and for years was a principal in the public schools here. Thirteen years ago (1905) he accepted a position with the United States government in the Indian service and three years later was appointed by President Taft to be Superintendent of the big Kenot School at Fort Yates, one of the largest in the country. His work of introducing reforms in education of the government charges (Indians) has attracted attention for years among leaders of advanced ideas in his line of endeavor and his expert opinion was sought in many of the recent reformatations fostered by the federal department heads. Professor Mullally was looked upon as one of the greatest executive heads, as well as an educator, in the country. He is survived by his wife and two sons, William and Frank, and two daughters, Mary (Sister Loyola) and Beth (Mrs. Keene, Chicago). Mrs. Lawrence Kilduff, Mrs. William V. Maguire, and Miss Frances Mullally are sisters. The late T. O. (Thomas) Mullally, former managing editor of the old Wilkes-Barre (Penn.) Leader was a brother of the deceased."

Also in the same paper is an article by Billie Leslie which says:

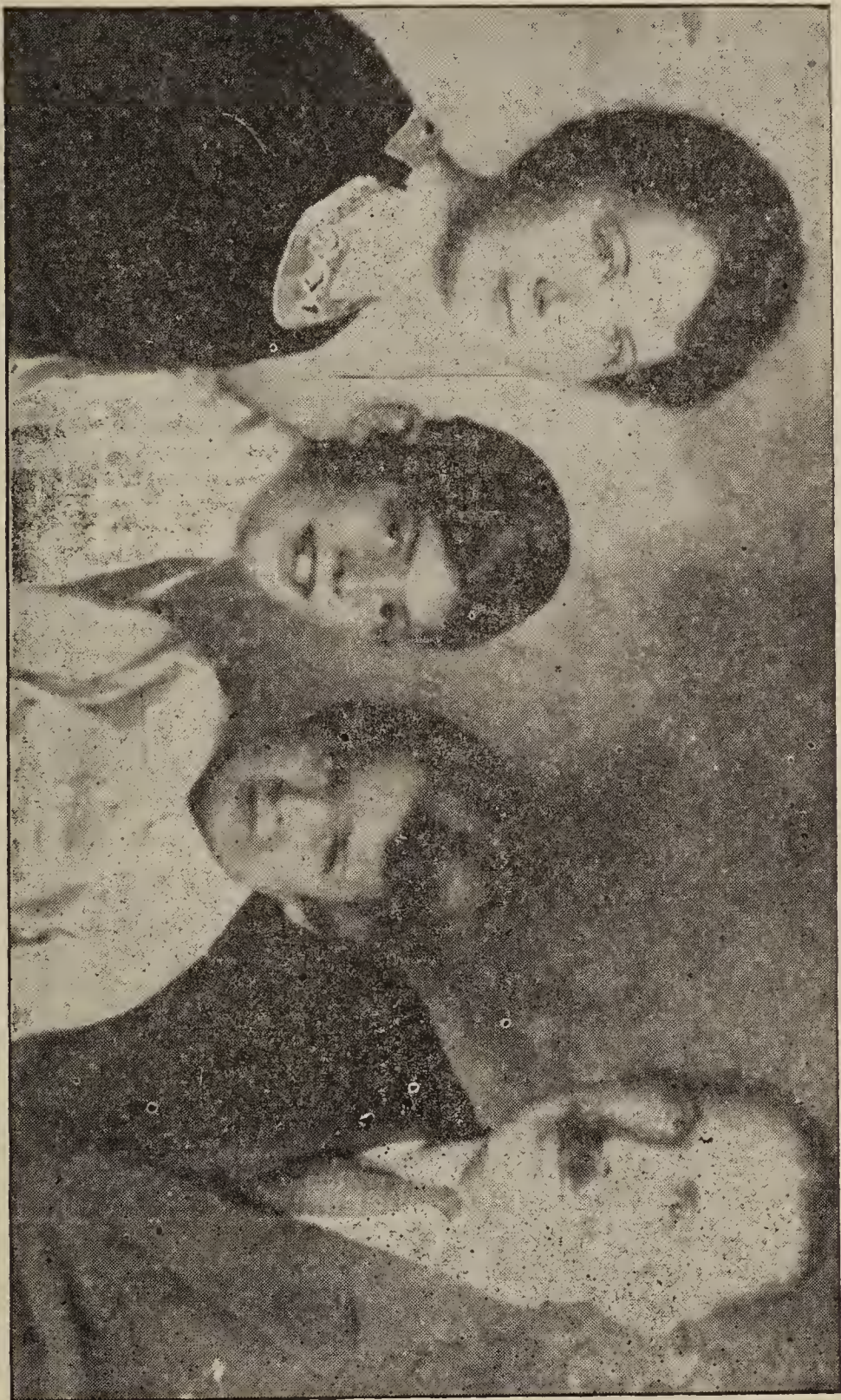
"It was my good fortune to have known the deceased. As an educator he had no superior in this city. In fact, he could not have been otherwise than he was. He belonged to a family of educators, who in days passed and gone enjoyed a reputation second to none in this section of the state. Many years ago the father (John Mullally of Rosecrea) of this distinguished family was sexton of Hollenback Cemetery (Wilkes-Barre). He was called to his reward leaving a family of (seven) sons and daughters who were destined to distinguish themselves in the educational institutions of the Wyoming Valley (Penn.). Even his grandchildren are teachers of more than ordinary ability in the public schools of Plains and Wilkes-Barre. The eldest son, Thomas, who died several years ago, was a teacher whose name was a household word all over the Valley. He was reputed to be the best mathematician in the state. He was also editor of the old Sunday Leader for several years. Another member of the family, Will F. Maguire (lawyer grandson of John) is the present city editor of the Times-Leader, also a member of the central poor board. But most of the members of this famous Mullally family have gone the way of all flesh."

(We are indebted to Sister Loyola for the above articles. For descent see the Roscrea Pedigree, p. 368 etc.)

Space will not permit us to list more names, nor is it possible to enumerate all Clann members, for their numbers in America have been estimated at five thousand. Indeed, we have contacted them in more than a thousand homes in forty states of the Union and each of the nine provinces of Canada—likewise Newfoundland. In fact, O. Henry claimed that he saw at least one of them in his dreams. And J. P. MacAvoy, the humorist, tells of another who could not help his Captain with his cross-word puzzles and so was placed back upon the beat. Such a test indeed!

So Clansmen of America we reluctantly bid you adieu, and in doing so we lay much of the future of Ireland at your feet with a heartfelt "Oscardha Abu" (Uscarra Aboo).

(Note: Care should be taken lest the Italian name of Lalli, sometimes changed to Lallie and Lally, be confused with our Clann name. We have no record of the origin of the Latin one. Lalla is sometimes Bohemian; while Mallalieu of both Ireland and America is possibly Anglo-Norman.)



THE DR. L. A. de TOLENDAL LALLY FAMILY
GREEN SPRING VALLEY, STEVENSON, MARYLAND

THE LALLYS OF GREEN SPRING VALLEY, MARYLAND

This particular branch of the Clann is a parallel one to that of Westport, Mayo. (See p. 400). Following is a pedigree of five generations as supplied by Dr. Lally of the accompanying articles (see p. 293):

1. Patrick Lally (b. about 1775) of Ballina, Co. Mayo, marr. Bridget Gilmartin of the same place; they migrated to Carbon-dale, Penna., where both died in 1848, leaving the following three sons:

2. Partick; John; and Michael who marr. Catherine O'Donnell.

3. Children of Michael and Catherine were: Clare; Mary; James; Thomas; Theresa; Bridget; Margaret; Kathryn (who mar. James Lawlor); John W. who marr. Anna Propst; and Patrick of Archibald, Penna. (1863-1932), who marr. Bridget Theresa MacDonnell of same, daughter of Patrick MacDonnell and Anna Ready, both of Ballina.

4. Children of John W. and Anna are:

Frank who marr. Jane Hevers of Archibald and has one son, Eugene; Ada who marr. Anthony Gill of Scranton and had John, Frank and Louise; Josephine who marr. Terence J. Gallagher of Olyphant and had Marie, Katherine and Terence.

4. Children of Patrick (3) and Bridget Teresa are:

Dr. Leo Aloysius de Tolendal Lally of Stevenson, Maryland, a portrait painter of international repute who marr. Hazel Lake MacClintock, a cousin of Simon Lake who invented the submarine; James Francis Lally (b. 1906) who marr. Marcella Lunny. James lives with his wife and mother in Scranton, Penna.

5. Children of Dr. and Mrs. Lally are:

James Francis Thomas Arthur (left in photo);

Dean Richard Gerard (right in same).

THE O'MULLALLYS OF OTHER LANDS

The field to cover in this instance is a large one for the Clann is seemingly possessed with a wanderlust, and as our intelligence bureau is of the crudest order we can only enumerate a handful of the Clansmen at the four corners of the earth.

"Who's Who of the World":

1. "Sir Herbert Mullaly" and others of his name from India; later resident in England. (See Pedigree of Indian branch).

(Note: Dr. Gerald Mullally and Miss Gwen Lally also listed in same record. See their respective pedigrees).

2. "Tokyo, Japan"

"Col. Brian Mullaly," military attache to the British Embassy at above named place. (See above pedigree. Removed to Canada, 1941).

3. "From out of China"

About thirty years ago a young Irish orphan girl migrated to America and settled in New York City. In time she met and

married a young American man. Later his firm sent him to the Orient. In 1918 he died in China, leaving there his wife and an only son, one year old. The widow was unable to return to America, but managed to carry on for another year when she, too, was stricken and lay dying. She sent for a Chinese mandarin or gentleman, whom her husband had known, and requested him to take care of her boy. This the Chinaman agreed to do. The boy was brought up as a Chinese, and was known as "Pok Dy Poy," that is "White Boy." On his reaching twenty-one years of age, the then old Chinaman decided to take the boy to America to be with his own race. They arrived at New York in April, 1938, where the boy was temporarily placed in the Chinese colony while he attended school to learn to speak English.

Here was an Irish boy with a Chinese name who spoke Chinese only. We would consider this strange indeed had we not met many Irishmen in Ireland who had English names and spoke English only. This latter case was really a strange one.

Incidentally, the boy's mother was a Mullally, and so the whole Clann extends a welcome to him.

(Note: We respectfully request the O'Mullally Clann to assist us in locating this boy in either New York or Chicago. D. O'M.)

4. "Hamburg, Germany"

In the year of 1935, two boys named Mullally met at a college in the South of Ireland. One of them who was from Tipperary was unable to converse in Gaelic; the other one whose family had lived in Germany for some generations was a fluent Gaelic speaker.

Strange to relate, the most proficient scholar in Gaelic at Ring College, Waterford, in 1938 was a German boy of Teutonic origin. But wait! On March 6th, 1940, we met an Irish Gael, a new resident of Chicago, who could not speak English—Gaelic being his only language.

5. "Australia—The Land of Down-Under"

"Noel Mullally" of Goovigen, Queensland, is a brother of Dr. Gerald Mullally who is listed in the *World's Who's Who*. (See *Ballycullen Pedigree*, p. 364). Another family of the name is found at Gaindah in the same state.

Several families of Mullallys and Lallys are to be found in New South Wales—some of them in Sydney.

In the city of Melbourne, Victoria, is the shipping firm of Pope and Mullally. (This combination sounds familiar).

Then in West Australia there is a settlement of Mullallys in the district of Toojay (Toodyay). Also in this same state is the town of Mullallyup situated about thirty miles inland from Geographe Bay on the railroad, considerably south of Perth. This place was founded by a Mullally man about a century ago. "Up" (pron. oop) in the terminal of a word in the aboriginal language

means "the town of," and so we have Mullally's town or Mullallyup.

And to all the other Mullallys living in the great Commonwealth we say "Up Mullally, Oscardha Abu."

6. "Durban, South Africa"

"Anthony Mullally" of the above place was born in the beautiful Glen of Aherlow.

A Miss Mullally, born at Mullinahone, is now a nun stationed at Durban. (See Ballywalter Pedigree, p. 347).

There are also several other Mullallys throughout South Africa, while the Rev. Fr. Robert Mullally is a missionary in Nigeria, West Africa—all of Tipperary.

7. "Argentine, South America"

"Two Lally brothers," who were giants in stature, and who live in the above country, visited the home of their forefathers at Tulach-na-dala in 1936. (Some of the name are found in Buenos Aires).

8. "From Mullally to the King"

When the King and Queen of England visited the Glasgow Exposition in Aug., 1938, it was William Mullally, a linen draper of that place who left Tipperary as a boy, that supplied the linen for the banquet table of Their Majesties. We met him the next month and the following month he died. (See Clonakenny Pedigree).

9. "The O'Mullallys of the Air"

"Two sisters by the name of Lally" went from a foreign land to Dublin, and there chartered an aeroplane and flew to Tuam on their visit to Tulach-na-dala in 1932. When the Chief and his brothers left there in 1690 they fled on foot with a bounty on their heads.

10. "The O'Mullallys of the High Seas"

Leaving Dublin in Oct. 1938, the writer lost all his baggage containing souvenirs, and many notes now incorporated within this history, as well as two shillelaghs—a small parcel being placed unknown to him in his cabin. A terrific storm arose, but for several hours the stewards felt nothing but the lash of a woman's tongue. Then the writer discovered that the lady, who happened also to be a Mullally, had all his baggage and he unknowingly had her "teddy bear." Though the stewards gladly made adjustments, the writer, knowing something of Mullally temper, and fearing the clash of steel upon steel, withdrew to the confines of his cabin and never met the lady. Nevertheless, she has our good wishes—and so has the teddy bear—likewise, her two children.

As our history chiefly concerns Ireland, we have not attempted to give a lengthy record of the Clann elsewhere, for such would really necessitate the writing of another volume which should receive separate consideration.

However, regardless of where the Clann members may be in the realm of Gaeldom, we say to each and every one of them, "Beannacht leat agus Oscardha Abu," (Good-bye and good luck; literally, "A blessing to thee and the Valiant to Victory.")

THE O'MULLALLYS ON PARADE

The following motley array of words are the variant spellings of the family name found in the march through the Ages, and contained in the Records of Ireland along with the aliases and mutilations created by the aliens in the land:

h-I Maeilfhalaídh, Hi-Maolalaídh and Hy-Mullally (plural forms), Ua Maol Fhalaídh, Ua Maeilfhalaídh, O Maeilfhalaídh, O Maolfhalaídh, O Maolalaídh, O'Maolalaídh (latter two are good Gaelic forms), O'Maolalaídh (Latin, in error), O'Maolale, O'Maolalla, O'Maollalla, O'Mollala, O'Mallalla, O'Mullalla, Mullalla, Mullala, Mullalie, O'Mullally and Mullally (two best English forms), Mullalley, Mullaley, Mullaly, Mulally, Mulaley, Mulaly, Muellely (Holy Trinity), O'Mulalay, O'Mullolly (British Museum), O'Malaly, Mulhally (De Courcy), Millaley (a rare form), Melloly (Hotton), Mullaby (in error), Ni Mhaolalaídh (feminine in Gaelic); also O'Lalaídh (spoken abbreviated Gaelic form), O'Lally (finest of short English forms), Lally, Lalley, Lallye, Laly, Lawly, Lawley, Lawlie (Queen Elizabeth), Lallie, Lealy, Latly (error in Carew MSS); and Lally-Tolendal and Lally de la Neuville (French); etc., etc.

(Note: The feminine form of Ni Mhaolalaídh is pronounced as Nee Wale-ally or Vale-ally and translated as O'Mullally. The surname of Vallaly or Vallely is presumed to be derived from Mac Giolla Mhuire according to Fr. Woulfe—page 159. MacGildowney gives the transition as Mac Imhailale, MacEvallely and Vallely. Whatever their origin they were located in Armagh and strangely every one of them is claimed to be red-haired).

Several have asked the question: Why did some of the family shorten the name to Lally? This is both a delicate and difficult one to answer.

According to the documentary evidence the first to change the name was the Rev. William O'Mullally, the first Protestant Archbishop of Tuam. He dropped the "O" to please Queen Elizabeth, but why he adopted the shorter form of Lally we do not know unless it was for brevity's sake. He was later appointed a Commissioner for Connacht and was intimately connected with the Government of Ireland for many years. The name thus became officially recognized as Lally. Isaac O'Mullally, the Chief, who flourished immediately after William, became Lord Mayor of Tuam, an office emanating directly from the British Crown. In all documents he is termed Lally; but the family was still Gaelic speaking and as such bore the name O'Maolalaídh for any other form would be a contradiction of Gaelic grammar. Indeed, Hawkins records Isaac's name as O'Mullally or Lally. We thus see that the family of the Chief, in whom the Clann lands were invested, bore two names—the official or English name and the private or Gaelic one. With the decadence of the Gaelic language it was only natural that the shorter form should supersede the longer one in the Tuam vicinity. Families more distantly removed such as those of Lochrea, Tipperary and Kildare retained the full name but dropped the prefixed "O." In time the Tuam custom spread throughout Galway. Why many in America changed the name in the last half of the nineteenth century we cannot say unless it was for brevity's sake also. Here, the Lallys outnumber the Mullallys three to one, and not two to one, as we previously stated.

We much regret the mutilation of surnames, and the juvenile sobriquet of "Mulollypop" has caused many "a black eye." Indeed, this writer on an occasion at a new school was misnamed Mull-aley by his teachers, and consequently bore the nick-name of "Shillelagh." Had we carried one those boys never would have gotten

away with it. Both Mullally and Lally are honored names whether they bear the "O" or not and cannot be improved upon.

(March 17th, 1942: A Happy St. Patrick's Day to everyone for the Ages still in store. For eight long years we have worked upon this history. We greatly regret that the Clann record is so woefully incomplete and can only hope that it continues under a worthier hand than ours. This is assuredly our last entry in this book. D. O'M.)

TRUNK PEDIGREE OF THE O'MULLALLY CLANN

The Main Stem of the Line of Heremon and the Senior Branch of the O'Mullally Family from 1700 B.C. to 1940 A.D., that is for 3640 years and for One Hundred Generations.

(From O'Hart's "Irish Pedigrees")

1. Mileadh (Milesius), King of Spain.....died circa 1700 B.C.
2. Heremon, 1st King of Eire.....flourished 1699-1683 B.C.
3. Irial Faidh, 10th King of Eire.....d. 1680 B.C.
4. Eithrial, 11th King of Eire.....d. 1650 B.C.
5. Foll-aich, Prince of Eire.....(date unknown).
6. Tigernmas, 13th King of Eire.....d. 1543 B.C.
7. Enboath, Prince of Eire.....(dates
8. Smiomghall, Prince of Eire..... unknown)
9. Fiacha Labhrainn, 18th King of Eire.....d. 1448 B.C.
10. Aongus Olmucach, 20th King or Eire.....d. 1409 B.C.
11. Maine, Prince of Eire.....(date unknown).
12. Rotheachtach, 22nd King of Eire.....d. 1357 B.C.
13. Dein, Prince of Eire.....(date unknown).
14. Siorna "Saoghalach," 34th King of Eire.....1280-1030 B.C.
15. Olioll Aolcheoin, Prince of Eire.....(date unknown).
16. Gialchadh, 37th King of Eire.....d. 1003 B.C.
17. Nuadhas Fionnfail, 39th King of Eire.....d. 961 B.C.
18. Aedan Glas, Prince of Eire.....(date unknown).
19. Simeon Breac, 44th King of Eire.....d. 903 B.C.
20. Muredach Bolgach, 46th King of Eire.....d. 892 B.C.
21. Fiacha Tolgrach, 55th King of Eire.....d. 795 B.C.
22. Duach Ladhrach, 59th King of Eire.....d. 737 B.C.
23. Eochaidh Buadhach, Prince of Eire.....(date unknown).
24. Ugaine Mor, 66th King of Eire.....d. 593 B.C.
25. Cobhthach Caol-bhreach, 69th King of Eire.....d. 541 B.C.
26. Melg Molbhthach, 71st King of Eire.....d. 505 B.C.
27. Iaran Gleofathach, 74th King of Eire.....d. 473 B.C.
28. Conla Caomh, 76th King of Eire.....d. 442 B.C.
29. Oliol Cas-fiachlach, 77th King of Eire.....d. 417 B.C.
30. Eochaidh Alt-Leathan, 79th King of Eire.....d. 395 B.C.
31. Aongus (Aeneas), 81st King of Eire.....d. 324 B.C.
32. Enna Aigneach, 84th King of Eire.....d. 292 B.C.
33. Assaman Eamhna, Prince of Eire..... (dates
34. Roighen Ruadh, Prince of Eire..... are
35. Fionnlogh, Prince of Eire..... not

-
36. Fionn, Prince of Eire..... recorded)
37. Eochaidh Feidlioch, 93rd King of Eire.....d. 130 B.C.
38. Bress-Nar-Lothar, Prince of Eire.....(date unknown).
39. Lughaidh Sriabh nDearg, 98th King of Eire.....d. 8 B.C.
40. Crimhthann Niadh-Nar, 100th King of Eire.....fl. 7 B.C.—9 A.D.
41. Feredach Fionn-Feachtnach, 102nd King of Eire.....d. 36 A.D.
42. Fiacha Fionn Olga, 104th King of Eire.....d. 56 A.D.
43. Tuathal Teachtmar, 106th King of Eire and
1st King of Tara.....d. 106 A.D.
44. Feidhlimidh Rachtmar, 108th King of Eire and
King of Tara.....d. 119 A.D.
45. Conn Ceadcathach, 110th King of Eire and
King of Tara.....d. 157 A.D.
46. Art Eanfhear, 112th King of Eire and
King of Tara.....d. 195 A.D.
47. Cormac Ulfhada, 115th King of Eire and
King of Tara.....d. 266 A.D.
48. Cairbre Lifeachar, 117th King of Eire and
King of Tara.....d. 284 A.D.
49. Eochaidh Dubhlen, Prince of Eire.....d. circa 320 A.D.
50. Colla da Chrioch, 1st King of Oriel.....fl. 331 A.D.
51. Imchadh, Prince of Oriel..... (dates
52. Domhnall, Prince of Oriel.....unknown).
53. Eochaidh (Fear da Ghiall), Prince of Oriel.....fl. 457 A.D.
(From Book of Lecan)
54. Maine Mor, 1st King of Hi-Maine.....fl. circa 457-507.
55. Breasal, 2nd King of Hi-Maine.....fl. " 507-537.
56. Fiachra Finn, 3rd King of Hi-Maine.....fl. " 537-554.
57. Amlaibh or Amhalgaidh, 1st King of Maenmagh fl. " 600 A.D.
58. Condalach, 2nd King of Maenmagh.....fl. " 640 A.D.
59. Maclaeich, 3rd King of Maenmagh.....fl. " 680 A.D.
60. Maeltuile, Prince (at division of Clann).....fl. " 720 A.D.
61. Cuchiche, Prince of Maenmagh.....fl. " 750 A.D.
62. Maolfhalaidh, King of Maenmagh.....fl. " 790 A.D.
63. Domhnall I, King of Maenmagh.....fl. " 825 A.D.
64. Ceinneidhidh, Prince or King of Maenmagh.....fl. " 860 A.D.
65. Domhnall (II) O Maolfhalaidh,
King of Maenmagh.....fl. " 900 A.D.
66. Giolla Christ O Maolfhalaidh, Prince or King.....fl. " 940 A.D.
67. Amlaibh (I) O Maolfhalaidh, King of Madnmagh..fl. " 940-970.
(Seven misplaced names in Book of Lecan)
68. Finntan all
69. Aedh Princes
70. Maeluidhir or
71. Laidginn Kings;
72. Dima dates
73. Deinmnedhach not
74. Amhalgaidh (Awly)recorded).

(From Hawkins Pedigree—No. 75 to No. 94 on French branch.)

75. Amlaibh or Amlaff (II) O'Maolalaidh,
King of Maenmagh.....slain circa 1200
76. Donal (III) O'Maolalaidh, King of Maenmagh....(date unknown)
77. O'Maolalaidh, King of Maenmagh..... (names
78. O'Maolalaidh, King of Maenmagh..... not
79. Dermod (?) O'Maolalaidh, King of Maenmagh.....recorded).
80. Amlaff (III) O'Maollalla, King of Maenmagh.....fl. 1333 A.D.
81. Donal (IV) O'Maollalla, King of Maenmagh.....sl. 1397.
82. Malachlin O'Maollalla, King of Maenmagh.....sl. 1419.
83. John O'Maollalla, last King of Maenmagh and
first Chief of Tulachnadala.....d. 1480.
84. Dermod O'Maollalla, Chief of Tulachnadala.....d. 1517.
85. Malachlin O'Maollalla, Chief of Tulachnadala.....fl. 1541.
86. John MacMalachlin O'Maollalla, Chief and
first Baron of Tulachnadala.....fl. 1544.
87. Dermod O'Maollalla, Chief and Baron of Tulachnadala....d. 1596.
88. Isaac O'Maollalla, Chief and Baron of Tulachnadala.....d. 1621.
89. Children of Isaac were:
James (Senior Galway branch);
William (Junior Galway branch);
Donal (no continued record).

SENIOR GALWAY BRANCH

89. James O'Mullally, Chief and Baron of Tulachnadala.....d. 1676.
90. Thomas O'Mullally, Chief and Baron of Tulachnadala....fl. 1677.
Lallys of France:
91. Children of Thomas above were:
Col. James O'Mullally M.P., Chief and Baron
of Tulachnadalad. 1691;
Brig.-Gen. Sir Gerard O'Mullally, Chief of Tulachnadala....d. 1737;
Capt. William O'Mullally, ancestor of Lallys of Milltown..d. 1697;
Capt. Mark O'Mullally, (no record);
Michael O'Mullally, ancestor of Lallys of Kilbannin.....d. 1750.
Also four daughters as per Hawkins Pedigree.
92. Count Thomas Arthur Lally, son of Sir Gerard,
Baron of Tolendal and Chief of O'Mullally Clann.....d. 1766.
93. Marquis Trophime Gerard Lally-Tolendal, Peer of
France and Chief of O'Mullally Clann.....d. 1830.
94. Elizabeth, Countess D'Aux.....fl. 1837.
95. Marquis Armand-Gerard D'Aux-Lally.....died 1921.
96. Marchioness D'Aux-Lally.....living 1918.
97. (No record.) Vive la D'Aux! Saoghal fada aca!

JUNIOR GALWAY BRANCH

89. William O'Mullally of Ballinabanaba.....fl. 1652.
90. Edmund O'Mullally of Ballinabanaba.....fl. 1652-1691.
91. Children of Edmund were:
Malachy O'Mullally (ancestor of Tipperary branch).....fl. 1691;

Edward O'Mullally (ancestor of Lallys of England?).....fl. 1710;
James O'Mullally (sold in slavery by Cromwell).....fl. 1679 (?);
A daughter (no record).

92. Children of Malachy above were:

Captain Edmund O'Mullally (ancestor of senior Tipperary branch);
Ensign James O'Mullally (ancestor of junior Tipperary branch);
Honoriam, wife of Capt. Donald Mor O'Brien (Big Donald).

Reconciling the Hawkins and Tipperary Pedigrees:

Hawkins or Galway Pedigree	Tipperary Pedigree
83. John or Shaun.....d. 1480	John or Shaun (no record)
84. Dermot (MacShaun)d. 1517	Edmund MacShaun fl. 1510
85. Malachlin fl. 1541	John, Edmond and Thomas
86. John MacMalachlin fl. 1544	John, Malachy and Edmund.
87. Dermot d. 1596	Record apparently lost.
88. Isaac d. 1621	Record apparently lost.
89. William of Ballinabanaba .. fl. 1652	William of Ballinabanaba.
90. Edmund of same fl. 1652	Edmund of same fl. 1652
91. Not recorded	Malachy of same fl. 1691

In considering the names in the two above pedigrees we believe the one to approximate the other, and in fact this is the claim of the Tipperary family although little attention may have been given to names. Part of the difference may be accounted for by faulty translation from Gaelic to English, and apparently a portion is due to the errors of copyists for we have found some in their record taken from the Book of Lecan. Further, some may have been due to faulty memories.

The Gaelic name of Eadhmonn is translated as Edmond (Edmund) and Edward (also Eamon), while Diarmaid is given in English as Dermot, Dermot, Darby, Jeremiah (Jeremy), Jerome (and Jerry) according to Fr. O'Growney. We believe it easy to confuse the English aliases, particularly when the Gaelic Eadhmonn is pronounced with a terminal "d" sound, the "dh" being silent, and when the same sound is omitted as the initial one in Diarmaid (pron. Jermod). This is further complicated if the translator is not a scholar of both languages. (C.f. Jermod and Eamond). It may be added that the name of Malachy has entirely given way to that of Michael amongst the Mullallys of Tipperary, so why could not Dermot become Edmund? (And then did not MacDermott become Dermody and Carmody, also Kermode?)

We are inclined to believe that Edmund (No. 84) approximates Dermot, and then both are designated as the "son of Shaun" or John (i.e. MacShaun).

Edmund's son John (No. 85) corresponds to Malachlin of the Hawkins list. It seems likely that here some names are transposed and that the Galway record is correct for in the following generation (No. 86) we find on the Tipperary record the names John, Malachy and Edmund. We believe that this should read John MacMalachlin (and Edmund). This would agree with the Hawkins generation, for Malachy is merely a short form of Malachlin, and it would also show that his father (No. 85) was

Malachy or Malachlin and not John. Edmund (No. 86) might be placed as Dermod (No. 87).

It is also highly probable that the name of Thomas given at No. 85 on the Tipperary list should be placed at No. 84 as the brother of Edmund (Dermod) where it would correspond to that of Archbishop Thomas of the Hawkins Pedigree.

The next generation (i.e. No. 88) is not recorded on the Tipperary Pedigree but it corresponds to Isaac, while William and Edmund following are the same on both records and are maintained to be the same persons. At any rate, we have already shown that Edmund was related to both the Butlers and Berminghams according to each pedigree. (See p. 339-40.)

Some may feel that the pedigrees show too great a variance to be worthy of consideration, but we feel certain that they show enough similarities for one to confirm the other; and certainly no charge can be maintained by skeptics that either one is a copy of the other as it is apparent that both were written independently. With a family hounded about Ireland for centuries and with nothing left to them but their honored surname, we can only expect confusion in some of the Christian names; and indeed the great genealogists are at variance on many of the family records of Ireland.

(Feb., 1941: With this book going to press we believe that we have located part of the family pedigree in Co. Carlow—too late for publication. Feb., 1942: Pedigree not yet received which we regret).

The reconstituted pedigree of Tipperary would then have all recorded names agreeing with the Galway one, thus upholding the accuracy of Hawkins, and it would read as follows:

83. John O'Maollalla.
84. Edmund or Dermod; (also Archbishop Thomas).
85. Malachy or Malachlin; (also Edmund).
86. John MacMalachlin O'Maollalla.
87. Edmund or Dermod O'Maollalla.
88. Not recorded; should be Isaac.
89. William O'Mullally of Ballinabanaba.
90. Edmund O'Mullally of Ballinabanaba.
91. Malachy O'Mullally of Ballinabanaba.

(Pedigree continued from Tipperary manuscripts.)

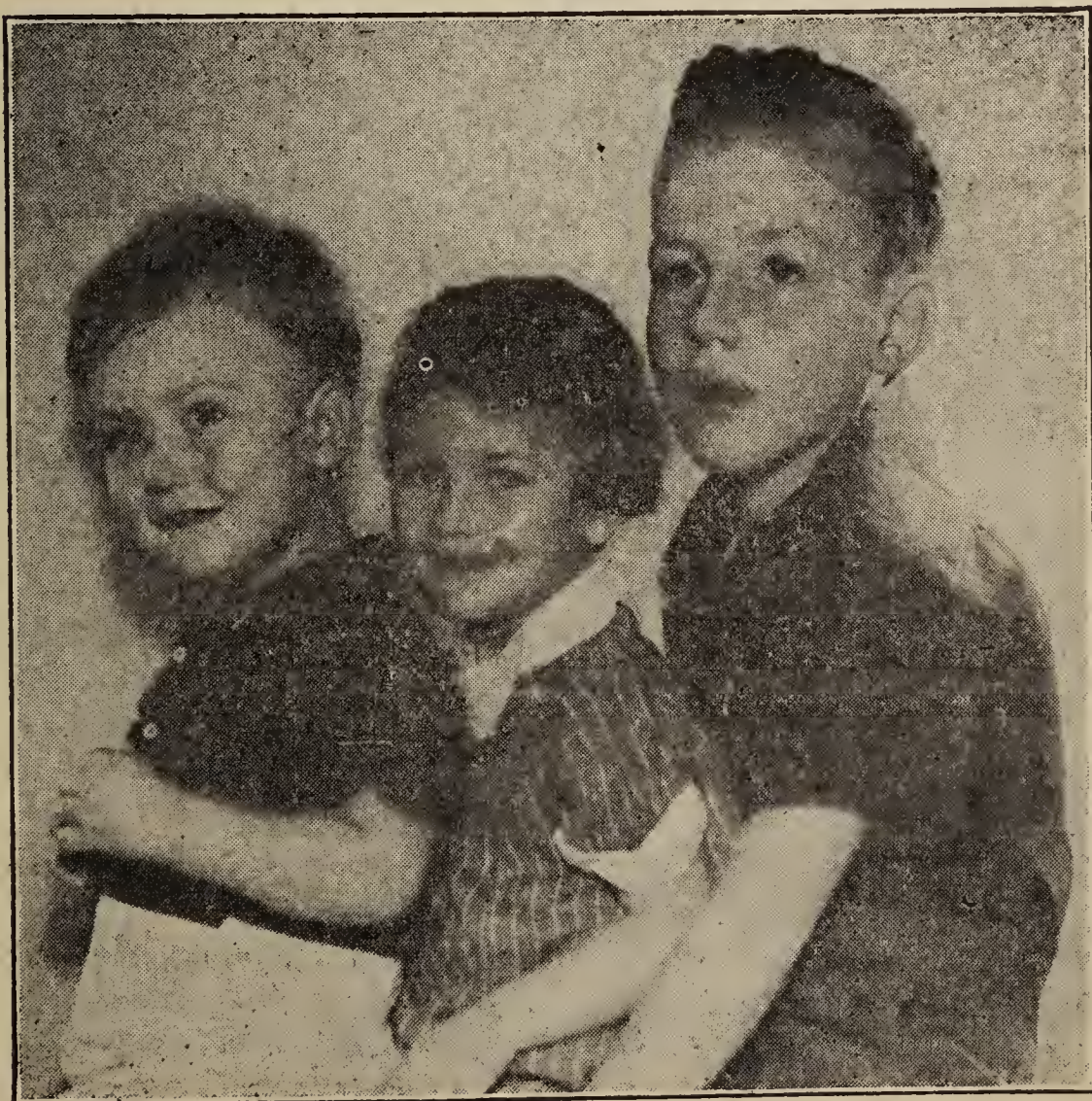
JUNIOR TIPPERARY BRANCH

92. Ensign James O'Mullally of Mullinahone.....fl. 1700.
93. Pierse O'Mullally of Mullinahone.....d. 1780.
94. William O'Mullally of Mullinahone.....d. 1799.
95. Michael O'Mullally of Mullinahone.....d. 1849.
96. Michael O'Mullally of Mullinahone.....d. 1872.
97. Michael O'Mullally of Mullinahoe.....d. 1911.
98. Michael O'Mullally, removed to Tuam.....living 1940

99. William O'Mullally, removed to Tuam.....born 1918.
 100. (None in 1940.)

SENIOR TIPPERARY BRANCH

92. Captain Edmund O'Mullally of Mullinahone.....fl. 1700.
 93. James O'Mullally of Mullinahone.....no date.
 94. Conn O'Mullally, the Raparee (Roscrea).....d. 1819
 95. Dennis O'Mullally of Roscrea.....d. 1847.
 96. John O'Mullally of Ontario.....d. 1908.
 97. Thomas O'Mullally of Ontario.....d. 1931
 98. Dennis Patrick O'Mullally of Chicago,
 author of this history.....living 1942.
 99. Children of Dennis Patrick are:
 Sheila Machree O'Mullally.....died at birth Nov. 1911;
 Mary Eileen O'Mullally (Eileen Shan).....b. 1913;
 Patrick John Thomas O'Mullally.....b. 1915;
 Michael Francis O'Mullally (Frank).....b. 1918;
 Helen Margaret O'Mullally (Eileen Og).....b. 1919.
 100. Children of Eileen (Shan) who married Frank Yanan are:
 William O'Mullally Yanan.....b. 1935;
 Lois Mavourneen Yanan.....b. 1937;
 James Patrick Yanan.....b. 1939.



THE O'MULLALLYS YANANS OF CHICAGO

(Those last three children named are apparently the only ones on the pedigree of the one hundredth generation.)

Seo "do cum gloire De, agus onora na h-Eireann."

(This—we have given—"to the glory of God, and the honor of Eire.")

We, the undersigned, authenticate the foregoing Pedigree as that vouched for by The Four Masters, Father Keating, John O'Hart, the Book of Lecan, the Hawkins Pedigree, the Tipperary manuscripts, parish registers, monumental inscriptions and family tradition.

(Sgd.) D. P. O'MULLALLY,
O'Maoladaidh Tiobruid Arann
(The Representative of the
O'Mullallys of Tipperary).

FILLEADH AN DEORAI (The Exile's Return)

Over dews, over sands
Will I fly for your weal;
Your holy delicate white hands
Shall girdle me with steel.
The heart in my bosom faints
To think of you my queen
My life of life, my saint of saints,
My Dark Rosaleen!
My own Rosaleen!
To hear your sweet and sad complaints
My life, my love, my saint of saints,
My Dark Rosaleen!

By the Bard to the O'Donnells.
(Translation by J. C. Mangan.)

Since writing the foregoing history we have returned to the home of our fathers, thus ending an Exile of ninety-one years, and fulfilling the ambition of a life time. The supreme joy experienced in terminating our Bablonian captivity, and in saluting our sireland—the home of the Clann-na-Gael—is something that no pen can portray, nor yet can the hand of artist picture. The kindness of the Gael is proverbial, and the hospitality extended to either the Exile or Stranger is of such a spontaneous nature that it permeates even the armor of aloofness and moulds all into a membership of one great family. But all this is entirely incidental to the accompanying article, and is a sequel which deserves special disposition, for it scarcely could find space in our already lengthy narrative.

Suffice it is to say, that we visited many places of historic as well as of family interest, and by so doing collected much valuable tradition; while our access to the Annals of Ireland, through the kindness of the custodians, empowered us to acquire further facts,—both of which enabled us to add additions to the chapters of our text or else make corrections therein.

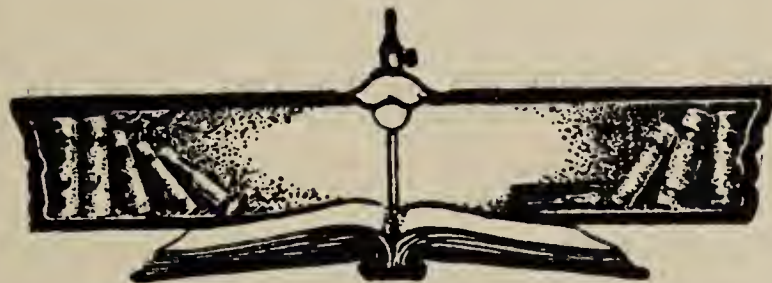
And so kind and patient reader we bid thee adieu.

And thou too, O, Dark Rosheen! Hail and Farewell! A thousand times we salute thy noble brow; and as many more our anguished tears have laved thy holy feet. In visiting and caressing thee, O bright vein of our heart! our every wish has been fulfilled except this one, which is that we could say with Michael O'Doheny:

"I've given for thee my early prime,
And manhood's teeming years;
I've blessed thee in my merriest time,
And shed with thee my tears;
And mother though thou cast away
The child who'd die for thee,
In death I'd love thee best of all,
A Chuisle Gheal Mo Chroidhe!"

And so once more we sadly though fondly say:
"A, Roisin Dubh! Dia do bheatha agus slan agat!"
(O, Dark Rosheen! Hail and Farewell!)

AN CRIOCH
(The End)



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SUPPLEMENT

(Notes & Corrigenda)

Page.

- 293.—Additional text anent Lallys of France. (See over)
- 344.—Additional Pedigree: Mullallys of South Carolina.
Additional Illustrations:
- 354.—Mullallys of Medford, Massachusetts.
- 374.—Home of O'Mullallys of "The Rocks", Ireland.
- 464.—O'Mullallys of Mullally's Hill, Canada.
- 513.—Lallys of Green Spring Valley. (Pedigree, p. 514)
- VIII.—Reader may page Table of Contents at his pleasure.
- XIX.—Meehal Dhu Mac Giolla Kieran was "Black" Michael MacKieran, Chief of Ossory; "Blind" William was his bard.
- 4.—Shan Van Vocht is in Gaelic "An tSean Bhean Bhocht."
- 6.—Misspelling of Britain was a typist's regrettable error.
- 6.—Gaelic land division or communal system, still found in Ireland, is the same as Hebrew one. (See Joshua, Numbers, etc.)
- 10.—Chap. III, line 16, should read:
"Of the Heberian line, 38, four being joint kings;
"Of the Irian line, 26, two being joint kings;
- 13.—**Connacht** is preferable to Connaught as **Lochrea** is to Loughrea.
- 26.—Alfred the Great had three Irish advisers and from them learned of Trial by Jury, a part of the Brehon Code.
- 28.—Lochlannach from 'loch', a lake, and 'lanna', swords, — meaning "lake or sea-fighters". (Our translation)
- 33, line 7.—Read: "the loose statement that it is truly Irish, etc."
- 46.—The Book of Kells defies description and overshadows the art of the world when the converging and diverging lines of one capital letter, blending in colors, are calculated at 158 interlacements to one-quarter of an inch. It contains the Four Gospels and is in Latin, being written possibly fourteen centuries ago. It was retrieved from a rubbish heap and preserved by the esteemed Archbishop Ussher. How many such books have perished? The Leabhar na h-Uidhri or Book of the Dun Cow is the oldest book entirely in Gaelic and not religious and is a literary monument and valuable link between the more ancient Books and the Books of Lecan and Ballymote. The latter is a huge volume that defies the charge that Ireland had no ancient literature nor culture. It contains genealogies, historical events, the Book of Rights, the Ogham alphabet, the code of laws, etc. The Book of Leinster is a beautiful volume though fragmentary. The last three named Books have incorporated within them many other ancient Books that now no longer exist. All are decorative and the parchment of the pages is of finest quality and in richest colors where art and beauty blend with a fascinating content. While Greece and Rome chiselled and brushed, Eire penned the masterpieces of history and romance, and moulded her exquisite ornaments of gold for "rich and rare were the gems she wore." Those four Books with many others that escaped the English hangmen, part of whose duty was to burn records, lie peacefully in Dublin while many of us only dream of our past glory.
- 71 (No. 75).—Read: "Amlaibh II", not III. (See pp. 43, 123 & 520)
- 78.—Names Edmundson and Edwards are derived from Edmund O'Kelly.
- 124 (Note).—The author's two daughters are Eileen Shan and Eileen Og.
- 136, lines 11-13.—Read: "John O'Hart gives this family in Tir Bruin as O'Birn or O'Beirne, and the other (on the border of Corca Mogha) as O'Broin or Burns, clearly showing, etc."
- 153 (Chap. XIII).—Read Fitzpatrick on Britain, pp. 301 to 313.
- 154.—Anent intermarriages, D'Arcy MacGee sang, "I would not give my Irish wife for all the dames in Saxon land." (His youngest daughter, Agnes, died in Montreal, Jan 7th 1941, aged 85 years.)
- 174.—Garran, in Gaelic "gearran", is a gelding or poor horse. (See p. 222)
- 181.—County Clare was often termed the "earldom of Thomond."
- 194.—Poem from Duffy's "Ballad Poetry", not Dr. Drennan's (See p. 4)
- 204.—First name assigned this book was "The Men of Maen Magh." (See p. 407)
- 209.—Fr. Kavanagh refers to William of Orange as "one of the most liberal Protestants of his time — the ally and friend of Catholic princes."
- 216.—July 12th is the Feast Day of three saints in Ireland, namely: Nazair, Colman and Ultan — bishop, priest and friar; likewise the Gala Day of William of Orange. It is also St. Menon's Day.
- 216, line 16.—Countersign of English Army on night that Sarsfield destroyed Williamite supply train was "Sarsfield" which the Irish leader had learned.
- 228.—March 17th, 1776, countersign of Washington's Army was "St. Patrick."
- 248.—Prince Fr. Joseph Broglie S.J., descendant of Duke, died Feb. 1942.
- 252.—While legitimate line of James II ended with his grandsons, the illegitimate one still persists in nobility of Spain.
- 293.—Nov. 25, 1941: Dr. L. A. de Tolendal Lally informs us that Lallys of India have not yet been found though an extensive search was conducted through the good offices of Mr. Curtis C. Jordan, American Consul at Madras. As correspondence was conducted through diplomatic channels we consider it confidential, but copies of same are on Dr. Lally's files.
- 297.—(Same date). Dr. Lally further informs us that: "Marquis d'Aux-Lally (grandson of Marquis Lally-Tolendal by his mother) died in 1921, poor and alone, in a small hospital in the small town of Soho in France. He was a charity case

while in the hospital; a sad fate for the Heir of two Illustrious families . . . " The tragedy attendant upon the Lallys of France seemingly pursued them to the end. D. O'M.

Feb. 10, 1942: Again Dr. Lally states, "I have written to my old acquaintance, Princess Marie de Bourbon (direct descendant of Louis XIV of France), but she informs me that she has no knowledge of the Marchioness (daughter of above Marquis). My request has been forwarded to Admiral Leahy, Ambassador to Vichy (France)." We believe that the loyal Dr. Lally will yet locate the Marchioness if living, or else learn of her demise. Possibly the original Hawkins Pedigree will also be found. Good luck, Dr. Lally!

316.—Names of five brothers given left to right, top row first. Catherine, daughter of John, is Mrs. Sargent.

328.—Engraving of monument is only two-thirds size of sketch. Mo locht!

329.—Holy Wells are generally adjacent to church ruins and were used by the early church Fathers. St. Patrick's Well of St. Patrick's Church (now Anglican), Dublin, is at present conveniently used for sewerage purposes. In Christ Church (formerly Holy Trinity) close by, the Stations of the Cross have been displaced by beautiful oil paintings of a pompous War Lord and a "stout" Beer Baron, while the Relics of the Saints have given way to the Bones of a Cat and a Rat found in the church organ but now preserved in a glass case.

336.—To O'Mullallys of Ballycullen, Tipperary, who kept family record for two and a half centuries must go the credit for placing connecting link in Trunk Pedigree and for proving descent of the Kilbannin Chiefs. But even here the grand old name has given way to honored one of O'Hanly. Patrick Mullally, son of Dr. Gerald of London, is the only male representative in 1941 to carry on this branch. We are pleased to preserve their records which they so valiantly maintained, and our undying gratitude is fully given to O'Mullally-Hanlys. (See p. 363)

336.—Shaun O'Dwyer was Col. John O'Dwyer who escaped to Spain, while Ned of the Hill was Edmund O'Ryan, famous Raparee and poet, who flourished shortly after celebrated Count O'Hanlon. (See p. 334)

344.—Anent Dr. Lane Mullally (1866-1920) of Charleston, we read in "History of South Carolina" by Snowden that, "Physically, he was a large man" and "handsome, with broad forehead and large, clear brown eyes." He was appointed "Vice-Dean and Professor of Obstetrics" in his Alma Mater, the Medical College of So. Car. He was a master as a lecturer for he possessed a "wealth of language" and an "unusually keen sense of humor" which during his illness "did not lose its lustre . . . Over his last resting place (in Magnolia Cemetery) no great mausoleum may be erected but in the hearts of his friends he built for himself a monument of love which can vanish only with the last heart beat of the last one of them all." (From address read at Washington, D.C., 1920, by doctor associates of whom he was president.)

374.—Re Photo: Notice two goats at rock facing camera.

375.—White Boys and Lady Clares were rebellious organizations such as Ribbonmen.

376.—Muintir na Tir means "People of the Land Society"; their aim is to keep people on the land and prevent depopulation.

381.—Thomas of Tyendinago and Victoria Road was our father, while Mary Ann of Oshawa (p. 429) was our mother.

382.—Morcan is spelled several ways in parish register; we believe it to be Mergan, a corruption of O'Hamergan, such as with Bergan (p. 383), which was an old Offaly name.

382.—John who married Bridget Hannon was termed Shaun Ruadh or "Red Jack"; "Black Jack" was of Ballycleary. John pictured on p. 463 was our grandfather and first cousin to "Red Jack".

393.—Names: Standing, l. to r., Patricia, James, Jessie (Mrs. Gruner); Seated, l. to r., Brenda, Mrs. M., Jean, Dr. M., Eileen.

394.—It is our opinion that people of the Claddagh owe their dark complexions to Firbolg origin, having been driven westward by the Gaels, and not to any Spanish element. The writer is typically Firbolgic in appearance, inheriting those attributes from his mother's family of Mayo.

421.—Re Poem: Many of Irish wore hair long until about 1798 (see p. 156). Its golden hue is very conspicuous in Wicklow and Wexford and proves the Scandinavian origin of majority there (see p. 29). In 1798 the Irish were a large race and Fr. Roche as well as O'Kelly was a man of great proportions. Shelmalier was a barony in Wexford. MacCall's song is on par with all old ballads which show how fond hopes "went down in disaster and woe." In fact Ireland's sad history is beautifully portrayed in her music and song.

423.—Hessians were mercenary troops from Hess, Germany, that had also attempted to crush Freedom in America. The King of England was then also Elector of Hanover in Germany.

464.—Re Photo: Log Cabin home where author was born.

472.—"The Exile of Erin" was John Cormick, exiled in 1798.

484.—De Valera's memorable Order to his Men on eve of Battle was: "You have one Life to live — one Death to die. See that you do Both like Men!"

490.—The shout "Hr-r-r-r-e-e-e-e" of Carawaths still is given by Tom Mullally, the Sinn Feiner. (See p. 445)

492.—Armagh (pron. ar-maw); Sasanach (pron. sas-an-aw).

497.—Bearnna Baoghail means "Gap of Danger".

502.—Brendan Bracken, born in Tipperary, is Minister of Information in English Government, 1942.

515.—“Who's Who in Australia, 1941”

Hon John Charles Mullaly, Officer of Order of British Empire; Member of Parliament, New Guinea; son of late John Mullaly of Melbourne, and grandson of late John Mullaly of His Majesty's Custom's, Victoria, 1845-1854. Educated at Christian Brothers' College; planter and trader; married Ruth Saunders, 1926; Magistrate of New Ireland, 1925; residence now in New Britain.

524, line 3.—Quotation taken from Four Masters.

Spell as follows (ma's e do thoil e):

Page: X “Statute”; 1 etc., superseded; 4 Sioda na mBo; 6 etc., “Britain”; 11 Forthwith; 13 ninety-seventh; 25 attacked; 26 Collas; 32 Dinneen; 39 Fiachra Finn; 43 O'Slowey; 50 hibernicus; 65-6 comharb; 68 Leabhar; 69 Dar-Magh; 73 etc., precede, -ded, -ding; 92 Hi-Teimnein; 100 (note 2) Maen; 119 Abbe; 122 Miss Martyn; 125 & 130 O'Mullally; 131 (line 44) “doir”; 140 Gwynn; 141 phrase; 144 back 145 “Maylfalla”; misspelled; 146 allegedly; 148 irascible; 152 indefinitely; 155 “against Britain”; 165 aggression; 169 Fyton; 189 murderers; 199 disappeared; 219 ammunition; 251 advice; 368 there; 392 Prerogative; 406 prove; 421 (end) Mount Norris; 437 bosom; 446 greeted; 448 parasitic; 503 Washington.

Read as follows (agus go raibh maith agat):

Page: V (map key) #3 s.e. of 2; #5 s.e. of 4; #62 s.e. of 60; #68 on map is 69; XXI (Introd., end) “bring it forth”; 2 “to their languages”; 22 “which it considered”; 27 (note 1) “any snakes”; 33 (note) “that it is truly Irish”; 40 “Other variations... were”; 43 “1200 circa. Amlaibh”; 47 “Kings of Munster”; 52 “shoe or slipper”; 53 “shields and banners”; 68 (note) “or Book of Rights”; 71 “Amlaibh II” (not III); 84 “Breifny or Leitrim”; 85 “parent clans”; 89 (line 16) “family were”; 105 “Wine Red Hand”; 106 “any punishment”; 126 “Tollendaly etc. after”; 134 “at the number”; 147 (end) “Isaac, son of”; 148 “rose in rebellion”; 162 “Lecky, Anglo-Irish”; 171 “than Bingham”; 172 (line 30) “their lands”; 208 (note) “refer to”; 304 “MacKearys”, not O'Kearys; 312 “locate them”; 358 “John and Ellen”; 421 (Lingard) “Eng. Cath.”; 444 “against themselves”; 445 “Brick-a-Brains”; 496 “do not rear”.

Gabh ar leathsceal. (Please accept our regrets.)

SOME HONORED ANGLO-NORMAN NAMES OF IRELAND

Barrett (Baroideach) 118, 399-00
Barry (de Barra) 228, 351, 363
Birmingham (de Birmingham) 106 to 125
Blake (de Blaca) 182 to 186, 424
Brett (de or le Brit) 367
Brown (le Brun) 115, 229, 315, 337, 428
Burke (de Burgh) 33, 43-4, 103 to 140
Butler (le Butilier) 155, 177, 339, 363, 441
Butt (de or le Bot) 475
Carew (de Carron) 356
Coursey (de Cursa) 105; see De Courcy
Croke (Croc from le Blount) 367, 445
Dalton (de Aliton) see History
Dillon (le Diolun) 125-6, 213 to 231, 466
Drumgold (de Dromgul) 294
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French, ffrench (de Freins) 119
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Jordan (de Exter) 126
Joyce (de Jorse) 142, 164, 371
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Woulfe, Wolfe (de Wulf) see Fr. W.

Note: O'Baire (Barry), O'Beargha (Barry), O'Loingsigh (Linchy, Lindsay, Lynch) and O'Hea (Hayes) are wholly Gaelic; Blake, Brown, Dillon, Hyde, Johnson, Keating, Lacey, Morris, Raliegh, Wolfe and possibly Brett, Freñch, Plunkett and Power are occasionally so.

Davidson (Davis), Gibbons (Gibbs), Jennings, Johnson (Jones), Redmond, Walters, Williamson (Williams, Wilson), etc. are offshoots of the de Burghs in Connacht; while Barron, Bodkin and Fitzmaurice spring from the Geraldine or Fitzgerald family. Ballough and Pearse come from Birmingham.

Though some Nangles took name MacCostello, yet two Gaelic families bear it.

Other so-called Irish names such as Emmet, Kickham, Parnell, Sears and Shamrock are wholly English, while many of the North are Scotch-Gaelic.

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Note: Mac An Ghalloglaigh, hence MacGallogly, Gallogly, Gollagly, Gillogly, Golligly, Golightly; also abbreviated Gaelic form of Mac An Oglagh, thence MacAnogly, MacInnogly, Innogly, Ingoldsby, Inngelby, Inglesby, Englishby and English; name means "son of the gallowglass" or mailed soldier. Family of Mrs. English — page 216 — lived up to tradition of name.

In Leinster MacMurrough became Murphy, Curphy, Kavanagh and Kinsella.

Mac Dubhghaill is MacDougall or Dowell; Mac Dhubhghaill is MacCoyle or Cowell; while O Dubhghaill becomes O'Doyle or Dowell, etc.

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Note: O'Connollys, O'Harts, O'Kellys and O'Regans were the Princes of Tara, while O'Maolachlains were Kings of that place. See Book of Rights.

From O'Heochaidh sprang MacDunleavy, the Kings of Ulaidh or Dal Raida.

Name of Hannaher (p. 401) is obsolete or possibly a form of MacGannaher.

In Scotland O'Duibhne changed to Campbell, and O'Loynahan to Laing and Lang, in the seventeenth century owing to the prevalence of O' in Catholic Ireland; no doubt many other O' and also Mac names disappeared for the same reason.

In referring to Mac and O names please remember that the letters j, k, q, v, w, x, y, z are not used in Gaelic.

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Go raibh maith agaibh, mo chairde.
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